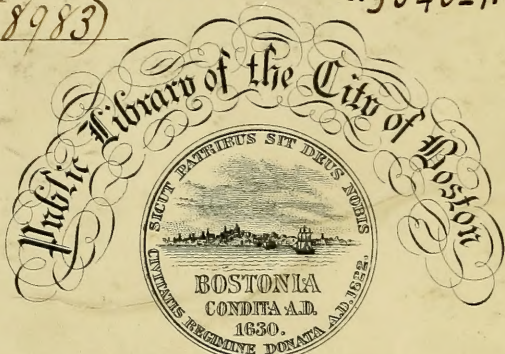




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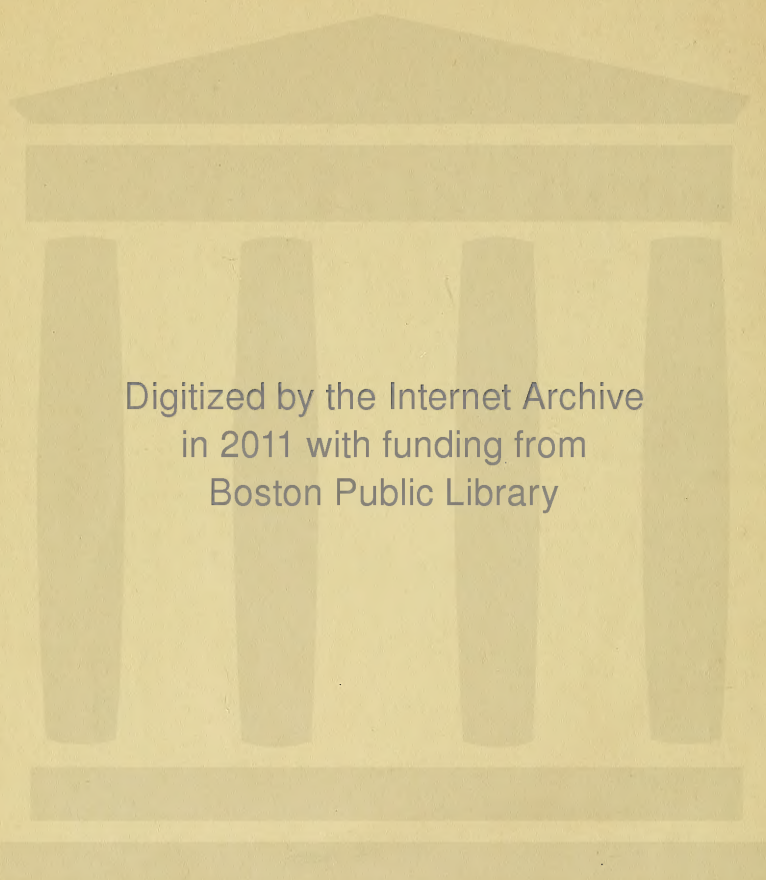


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# INSCRIPTIONS AT ŚRAVAṆA BELGOLA,

*a chief seat of the Jains.*

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Published for Government.

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BY

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STATUE  
OF  
GOMATA



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## PREFACE.

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The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanōttama, Arhad-dāsa and Maṅga Rāja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabāhu and Chandra Gupta, and relates the story of the first settlement of the Jains at Śravaṇa Belgōla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Rāshtrakūṭas, the establishment and expansion of the Hoysaḷa kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Haḷe Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvāra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *nimna* for *ninna*, *Gaṁga* for *Gaiga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Śūri Śāstri, distinguished as the most learned Jain in the South; also to Saḥukār Barmmana, ever ready to help strangers. The drawings are by Namassivāyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, August 1889.

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## INTRODUCTION.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarābād ghāt, is arrested on approaching Channarāyapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśoka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'raṇa Beḷgoḷa, or Beḷgoḷa of the Jains<sup>1</sup>, the place in question, derives its name from Hale Kannaḍa *beḷ*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Beḷguḷa, Beḷaguḷa and Beḷuguḷa, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarōvara (as in No. 108), Dhavaḷa-sarasa and Svēta-sarōvara (as in No. 54). The tank is also said (in No. 141) to be called Bhū-dēvi-maṅgalādārśa-kalyāṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the god<sup>2</sup>; (No. 105)<sup>2</sup>; and Gommaṭapura, the city of Gommaṭa (No. 137). It is also called a *tirtha*, or holy place (No. 136).

It is a large village situated in 12°51' north latitude and 76°33' east longitude<sup>3</sup>, in the Channarāyapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommaṭeśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Iḍḍa-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Beḷgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the rishis who lived and performed penance there<sup>4</sup>. The name Vindhya given to the larger hill is said to be derived from *viṃ*, spirit, and *dhyā*, meditation, as being the spot consecrated by rishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabāhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

<sup>1</sup> S'raṇa=s'raṇa, a Bauddha or Jaina ascetic. Probably the same as the Sarmanes of the Greek writers. This name prefixed to Beḷgoḷa distinguishes it from two other Beḷgoḷas in the same neighbourhood, namely Hale Beḷgoḷa and Kōḷi Beḷgoḷa.

<sup>2</sup> And Coorg Inscriptions, No. 10.

<sup>3</sup> Entered as *Sraṇa Bellacull* in Indian Atlas sheet No. 60.

<sup>4</sup> Chandragupta, in the play named *Mudrā-Rākshasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 132.



1 Chau-śaśīrthankara basti

2 Wodegal basti, or Trihūta basti

3 Tyāgāda brahmadēva kambha

4 Akhaṇḍa bāgīlū

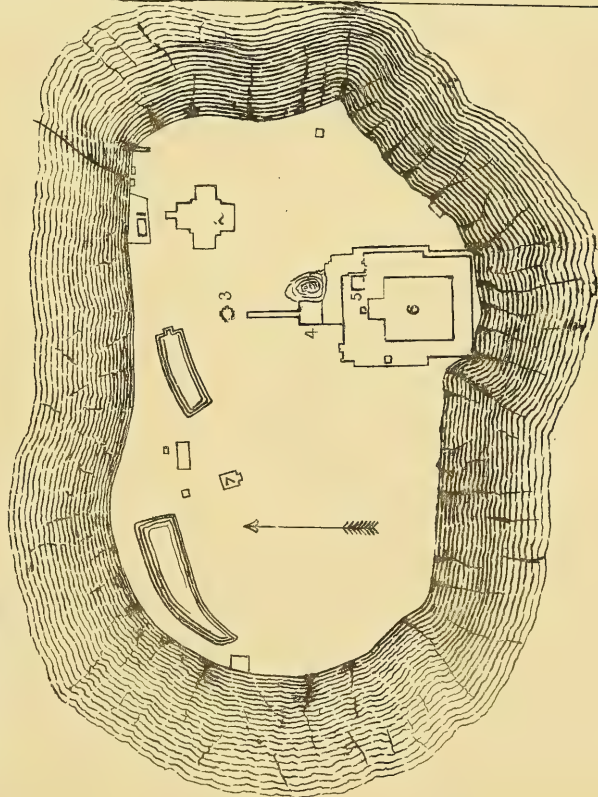
5 Śūddhara basti

6 Gommatēśvarar

7 Channanna basti

## VINDHYA GIRI

Scale 100 50 0 100 200 300 feet



## CHANDRA GIRI

1 Pārśvanāthasvāmī basti

2 Kallale basti

3 Chandragupta basti

4 Śāntināthasvāmī basti

5 Supārśvanāthasvāmī basti

6 Chandraprabhasvāmī basti

7 Chāmandarāja basti

8 Śāsana basti

9 Meghigūṇa basti

10 Eraṇḍikatte basti

11 Śivātīgandharāra basti

12 Tērinā basti, Bāhubali basti, or

Gommatēśvarasvāmī basti

13 Śāntīśvarasvāmī basti

14 Kūṣṭhbrahmadēva kambha

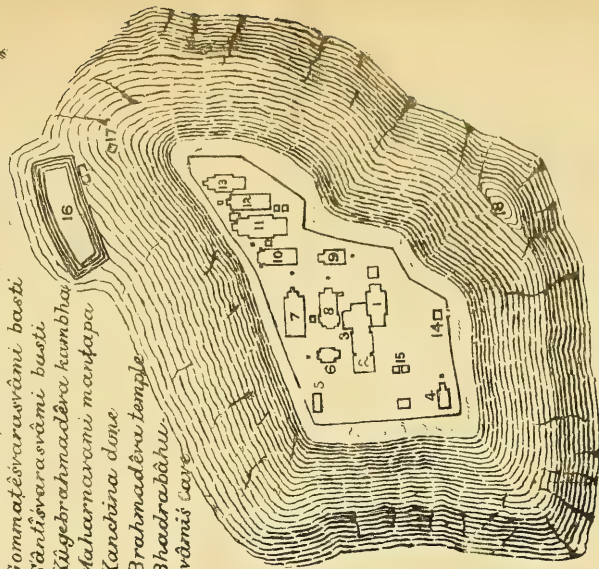
15 Mahārājanī mantapa

16 Kanchana dome

17 Brahmadēvi temple

18 Bhadrabāhu-

svāmī cave





This inscription No. 1, being the oldest and relating to the origin of the settlement, we may now first proceed to consider. It states that Bhadrabāhu svāmi, descended in the line of the gaṇadhara Gautama in common with thirteen others named, having foretold in Ujjayinī, also called śrī-Viśālā, the approach of a dreadful famine which would last for twelve years, the whole saṅgha or Jaina religious brotherhood forsook the northern regions and under his leadership migrated to the south. They had reached a populous and prosperous region, evidently the north-western districts of the present Mysore country, when on approaching a wild mountain named Kaṭavapra<sup>10</sup> (the smaller hill) the rishi felt his end drawing nigh. He therefore sent on all his followers and, remaining behind with only one disciple, performed the last rites of a sannyāsi and there died.

This seems a very circumstantial account and Bhadrabāhu is an illustrious name in the Jaina annals. The following traditions regarding him, which throw light on the events mentioned in this inscription, are taken from the *Rājāvaṭī-kathe*, a compendium of Jaina history, legends and chronology, drawn up early in the present century for Dēviramma, a lady of the Mysore royal family, by Dēva-chandra, of the Jaina establishment at Maleyūr. The work is in the Kannaḍa language<sup>1</sup> and written on palmyra leaves.

The birth and education of Bhadrabāhu were on this wise:—While Padmaratha was reigning in the city of Kōṭikapura, in Pundra Varddhana<sup>2</sup> in Bharata Khaṇḍa, his queen Padmaśrī had for her purōhita a Brahman named Sōma S'armma, whose wife, named Sōmaśrī, bore a son. His father, from an inspection of the child's horoscope, perceiving that he would become a great upholder of the Jaina faith, named him Bhadrabāhu, and performed the initiatory ceremonies of *chaula* and *upanayana* according to the Jaina ritual. One day when Bhadrabāhu, being then seven years of age, was at play with other children, Gōvarddhana Mahāmuni—who, accompanied by Vishnu, Nandimitra and Aparājita, all four being śruta-kēvalis, and with five hundred disciples, had come to Kōṭikapura in order to do reverence at the tomb of Jambusvāmi—passed by. Looking on Bhadrabāhu, the muni discerned from his lucky marks that he was destined to be the last of the śruta-kēvalis. He therefore took the boy by the hand and conducting him to his father, offered to take charge of him and bring him up in all wisdom. Sōma S'armma, prostrating himself, consented, relating how he had perceived at the boy's birth that he would become a distinguished Jaina. But his mother Somaśrī begged that before the *dīkṣhe* was performed she might see her son again. To this Gōvarddhana-svāmi agreeing, took Bhadrabāhu with him, and made arrangements for his board and lodging in the house of Aksha S'aravaka.

<sup>10</sup> Having its sides matted with grass. The name appears in Hale Kannaḍa as Kaḷbappu and Kaḷbappira (see Nos. 3, 23, 34 and 35).

<sup>1</sup> The author at the beginning of his work states that he will write in Hosa Kannaḍa. But at the end of the work he has the following verse:—

Hale-Gannaḍa beḷu-Gannaḍa |  
vaḷa-Gannaḍav achcha-Gannaḍam posat-embudu |  
teḷu-Gannaḍa miś'radin ida- |  
n iḷeyolu sat-purushar ḍi kēḷyudu satatam |

'This, in which old Kannaḍa, white Kannaḍa, local Kannaḍa, pure Kannaḍa, and that called new are mingled into clear Kannaḍa,—may good men in the world ever read and listen to.'

Hale-Gannaḍa or Hale Kannaḍa is the ancient and early form of the language. Beḷu-Gannaḍa or white Kannaḍa seems to refer to a beḷ of the Jains who attribute substance to sound and say that it is white. (See Kēsī Rājā's *S'adamaṇḍarapana*, v. 9—*S'abda-dravyam jāniyisugum s'eṭam*; v. 34—*S'abdam jāniyisugum dhava'a-varṇam akshara-rūpam*). Va'a-Gannaḍa or oḷa-dēs'a Kannaḍa refers to the words called *dēs'ya*, or to local peculiarities and dialects.

Achcha-Gannaḍa is the well-known term for pure Kannaḍa: the well of Kannaḍa undefiled. Posa-Gannaḍa or Hosa Kannaḍa is the new or modern Kannaḍa. Teḷu-Gannaḍa, clear, transparent Kannaḍa (conf. derivation of the name Telugu from the same root *teḷ*).

Since the above was written an old work named *Subhāshita* or *Niti-kanda* has been obtained, which gives a somewhat similar account of the composition of Kannaḍa.

oḷu-Gannaḍa beḷu-Gannaḍa |  
teḷu-Gannaḍav achcha-Gannaḍam Sakkaṇḍam |  
eḷe-Gannaḍa baḷe-Gannaḍa |  
saḷe dēs'yaḷ eṇey ad uṇṇe Kannaḍak iḷeyol ||

<sup>2</sup> Local (or, home) Kannaḍa, white Kannaḍa, clear Kannaḍa, pure Kannaḍa, and ? derivatives from Sanskrit; young (or, new) Kannaḍa, old Kannaḍa, being included in the language of the country, is there any equal to Kannaḍa in the world ?

<sup>3</sup> Identified by General Cunningham originally with Pubna in Bengal, *Asi. Geog. Ind.*, 489; but subsequently with Mahāsthān, to the north of Bōgra in the same country. *Arch. Surv. Rep.* XV, v., 104 and 110.

Through the svāmi's instruction he acquired a knowledge of the four great branches of learning—*yōgini*, *saṅgini*, *prajñāni* and *prajñapti*—of the veda of the four anyōga,<sup>3</sup> of grammar and the fourteen pūrvas. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dīkṣhe*, on which the svāmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it, thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dīkṣhe* and by the practice of *jñāna*, *dhyāna*, *tapas* and *samyama* became an *āchārya*. And Gōvardhana S'ruta-Kēvali went to the world of gods.

The next appearance of Bhadrabāhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pāṭaliputra, on the night of full moon in the month Kārttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vriksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pāyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshatriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabāhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabāhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dīkṣhe*. 3. The heavenly beings will not henceforth visit the Bharata kshētra. 4. The Jains will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Āryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

<sup>3</sup> The literature of the Digambaras is divided into four Vēdas, viz :—

(1.) The *Prathanānūyōga*, which comprises all works on their *Itihāsa*, their legends and history ; to this division belong the twenty four *Purāṇas*, which give the lives of the twenty four Tirthankaras, the *Uttara-purāṇa*, *Harivaṃsa-purāṇa*, &c.

(2.) The *Karajānūyōga*, which includes the works describing the origin and the order of the universe, e. g. *Trilōkasāra*, *Trilōka-bhāṣa*, *Jōtiṣa-sāra*, *Bija-gaṇita*, *Chandvaraprajñapti*, *Sūrya-prajñapti*, &c.

(3.) The *Darsyānūyōga*, which treat of their doctrine or philo-

sophy. Some of the chief works belonging to it are the *Gōma-asāra*, *Pravachanasāra*, *Ash'asahasri*, *Pramēyakamala-Mārtanḍa*, *Rājavarttika*, &c.

(4.) The *Charajānūyōga*, which treats of the *āchāra*, customs, worship, &c. To this subdivision belong the *Trivarnāchāra*, *Māldachāra*, *Jōganāla*, *Ash'apāhuda*, *Padmānanda-pachchisi*, &c. (Dr. BURLER, *Ind. Ant.* VII, 28.)

<sup>4</sup> *Rāja-Uhavanado'u patrālambanamam māñidud atan ārggam blēdisil nereyadd iral a'lam Bhadrabāhu nōje tijid usuridoje*

One day soon after, when Bhadrabâhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Sîpha Sêna and taking *dîkshê*, joined himself to Bhadrabâhu.

Sîpha Sêna's ministers advised him to send for Nannâlvâ Bhanṭika and to perform a great yajña. But the Mûla (Jaina) Brahmans were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabâhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upadêśa* to Viśâkha muni, and committing all the disciples to his care, sent them on under his guidance to the Chôla and Pândya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśâkhâchârya, taking with him all the people, worshipping the Jaina *vimba* (or images) of the various Jinâlayas in the villages and towns on the way, and milking the nectar of *dharma* to the Jainas in those places, dwelt in *vihâras* in the Chôla maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthûlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśâkhâchâri, with the twelve thousand disciples, turned northwards, and entering the Karmâṭaka country, journeyed to the cave in which his guru Bhadrabâhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśâkha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabâhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the S'ravakas there. But on their way back to the cave a Brahmâchâri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśâkhâchâri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prâyaschitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.<sup>5</sup>

And after a time a king named Bhâskara, the son of Sîpha Sêna, came with all his forces for the purpose of worshipping at the place of Bhadrabâhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityâlayas* and, remaining for many days, built near the hill a city, which was named Bêlgola.

<sup>5</sup> A similar narrative of all the events relating to Bhadrabâhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabâhu Charitam*, by Ratnanandi, whose guru was Lalita-

kirti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kûrkala (see farther on), this book would belong to about 1450 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabâhu and his connection with Belgôja. It appears therefore that he was the last of the S'ruta-Kêvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahāvira, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvâmi, the last of the *Kêvalis*, or possessors of true wisdom: six teachers follow, termed *S'ruta-Kêvalis*, or hearers of the first masters, and then seven others, *Duṣapûrvis*, from having been taught the works so named. These are common to all the lists when correct."<sup>6</sup> In a note to the above extract is given a list of the six S'ruta-Kêvalis, the last two being Bhadrabâhu and Sthûlabhadra. It is evident that the S'ruta-Kêvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Rājāvatī-kalhe* that Gôvardhana, Vishṇu, Nandi-mitra and Aparājita were the names of four of them who visited in company the tomb of Jambusvâmi. Also that Sthûlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabâhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthûlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.<sup>7</sup>

Professor Jacobi says—"According to the Thêrâvalis, Bhadrabâhu was the sixth *thêra* (or *sthâvira* in Sanskrit) after Mahāvira. . . . In the Rishimaṇḍala-sûtra only one verse is devoted to Bhadrabâhu, whilst his successor Sthûlabhadra is praised in a score of stanzas. It runs thus:—

dasa-kappa-vvavahârâ  
nījñjûdhâ jêṇa navama-puvvâo |  
vandâmi Bhaddabâhump  
tam apacchima-sayala-suya-nâṇi ||

'I adore Bhadrabâhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahâra from the ninth pûrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabâhu the last but one of the S'ruta-Kêvalis, Sthûlabhadra being the last who knew all the fourteen pûrvas . . . . But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabâhu the last S'ruta-Kêvalin, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages."<sup>8</sup>

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jains were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabâhu was the leader of the pilgrims

<sup>6</sup> *Works*, Vol. I, p. 336.

<sup>7</sup> From No. 105 it would appear that only five S'ruta-Kêvalis are admitted by the Jains here, Sthûlabhadra being omitted altogether. Bhadrabâhu would therefore in any case be the last.

Pratimandî states that the disciples of Sthûlabhadra were so incensed at the strictness of his doctrines that they put him to death

by burying him alive, and formed themselves into the Arhapâla or Arhapâlika sect, from whom eventually the Svêtâmbaras arose.

<sup>8</sup> Introduction to *Kalpa-sûtra*, p. 11.

In the verse devoted to Bhadrabâhu in inscription No. 108 there is a play upon these very words *pas'chima* and *apas'chima*.

and that he died at S'ravaya Belgola there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kshêtra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kalbappu-giri, marked with the foot-prints of the great munis Bhadrabâhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabâhu) that (i. e. the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhâchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.<sup>9</sup> But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pâtali-putra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."<sup>10</sup> Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samaneans* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."<sup>11</sup>

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion . . . . . The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Srmanas* as opposed to the doctrine of the Brahmins."<sup>2</sup>

The same writer goes on to prove that the successors of Chandra-Gupta were also Jains. That the celebrated Asôka was a Jaina at first and afterwards became a Bauddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari* that Asôka introduced Jainism into Kashmir. This is confirmed by the *Râja-taraṅgiṇī* or Brahmanical history of Kashmir, which states that Asôka 'brought in the Jina śāsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dēvānampiya Piyadasi*, 'king Piyadasi beloved of the gods', but in the Bhâbra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet *Dēvānampiya* is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Asôka, also makes the following admission :—"At fitting time and place (Asôka) makes mention, in a modest and becoming manner, of the doctrine he had embraced; but nothing of a Buddhist spirit can be discovered in his State policy.

<sup>9</sup> An instance of this occurs in No. 41, where Dugâra Râja's name was changed to S'ubhachandra yuti. On the other hand, the Golia Râja, mentioned in No. 40 and several other inscriptions, retained his designation, as Goliâchârya.

<sup>10</sup> *Works*, Vol. I, p. 324.

<sup>11</sup> *Essays*, Vol. II, p. 203. Conf. Lassen, *Indische Alterthumskunde*, Vol. II, pp. 700, 710.

<sup>2</sup> *Jainism, or the Early Faith of Asôka*, p. 23. See *Journal* E. A. S., Vol. IX.

From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jainas than those of the Buddhists."<sup>3</sup>

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahāvira were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahāvira is mentioned in Buddhist and Jaina writings as Nigantha-nātha or Nigantha Nātaputta or Nāyaputta, that is, the Nirgrantha (a common name for the Jains) Jñāti-putra, a name given to him, as stated in Jaina works, because his father was a Jñāti Kshatriya or belonged to the Rajput tribe called Jñāti or Jñāti. He further inclines to the opinion, mooted by Colebrooke,<sup>4</sup> that Mahāvira was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pārśvanātha, the tīrthaṅkara who preceded him,<sup>5</sup> if not farther.<sup>6</sup>

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common . . . is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."<sup>7</sup>

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamāna Mahāvira Nātaputta and Gautama Buddha were contemporaries, and that the Jainas were an independent sceptical sect, probably a little antecedent to the Bauddhas. At any rate it seems certain that Niganthas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripiṭaka (besides the inscriptions) alludes to them."<sup>8</sup>

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Mudrā-Rākṣasa* by Viśākha-datta,<sup>9</sup> which has been translated by Professor Wilson.<sup>10</sup> In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhāgavata* and *Vishṇu Purāṇas*, and by Varanachi in the *Vijñāna-kathā*,<sup>1</sup> as well as of the accounts of Sandrocottus<sup>2</sup> (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Rājāvalī-kathā*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pāṭaliputra who had four ministers—Bandhu, Subandhu, Kubēra and Śakaṭāla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Mlecchas had invaded the country, Śakaṭāla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

<sup>3</sup> *Ind. Ant.* V, 275.

<sup>4</sup> *Essays*, II, 212.

<sup>5</sup> He was 250 years before (*ib.* 213), which would bring us to the 8th century B.C.

<sup>6</sup> *Conf. Jacobi, Introduction to Kalpa-sūtra*, pp. 5, 6; Bühler, *Indian Antiquary*, VII, 143; Colebrooke, *Essays* (Cowell's edition) II, 278; Weber, *Hist. Ind. Lit.*, 293; Barth, *Religions of India*, 150.

<sup>7</sup> *Ind. Ant.* VIII, 31.

<sup>8</sup> *R. A. S. J.* XX, 277.

<sup>9</sup> According to some Jain accounts identical with Viśākha-datta's alone named (p. 5), who accompanied Bhāṁśubāhu and Chandra-Gupta to the south and succeeded the former in the sacred office.

<sup>10</sup> *Theatre of the Hindus*, II, 125.

<sup>1</sup> This work appears to be known here as *Brikat-kathā-maṅjarī*.

<sup>2</sup> Athenus, as first noticed by Wilford (*As. Res.* vol. V, p. 262), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandrakottus, and its other form, though more common, is very possibly a mere error of the transcriber? *ib.* 132.

empowered S'akataḷa to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

Some time after, the king, on visiting the treasury, discovered that it had been emptied by S'akataḷa in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, S'akataḷa put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But S'akataḷa declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Chāṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Chāṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vriddha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusāgara as his successor, and retired to the forest with Chāṇakya to do penance. Bindusāgara, after a short reign, made over the throne to his son Aśoka and went to do penance.

Aśoka had a son Kunāla, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upādhyāya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows:—*upādhyāyāya kṛṇam datvā kunāra mandam adhyayatām*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kunāram andham adhyayatām*, 'let the prince be blinded', and accordingly had his eyes put out.<sup>3</sup> On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunāla was subsequently married to a princess named Chandānane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, Aśoka and Kunāla receiving dīkshe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabāhu and the prediction of the twelve years' famine.

<sup>3</sup> The Buddhist accounts of Aśoka (see Burnouf's *Int. à l'Hist. du Bouddhisme Ind.*, p. 407) also contain the story of the blinding of Kunāla, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Beal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 86) has pointed out that it was

probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,  
I bit the whyt wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśoka.

Having examined the accounts of Bhadrabāhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rājavalī-kathe* supplies the following chronology:—Vira Vardhamāna, after a ministry of 30 years, obtained *Nirvāṇa* in the pleasure garden of Pāvāpura, on the 30th of the month Āśvīja, in the year Kālayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamāna, Gautama and the other Kēvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other Śruta-Kēvalis for 100 years.

Then Viśākha and the other Daśapūrvīs for 183 years.

Then Nakshatra and the other Ekadaśāṅgadharas for 223 years.

Then was born Vikramāditya in Ujjayinī; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirōdgāri, the 605th year after the death of Vardhamāna.

All Jaina chronology turns upon the disputed period of the death of Vardhamāna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last Śruta-Kēvali 499 B.C.

Jacobi says, "The traditional date of Mahāvira's nirvāṇa is 470 years before Vikrama according to the Svētāmbaras and 605 according to the Digambaras.<sup>4</sup> The interval of 135 years between the dates of the nirvāṇa as recorded by the two sects, being equal to that between the Samvat and Śāka eras, makes it probable that the Vikrama of the Digambaras is intended for Śālivāhana, who is always con-

<sup>4</sup> The Svētāmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jains, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—The Jains, like many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of cloth was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dhī*) as his sole covering. In the Kalpasūtra of the Jains we read that Mahāvira himself began his career by wearing clothes for one year and one month, and after that he walked about naked.....

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svētāmbaras, that is, 'clothed in white garments'..... It appears probable that the strict Digambaras preceded the more lax Svētāmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (H. A. S. V. XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the names Digambara, 'sky-clad'; Nirgranthas,

'without a knot'; Nagnātas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirmana*, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pandits (or common ascetics) wear the usual dress of the country, and even the Bhāṭṭārakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (DR. BOWLER, *Ind. Ant.* VII, 28.)

Ratananandi, in the work already referred to (p. 5), written, as he says, specially to explain the origin of the Svētāmbaras, gives the date 836 after Vikrama for the rise of the sect, in the following verse:—

mr̥ṣite Vikrama-bhūṣaṇe śhaṭ-tr̥ṃśad-adbhikē s'atē |

gatē śhīṇāṃ abhūt lōkē n-tan Svētāmbarābhīlham |

According to him, Lōkajān, king of Vallabhi-pura in Saurāṣṭra, at the request of his wife Prajāvatī, who was a daughter of the king of Ujjayinī, sent for 167 gurus from Kānyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the Svētāmbara sect, at the date above given, being composed of the Arilajās or Ardhapākas, (regarding whom see p. 6, above.)

founded with the older Vikrama . . . . That the Svôtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramāditya's era is embodied in many books of the Svôtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichâraśrêṇi*, and specify the interval between Vikramāditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jam rayaniṃ kâlagao  
 arihâ titthaṅkaro Mahāvira |  
 tam rayaniṃ Avanti-vaī  
 ahisitto Pâlogo râyâ || 1 ||  
 Saṭṭhi Pâlogo-ranno  
 paṇavaṇṇa-sayaṇi tu hoi Namdâṇa |  
 aṭṭha-sayaṃ Muriyâṇaṃ  
 tisaṃ chia Pûsamittasa || 2 ||  
 Balamitta-Bhânnumittâ  
 saṭṭhi varisâṇi chatta Nahavahane |  
 taḥa Gaddabhilla-rajjaṃ  
 terasa varisâ Sagassa chau || 3 ||

(1.) Pâlaka, the lord of Avanti, was anointed in that night in which the Arhat and Tirthaṅkara Mahāvira entered nirvâṇa. (2.) Sixty are (the years) of king Pâlaka, but one hundred and fifty-five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhânnumitra, forty Nabhōvâhâna. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of S'aka.

‘These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.’

‘The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is  $255 = 4 + 13 + 40 + 60 + 30 + 108$ . By adding 57, the number of years expired between the commencement of the Samvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishêka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Samvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishêka would date 177 B.C. The reigns of Pâlaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvâṇa; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahāvira's nirvâṇa.

‘There is also a different statement of the interval between the Nirvâṇa and Chandragupta's coronation. For Hémachandra says in the *Parisîṣṭa-parvan*,—

ëvaṃ cha śrî Mahāvîrê muktê varsha-ṣatê gatê |  
 pañcha-pañchâśad-adhikê Chandraguptô ‘bhavan nripaḥ ||

And thus, 155 years after the liberation of Mahāvira, Chandragupta became king.

‘Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvira would fall 467 B.C.’<sup>5</sup>

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvâṇa to which the śruta-kêvalis continued<sup>6</sup>, we obtain 305 B.C. as the date of the death of Bhadrabâhu, the last of them.

<sup>5</sup> Introduction to *Kalpa-sûtra*, pp. 6 ff.

<sup>6</sup> The same period is given in a supplementary note by Jacobifrom a Gurvâli obtained by Dr. Bühler in Jipur. *ibid.* p. 30.

On the other hand, Jacobi says "The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hémachandra down to the most modern scholiast, in the year 170 A.V." Hémachandra is quoted as follows :—

Vîra-môkshâd varsha-sâtê saptaty-agrê gatê sati |

Bhadrabâhur api svâmi yayau svargam samâdhinâ ||

'After a hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhu svâmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabâhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316<sup>7</sup> or in 318 B.C.<sup>8</sup> He reigned 24 years, and thus might have joined Bhadrabâhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabâhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabâhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pâtâliputra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.<sup>9</sup> His historical introduction is based on the researches of Mr. Fleet<sup>10</sup>, who has determined, a question so long in dispute, that the Gupta kâla or era, in which their coins and inscriptions are dated, began in 319 A.D.<sup>1</sup> as stated by Albîrûni.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pâtâliputra.

Gupta	..	Dates A.D.
Ghaṭōtkacha	..	
Chandra Gupta I	..	
Samudra Gupta	..	
Chandra Gupta II	..	401—413
Kumâra Gupta	..	414—451
Skanda Gupta	..	452—480 ?

The first two, styled Mahârâjâs, probably ruled in Magadha (or Bihâr) under Indo-Scythian suzerainty. Chandra Gupta I married Kumâra Dêvi of the Lichavi family ruling in Nepâl, and assumed the title of Mahârâjâdhirâjâ, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśôka in the Fort at Allâhâbâd. His queen was Datta Dêvi. Chandra Gupta II ex-

<sup>7</sup> Hunter's *Indian Empire*, p. 167.

<sup>8</sup> *Report Arch. Surv. W. Ind.* 1883, p. 43.

<sup>9</sup> *The Coinage of the Early or Imperial Gupta Dynasty of Northern India.*—(*Journ. R. A. S.*, XXI, 1.)

<sup>10</sup> To appear in his forthcoming volume on the Guptas.

<sup>1</sup> *Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (*see Rep. Arch. Surv. W. Ind.* for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

tended his empire westward to Gujarat and Kathiawād and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurāshtra in imitation of Greco-Bactrian hemidrachms. It is with his reign that the dated records begin. His queen was Dhruva Dēvi.

Kumāra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepāl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hūnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sāgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hūna chiefs Toramāna and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Kṛishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jivita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharī or Mukhara kings, whose names generally ended in Varmā. Traces of other minor Gupta dynasties are met with in Orissa, in Mahā Kōsala and Western Gauda of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kirttivarmā<sup>2</sup>, who was the father of Pulikēśi II and whose reign terminated in S'aka 489 (A.D. 567). They were a reigning family in the Koṅkaṇa. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silāhāras of the Koṅkaṇa.<sup>3</sup> These Mauryas were perhaps descendants of the Maurya dynasty of Pātāliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahā-maṇḍalēśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chaudādāmpur in the Dharwad district, and at Halēbid in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vaṃśa, Chandraguptānvaya, or Chandragupta-mahārājādhirāja-kula; and it is deduced from, or through, the great Vikramāditya, king of Ujjayini in Mālava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sōma-vaṃśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarādhiśvara*, or *Ujjeni-puravarādhiśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pātālipuravarādhiśvara*, or 'supreme lord of Pātāli, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbāra-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalēśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was Śiva under the name of Mahākāla of Ujjayini."<sup>4</sup>

<sup>2</sup> The references are—in inscriptions at Yēwūr and Miraj, *Mauryya-nirjīit*, conqueror of the Mauryas; *Mauryya-nirgyāṇa-hētuh*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 13. There may be a punning allusion to nirvāṇa in the last.

<sup>3</sup> I would point out that Puri=poṭal, hoṭal or voṭal. See Gutta-voṭal farther on.

<sup>4</sup> *Fleet, Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.

The following are the inscriptions referred to :—

At Chauḍadāmpur <sup>5</sup> ,	Gōvinda of the Gutta family, governing the Banavase Twelve-thousand under the Chālukya king Vikramāditya.
At Balagāṃve <sup>6</sup> ,	in S'aka 1101, ?Sampakara of the Gupta family, under the Kalachurya king Saṅkama.
At Haḷēbīḍ <sup>6</sup> ,	in S'aka 1103, Vikramāditya of the Gutta family, governing the city of Guttavolal <sup>7</sup> under the Kalachurya king Āhava-malla.
At Haḷēbīḍ,	in S'aka 1109 } the same Vikramāditya, governing the Banavase Twelve-
„ Chauḍadāmpur	„ 1113 } thousand at his capital of Guttavolal.
„ Haḷēbīḍ	„ 1135 }
At ? Guttal,	in S'aka 1159, Joyi Dēva of the Gutta family, under the Yādava king Śiṅghana.
At Chauḍadāmpur,	in S'aka 1184, Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yādava king Mahādēva.

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabāhu died at S'raṇa Belgōḷa. We have also found that he was one of the S'ruta-kēvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dīkshe and that no more distinguished professor of the religion at that time existed than Bhadrabāhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśōka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabāhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityālayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśōka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'ri-Ballabha, that is, S'ri-Vallabha. Now this was the name of the Gaṅga king Phū-Vikrama, whose reign would fall in about 650 A.D.<sup>8</sup> There was also a S'ri-Vallabha, son of Krishna, probably of the Raṭṭa family, ruling the South in S'aka 705 (A.D. 783).<sup>9</sup> But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lōka. Now the Nāgamaṅgala plates give us Nava-Kāma for this king's successor, more correctly known as S'ivamāra, while the Suradhēnupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

<sup>5</sup> In Di-arwad.

<sup>6</sup> In Mysore.

<sup>7</sup> Mr. Fleet says, "This place may be either the modern Guttal near Chauḍadāmpur in the Karaḷgi taluka of the Dharwad district, or the

modern Holal in the Ballāri district, about six miles to the east of Guttal, and on the opposite bank of the Tuṅgabhadra river."

<sup>8</sup> See *Coorg Inscriptions*, Intro. p. 3.

<sup>9</sup> Pāṭhak on the Jain *Harivamsa*, *Ind. Ant.* XV, 142.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.<sup>10</sup> Again in No. 13 we have a reference to Talekād spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmā who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Chālukya stone inscription on a pillar at Bādāmi dated S'aka 500 (A.D. 578); in Vol. VIII, p. 241, is a Chālukya stone inscription dated S'aka 556 (A.D. 634); in the same volume, p. 44, is a Chālukya copper plate grant from Nérūr, of the 6th century A.D.; in Vol. IX, p. 304, is a Chālukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palæography, plate 24; and to plate V in Vol. IV of the Report of the Archaeological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛṣṇa-varmā<sup>1</sup>, son of Siṃha-varmā, son of Viṣṇu-varmā, which corresponds pretty nearly in several of the letters. Now we know that Kṛṣṇa-varmā's sister was married to the Gaṅga king Mādhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pūjyapāda, which upholds the accuracy of these dates<sup>2</sup>. We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pūrvada Haḷe Kannaḍa or the Primitive Old Canarese, the earliest form of the language, and that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos. 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallekhaṇa* (see No. 54 and other places) and the following is the description given of it in the *Ratna Karaṇḍaka*, a work by Āyita-varmā:—

upasargē durbhikshē jarasi ruḷyāṃ cha nishpratīkāre |  
dharmāya tanu-vimōchanam āhuḥ sallekhaṇāṇy āryāḥ ||  
antaḥkriyādhikaraṇaṃ tapaḥ-phalaṃ sakala-darśinaś tu gatē |  
tasmād yāvad-vibhavaṃ samādhi-maraṇē prayatitavyaṃ ||

<sup>10</sup> Burnell, *So. Ind. Pal.*, 36; Fleet, *Kan. Dyn.* 16.

<sup>1</sup> The date is expressed as follows:—*vardhamāna-vijaya-rājya-samvatsarē saptamē Kārttika-māsē āpūryamāna-jakshē pañcī-*

*myām Jyēṣṭha-nakṣatrē*. It is doubtful whether these elements would suffice to identify the year.

<sup>2</sup> See Dr. Bühler in *Ind. Ant.* XIV, 355; and *Coorg Ins.* Int. 3.

snēnaṃ vairāṃ saṅgaṃ puṅgrahaṃ chāpahāya śuddha-manāḥ |  
 sva-janaṃ pari-janaṃ apicha kṣhāntvā kṣhamayēt priyair vachanaḥ ||  
 ālōc'ya sarvaṃ énaḥ-kṛta-kāritam anumataṃ cha nirvājāṃ |  
 ārōpayēn mahā-vratam ā-maraṇa-sthāyi niḥśeṣhaṃ ||

‘When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Āryās call *sallēkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions ; having forgiven his relations and dependants, and with kind words sought forgiveness from them : Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires ; should a man enter upon the performance of the great vow, not to be completed save by his death.’

The mode of performance is further thus described :—

āhāraṃ parihāpya kramaśaḥ snigdhaṃ nivartayitvānnaṃ |  
 snigdhaṃ cha varjayitvā karapānaṃ pūrayēt kramaśaḥ ||  
 karapānahāpanam api kṛtvā kṛtvōpavāsam api śaktyā |  
 pañcha-namaskāra-manās tanuṃ tyajēt sarva-yatnēna ||  
 jivita-maraṇāśamsā-bhaya-mitra-smṛiti-vidhāna-nāmanāḥ |  
 sallēkhanātichārāḥ pañcha-Jinēndraḥ samuddiṣṭāḥ ||

‘He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting ; and thus, with his mind intent upon the five kinds of reverence<sup>3</sup>, should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of *sallēkhana*—thus say the five Jinēndras.’<sup>4</sup>

All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallēkhana* or religious suicide. The derivation of the term *sallēkhana*, evidently *sat + lēkhana* or *saṃ + lēkhana*, is difficult to account for, but is said to be equivalent to *saṃnyak-lēkhana*. It is not found in the dictionaries and is a term peculiar to the Jains. It seems necessary here to take for *lēkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, ‘shuffling off this mortal coil.’

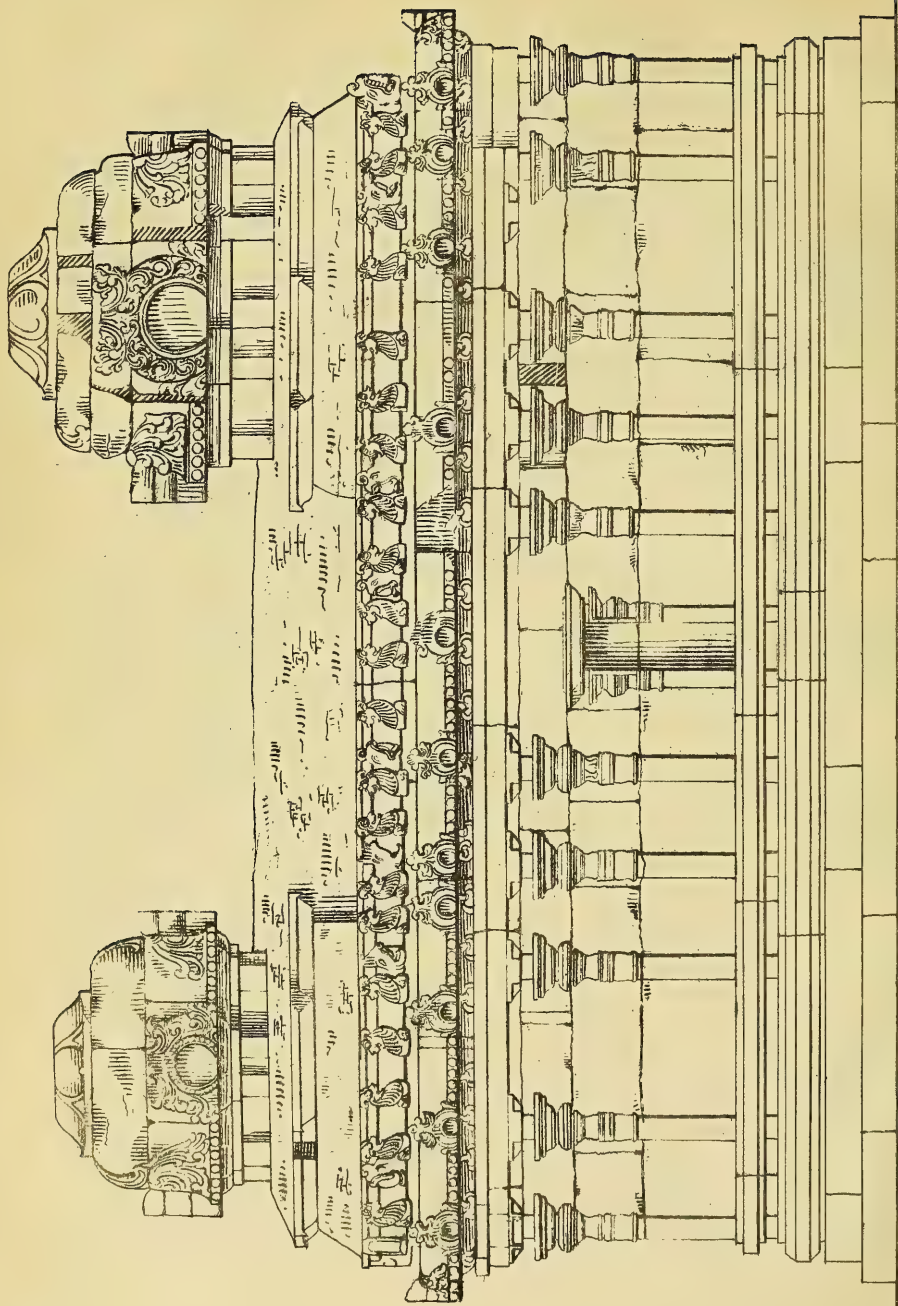
The term *muḍippidar* is also peculiar to the Jains. In the *Dhātuprakaraṇam* of the *S'abdamanidarpana*, the root *muḍi* is explained as *kēśa-banṭhanē*, to tie the hair ; *nirvahanē*, to end. On the analogy of *maḍi*, *maranē*, to die : *maḍipu*, *marana-karanē*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean ‘to bring to an end, or cause to end’ (in this case one’s life). *Nirvahanā* is derived from *nirvah* to which Benfey gives the meanings ‘to extricate oneself, to pass away’—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The *Amarakōśa* explains the latter thus :—*nirvāṇō muni vahny ādau*, which means ‘blown out or gone out, applied either to a sage or to fire’ ; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as ‘expired’.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

<sup>3</sup> For these see the Translations, p. 125, note 4.

<sup>4</sup> Perhaps the *S'rutakēvalis* are meant.

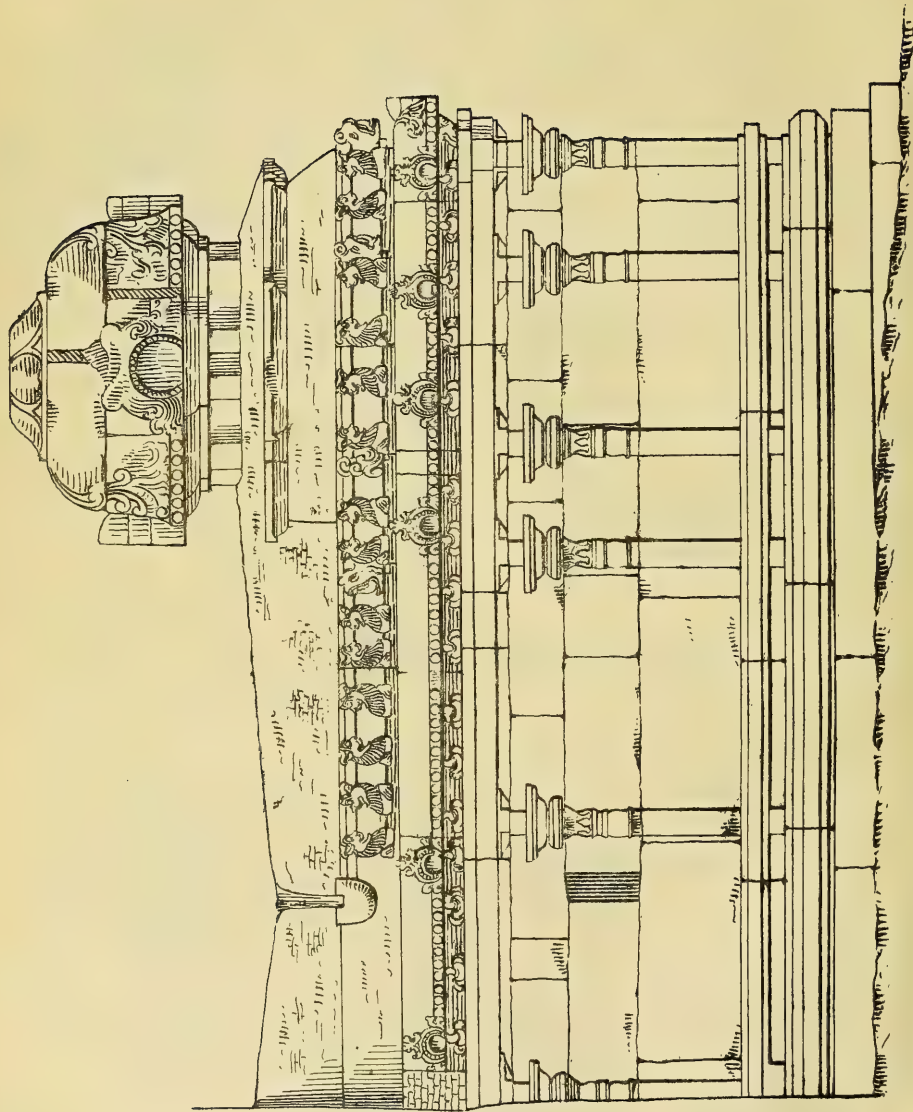




CHANDRAGUPTA BASTI NORTH SIDE

Scale  $\frac{1}{2}$  inch = 1 foot





CHANDRAGUPTA BASTI EAST SIDE

Scale  $\frac{1}{2}$  6 2 feet

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says<sup>5</sup>—"The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice." "The act was committed under the most various motives . . . Most frequently however death was regarded as 'the last physician of disease' (Sophocles), and suicide as the legitimate relief from intolerable suffering."

Referring to a later time he says—"We find among the Albigenses a practice, known by the name of *Endura*, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding."

The instances recorded in the later inscriptions of the performance of the vow of *sallekhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jainas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pārśvanātha, the one on the west side Padmāvati and the one on the east side Kūshmāṇḍinī. A verandah about 4 feet wide runs along the front, with the figure of a Kṣhētrapāla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabāhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dāsōja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kūge Brahma Dēva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

<sup>5</sup> *History of Morals in Europe*, I, 231, 232, 233; II, 52.

probably in rebuilding, been misplaced. For by putting the present topmost stone at the bottom the rows will correspond regularly with those of the western half, and moreover the name of Dāsōja will fall into its natural place at the bottom. On these grounds there seems no reason to question that he was the sculptor and perhaps he may be identical with the Dāsōja who engraved inscription No. 50, the date of which is 1146 A.D.

The temple now opens into the pillared hall which also forms the entrance to the Kattale basti (the temple of darkness) and which is shut in on the south side by the large Pārśvanātha basti. When or by whom this last was built there is nothing to show. But the lofty elegant māna-stambha stands in front of it and inscription No. 54, dated A.D. 1128, is within the entrance. Owing to these various erections, and the hall above mentioned being shut in with a stone wall, the entrance to the Chandragupta basti is in pitch darkness and it is doubtful if the screen has ever been seen by a European before.

The character of the sculptures can best be judged from illustrations, but many parts have been mutilated. The explanation of the scenes, if possible at all, would require a separate study.

We may now pass on to inscription No. 38, engraved on the base of the Kūge Brahma Dēva pillar at the entrance to the temple area on the smaller hill. Unfortunately much of this important inscription is worn away and illegible, but what has been deciphered is sufficient to show its period and the nature of its contents. The pillar itself has a small seated figure of Brahma on the top, facing east. The name Kūge or "calling" pillar was given to it apparently from the practice of formerly exhibiting a light on the top when it was desired to summon the Jains for purposes connected with their religion.

The date of the inscription, if it was given, has gone, but reasons will be stated for fixing it with certainty as S'aka 895 (A.D. 973). Three sides are in Sanskrit and the fourth side in Hale Kannaḍa. The inscription is filled with the exploits and praises of a Gaṅga king, whose principal style and title was Satya-Vākya Konguṇi-Varmma dharmma-mahārājādhirāja, but whose distinctive name was Nōlamba-kulāntaka-Dēva (Yama to the Nōlamba family). This identifies him with the king called Mārasimpha, the second of that name, and the other allusions as well as the actual occurrence of this name make the identity certain. Of his time we have several inscriptions. Of these, one at Kārya, dated in S'aka 890, says it was the 5th year of his reign<sup>6</sup>; and another at Mēlāgāni, dated in S'aka 896, states that he died then.<sup>7</sup> He therefore reigned from S'aka 885 to 896 (A.D. 963 to 974). And as at the end of the present inscription is a later addition to the effect that he lived for one year after it was inscribed, it follows that its date, as above mentioned, is S'aka 895 (A.D. 973).

From the epithets in the inscription we learn regarding this king that from the time of Kṛishṇa Rāja's victorious expedition to the north, or expedition undertaken for Kṛishṇa Rāja, he was known as the supreme king of Gūrjjara. This Kṛishṇa Rāja must have been the Raṭṭa or Rāshṭra-kūta king, having the titles Nirupama and Akāla-Varsha, of whose time there are inscriptions dated S'aka 867 and 878 (A.D. 945 and 956). This expedition is referred to in the Lakshmeśvara inscription<sup>8</sup>, where it says— "At his (Mārasimpha's) victorious journeying forth, the lord of the Gūrjaras received information from messengers, (saying), Dēva, at the order of the king who was a Yama to the Chōḷas, the Gaṅga prince

<sup>6</sup> The Kārya inscription begins as follows—

Śvasti Śrī Saka-varsham eṣṭu-nūṇa tōmbhattaneya Prabhava-sampatsara pravattisutire Śvasti Satya-Vākya-Perimannāḍigaḷ patṭaṇ gattida aydenya varisada Māgha-māsa Peretale-divasam āge &c.

<sup>7</sup> The Mēlāgāni inscription runs thus :—

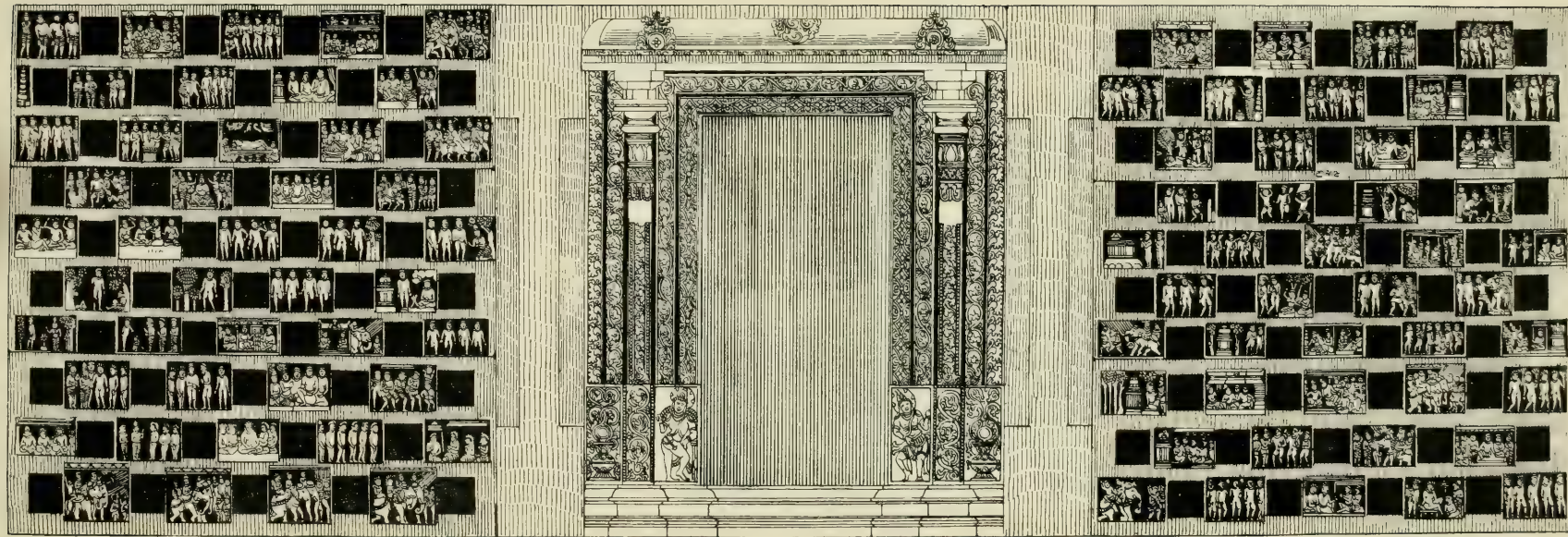
Śvasti Sakha-bhūpālākṛānta-sampatsara-satamga 896 neya Bha-

va-sampatsara pravattise Āśāḍa-māsa...Śvasti samadigata-pancha-mahā-s'abda-Pallavānāvya Śrī-prithuvi-vallabham Pallava-kula-tilakaṃ Pallavādityam Śrīman-Nōlambādi-Rājāṃ Chōraya Nōlambar ttaḍi māraram Śārya-Miniyūḷi ilḍu Mārasimpha-Perimannāḍi utāṇ āḍan eṇbudam kēṇdu &c.

<sup>8</sup> Ind. Ant. VII, 101.







FAÇADE OF CHANDRAGUPTA BASTI

Scale  $\frac{1}{2}$  1 2 3 4 5 6 7 8 9 10 foot



is coming with speed to fight you ; give up pride in an armed array of elephants and horses, no match for the enemy's force ; prepare to depart across the Ganges : and thus he did."<sup>9</sup> The Chôlântaka king must have been Krishna Rāja<sup>10</sup>; and the meaning of the phrase must be that as the Gârjara king virtually surrendered his country to Mârasimha the latter was entitled to take his name or rank.

Satya-Vākya is next credited with certain victories over a powerful opponent named Dalla, and over the Kirâtas of the Vindhya forests. He is then described in some connection (which, owing to parts defaced, is not clear) with the army of the emperor dwelling at Mānyakhêta. This city has been identified by Dr. Bühler with Mālkhêd in the Nizam's Dominions and was the Raṭṭa capital. The Indra Rāja dwelling at Mānyakhêta, at whose coronation he rejoiced, indicates a Nitya-Varsha and he is thus identified with Koṭṭiga, the elder brother of Krishna Rāja. An inscription dated S'aka 893 (A.D. 971) describes Mârasimha as ruling over the Gaṅgavāḍi 96,000, the Purigere 300 and the Belvoḷa 300, during the reign of Nitya-Varsha.<sup>1</sup>

Among the further descriptions in our present inscription Mârasimha is said to have destroyed the fighting power of the king of all the Noḷambas, who was flushed with pride on account of receiving obeisance from the son of a Rāja whose name is gone but who was of the Mâtūra vaṃśa. He is further said to have been revered through fear by the king of the Vanavāsi country, no doubt a Kadamba king. Also to have ground to powder the Uchchaṅgi hill fort : this is Uchchaṅgi-durga in the south-west of the Bellary district, just over the Mysore border, and was the capital of the Noḷambavāḍi 32,000 province. From the other inscriptions of this collection it will be seen that most of the distinguished kings boast of attacking this place. He is further said to have slain the S'abara minister Naraga. And finally to have been revered on account of his valour by Chêra, Chôla Pāṇḍya and Pallava.

The second and third sides are nearly all gone, but the designations Gaṅga-Chûḍāmaṇi, Guttīya Gaṅga, and śrī Mârasimha occur. Also at the end it is stated that this Gaṅga prince was born to be a wild fire to the lion the warlike Châluka prince Rājāditya, of whom I have met with no other notice. Naraga, above described as the S'abara minister, whom he slew, is here called an Asura (a play upon the name Narakâsura) from whom he freed the earth as formerly it had been freed from the Daityas Madhu, Kaiṭabha, Mura and others.

The fourth side is all in Haḷe Kannaḍa, and repeats some of the above exploits, winding up with a list of places he had distinguished himself in and a string of complimentary titles. The places he had either taken or gained renown in were the regions in the Vindhya forests, the city of Mānyakhêta, Gôṇūr, Uchchaṅgi, the Banavāsi country, the Parise fort &c. Finally he is said to have erected basadis and māna-stambhas<sup>2</sup> in many places.

<sup>9</sup> The original as given by Mr. Fleet is—<sup>A</sup>Adēsād Dēva Chôlântaka-dharanipatē Ggaṅga-chûḷāmaṇis tvām vegaḍ abhyēti yōddhūm tyaja-gaja-turaga-vyūha-saṇḍha-darpanam Gaṅgam uttīrya gantum para-balam atulāṇa kalpayēti āpa dūtar viśvāṭam Gârjaraṇāṇa patir akṛiti tathā yatṛa jitra-prayāṇē ||

<sup>10</sup> Mr. Fleet, relying on the genealogy in the Lakshmes'vara inscription, suggests Hari-Varmma, but this is impossible, and is disproved by the context here. Moreover an inscription at Atakūr specially mentions Krishna Rāja as having fought against the Chôlas in S'aka 872 (A.D. 950), and being in alliance with the Gaṅga king. It runs as follows:—Svasti Saka-nripa-kalāṭa-samvat-sana-satāṅgaḷ eṇṭu-nūp-eruttēraṇēya Saumyam eṇba vaṭsarā privatise | Svasti Amōghavarishṇa-Dēva-S'i-piṭhivī-callaḥṇa-paramē's'vara-parama-bhāṭṭāra.

ka-pāda-paṇṭaja-bhramara-nā(ua) Tripētra.....vāna-gaja-malla..... Krishna-Rāja S'rīmat-Kannara-Dēva.....vadi Chôle-Rājādityaana mēle (va)ndu tat-kāladēḷ kadiḷkoṇḍu bijayam geyuttirdu Svasti Satya-Vākya Keḷuguri-Varmma dharma-mahārājāḷhīrāja Kōḷaḷ-puravarē's'vara Nandagiri-nātha S'rīmat-Permmānadigḷḷ nanniya-Gaṅga jayad-uttaraṅga Gaṅga-Gāṅgēya Gaṅga-Nārāyaṇan &c....

<sup>1</sup> Ind. Ant. XII, 255. Mr. Fleet, in his preface to it, says:—"There being no probability of Koṭṭiga leaving any issue, first his younger brother Krishna was joined with him in the government, and then the latter's son Kakka."

<sup>2</sup> *Mānastambha* is the name given to the elegant tall pillars with a small pinnaced maṇṭapa at the top erected in front of the Jaina temples. See the interesting discussion regarding them in Ferguson. Ind. & East. Arch. 276.

At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Beḷgoḷa and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasēna-bhaṭṭāraka in Baṅkāpura. A satirical verse is added bidding Chōḷa and Pāṇḍya dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Viragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Tērina basti or Bāhubali or Gommatēsvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Tērina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bāyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṇa*, elder brother's warrior. Now in an inscription in Coorg<sup>3</sup>, dated S'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṇa*, ruling on the banks of the Bed-dore (here the Lakshmantirtha) under his brother Rācha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bāyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bāyiga, he is stated to have been a scion of the Kakka line. This was the last of the Raṭṭa or Rāshṭrakūṭa kings, also called Karka, Kakkala, &c., and styled Amōgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Chālukya supremacy.

No. 61 was erected by Bāyika (the Bāyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Gunti, his wife's sister. Their parents were Māduvara of Poḷalu and Dēyilamma, and they had a brother Jābayya. Gunti, also it seems called Sōyibbe, was married to Lōka-Vidyādhara, and had a son Udaya-Vidyādhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lōka-Vidyādhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Hale Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannaḍa scholars in Bangalore, Mysore and other places have

<sup>3</sup> *Coorg Inscriptions*, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandis'vara tadpa-derasam*, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography, being the eighth from Jambū-dvīpa. A plan of it on stone or brass is kept in many Jaina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains at Delhi.

From the 8th of the bright fortnight in the month Aśvāṭha,

Kārtika and Phālguna, till full moon is the time of the Nandis'vara pūjā, or observance of the season when certain drifted beings—Saudharmāndra, Is'ānēndra, Chamara and Vairōcana—as enshrined for worship at the island of Nandis'vara, which has 12 Jaina temples on it. These are also the approved times for the commencement of any religious vows. The authorities may be found in *Triśka-sūtra* and in *Nandis'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phālguna s'ukla 8, the beginning of the Nandis'vara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in S'aka 904, the year Chitrabhānu, (A.D. 982), of Indra Rāja, and is engraved on four sides of a high pillar erected in a maṇḍapa near the front of the same Tērina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛishṇa Rāja, the daughter's son of Gaṅga Gāṅgēya, and the son-in-law of Rāja-Chūḍāmaṇi. From other verses we learn that among his titles were those of Rāja-Mārtāṇḍa, Chalad-āṇakakāra, and Kīrti-Nārāyaṇa.

Kṛishṇa Rāja, his paternal grandfather, was no doubt the Raṭṭa king already noticed in No. 38, and we have here probably the memorial of the last representative of the Raṭṭa or Rāshtrakūṭa dynasty of Mānyakhēṭa. So far as the history of this period is known, Kṛishṇa Rāja was succeeded by his son Kakka or Amōgha-varsha. The latter was defeated and probably slain by the Chālukya king Taila, which put an end to the Raṭṭa dynasty and restored to power that of the Western Chālukyas. Moreover the one line was absorbed into the other by Taila's marrying Jākabbe or Jākala Dēvi, the daughter of Kakka.<sup>4</sup> From the present inscription however it would appear that she was not the only representative of the Raṭṭa family.

We have next to consider who Gaṅga Gāṅgēya, his maternal grandfather, was. We have to choose between the Gaṅga dynasty of Mysore and the Gāṅgēya vāṃśa of Kālīṅga. As regards the former, the title Gaṅga-Gāṅgēya, it will be seen, is expressly given in the Ātakūṛ inscription already quoted (p. 19), to Satya-Vākya Koṅṇuṇi-Varmma who was ruling in S'aka 872 (A.D. 950) and was in alliance with Kṛishṇa Rāja called Kannara Dēva, the son of Amōgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Rācha-Malla, the son of Ereyappa; also, that he defeated a rival named Bātuga, who then proposed to Rājāditya, the Chōḷa prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dēva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.<sup>5</sup> I think there can be little doubt, considering the intimacy that thus existed between Rācha-Malla and Kṛishṇa Rāja, and also between Rācha-Malla's successor Mārasimha and the same Kṛishṇa Rāja as disclosed in No. 38, that it was the daughter of the Gaṅga king Rācha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛishṇa Rāja (ruling A.D. 945 and 956), and that the Indra Rāja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gaṅga or Gāṅgēya kings of Kālīṅga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell<sup>6</sup>, on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛishṇa Rāja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Rāja-Chūḍāmaṇi was whose daughter was the wife of Indra Rāja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

<sup>4</sup>Fleet, *Kan. Dyn.* 38.

<sup>5</sup>The text is as follows:—Svasti S'ri Ereyappana maṇḍapa Rācha-Mallanaṃ Bātugana kādikōṇḍa tombhattiru-sāsiraṃamaṇa Aṭuttire Kannara-Dēva-vaṇana kādava eṣṭu Bātugana Rājādityanaṃ besageye

hallan āḍi gūḍi ṇṇila kādi kōṇḍa Benavase-pannirēchāsiraṃamaṇa Belva-mu-nṇṇṇu Kiukāḷ-erpattuna Rājādī-erpattuna Bātugadi Kannara-Dēvaṇa meḥchu goṭṭaṇ.

<sup>6</sup>*So. Ind. Pal.* 53.

Inscription No. 58 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhānu. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Tērina basti. It is in Hale Kannaḍa and commemorates the death of Pilla, who, besides that of Rāja-Chūḍāmaṇi, had the title *māvara gandha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.<sup>7</sup>

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommatēśvara and are immediately below its right and left hands. The upper line on one side, in Nāgarī characters, and the two upper lines on the other side, the first in Pūrvaḍa Hale Kannaḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Chāvuṇḍa or Chāmuṇḍa Rāya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nāgarī and the other in Hale Kannaḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Rāja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Chāmuṇḍa Rāya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Rācha Malla (or Rāja Malla). It will be shown that this was the successor of Mārasimha (of No. 38): he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Chāmuṇḍa Rāya composed a work called *Chāmuṇḍa Rāja Purāṇa*, containing an epitome of the history of the 24 Tirthankaras, and at the end its date is given as S'aka 900, the year Īśvara (A.D. 978). Now in the account with which it opens and closes of Chāmuṇḍa Rāya's achievements no mention is made of the statue of Gommatēśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Rācha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Chāmuṇḍa Rāya's as S'aka 905 or A.D. 983.<sup>8</sup>

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Chāmuṇḍa Rāya to the shrine of Gōmatēśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamaṇa. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."<sup>9</sup> No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

<sup>7</sup> Compare S'āntāda Deva's title of *Savati-gandha-vāraṇa* in No. 56.

<sup>8</sup> It will be seen from what follows that tradition gives the year V. 1100 as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka

890 (A.D. 1028) neither of which will suit the facts of the case, as above given.

<sup>9</sup> *Works*, I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

Kaly-abdē shach-chhatākhayē vinuta-Vibhava-samvatsarē māsi Chaitrē |  
pañchamāyām śukla-pakṣhē Dinamāni-divasē Tvashtri-yōgē su-laghnē |  
saubhāgyē Hasta-nānni-prakaṭata-bhagaṇē sa-praśasthām chakāra |  
śrīmach-Chāmuṇḍa-Rājō Beḷugula-nagarē Gōmatēśa-pratiṣṭhām ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Chāmuṇḍa Rāja we shall have more to say later on in connection with No. 109. Of Gaṅga Rāja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysala king Vishṇu-varḍdhana, and from an inscription at Halebid we know that his death occurred in Ś'aka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the suttālayam, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nāgarī character. They should be in either the sacred language of the Jains called Arddha-Māgadhī or in Jaina Mahārāṣṭrī. The following account of these is taken from Jacobi<sup>10</sup>:—"The language which Mahāvira and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvira used Sanskrit. But the Jaina Prākṛit has very little affinity to the Māgadhī either of Aśoka's inscriptions or of the Prākṛit grammarians. Nevertheless it is called Māgadhī by the Jains themselves. In a half stanza quoted by Hēmachandra (Prākṛit Grammar, IV, 287) it is said that "the old sūtra was exclusively composed in the language called Arddha-Māgadhī."

porāṇam arddha-māgaha-  
bhāṣā-niyam havai suttam ||

Hēmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhī. . . . . It must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hēmachandra gives in the first part of his Prākṛit Grammar for the Mahārāṣṭrī. But the Mahārāṣṭrī of Hēmachandra is not identical with the Mahārāṣṭrī of Hāla, of the Sētubandha, and of the dramas. The Jaina Mahārāṣṭrī it may be appropriately called . . . . . The language of the older Sūtras I shall call Jaina Prākṛit . . . . . I believe that the Jaina Māhārāṣṭrī nearest approached the language of Surāṣṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhi. It might therefore more appropriately be called Jaina Saurāṣṭrī. But as it shares the general character of the Prākṛit commonly called Mahārāṣṭrī, and it is thus called by Hēmachandra, I dare not introduce a new name. The Jaina Prākṛit . . . is on the whole the same language as the Jaina Māhārāṣṭrī, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Māhārāṣṭrī. Hēmachandra calls it *ārshaṇa*, the language of the Rishis, and treats it together with the Jaina Māhārāṣṭrī. . . . . The only Māgadhism which he discovered in Jaina Prākṛit is the nominative singular in *e* formed from masculine bases in *ā* . . . . . I therefore do not hesitate to declare the Jaina Prākṛit to be Māhārāṣṭrī, as has already been done by Lassen in his *Institutiones lingue Præcriticæ* p. 42. In those cases in which Jaina Prākṛit differs from the Māhārāṣṭrī, it has usually retained the older forms."

<sup>10</sup> Introduction to *Kalpa-Sūtra*, p. 17 §.

Before proceeding further it is necessary to enter upon the inquiry as to who Gômaṭa or Gommaṭa was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômaṭa is said, according to one statement, to be derived from *gô*, the earth, and *aṭ*, to wander, or *maṭh*, to go. According to another account, it is derived from *gô*, speech, and *maṭ* (for *ma*)<sup>1</sup>, to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommaṭa and Gummaṭa, said to be *tadbhavas*. The Jains, to whom everywhere the images of their Tirthaṅkaras are the only objects of worship, can give no explanation of the worship of Gômaṭa, who is not one of them, further than that he is worshipped out of respect for the first Tirthaṅkara as being his son.<sup>2</sup>

So far as I am aware the name does not occur throughout Hindu literature<sup>3</sup> except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saṅghârâma, which was called Gômati (Ku-ma-ti)."<sup>4</sup> The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan<sup>5</sup> it will be seen that Gomates (in the original Persian, Gaumâta) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonia, or Slaughter of the Magi.<sup>6</sup> I merely point out the seeming coincidence with the singular name Gômaṭa, and there it appears Jaina traditions connecting the tirthaṅkara Pârîsuvâtha or Pârîsvanâtha with Persia.<sup>7</sup>

<sup>1</sup> Compare *maṭ*/*apa* used for *maṭ*/*apa*.

<sup>2</sup> Fergusson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthaṅkaras, and even the Ulwar colossal, Nan Gūṅgi, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

<sup>3</sup> There is the Gômati or Gumti river in Outh: also a Gômatâ mountain in the Western Ghats, where Krishna is said to have defeated Jarâsandha.

<sup>4</sup> *Beal's Records of Buddhist Countries*, p. 9.

<sup>5</sup> Rawlinson's *Herodotus*, Vol. II, pp. 464 ff. Vaux's *Ancient History of Persia from the Monuments*, p. 28.

<sup>6</sup> The following is the passage referred to, according to the translations by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Pissiaclada, the mountain named Aracades, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces...He seized the empire. On the 9th day of the month Garmapa, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason

he slew them, "lest they should recognize me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayashish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Siehelotes in the district of Media called Nisra, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king: Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reconstituted for the state both the religious chants and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had established our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 594 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to counter-order these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

<sup>7</sup> Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Punjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bāhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.<sup>8</sup> There was a struggle for empire between the two, which resulted in Bāhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭêśvara. In course of time the image became invisible to all except the initiated. But Chāmuṇḍa Rāya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nābhi. At a city in the north, called Pôdanapurī, the rājārshi Bharatêśvara, son of Âdi Brahma, set up a *bimba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*âbhinava*) name of Gummaṭa. A merchant who visited the court of Rāja Malla gave such a description of this image that Chāvuṇḍa his minister resolved to go and see it. He set out, with his mother Kālikāmba and their guru Siṃha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinālaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Rāvana, was on that very hill, 10<sup>6</sup> palmyra (*tāle*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra śuddha 5, Sunday, under the Mṛgaśira nakshatra, Saubhāgya yōga and Kumbha lagna, Chāvuṇḍa consecrated this Gommatêśvara, who thus appeared to him in Belagūla in the Kūshmaṇḍāranya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Malla, on hearing of his munificence, gave him the title of Rāya.

The *Rājavalī Kathē* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśitala (see No. 54)<sup>9</sup>, it goes on to say—"And after that, in the Yadu kula, there was Rāja Malla, who was in Dakshina Madhura (the southern Madura). He, having subdued Karṇāṭa, Drāviḍa, Mahārāshṭra, Taurushka and other countries, was celebrated as Vira Mārttāṇḍa Dēva.<sup>10</sup> While his great feudatory (*mahā sāmanta*) Chāmuṇḍa Rāya, a Yama to the Nōnamba family (*Nōnamba-kulāntaka*), ornament of the Gaṅga race (*Gaṅga-vamśa-lalāma*), was ruling in peace and wisdom,—his mother hearing it read in the Âdi Purāṇa (or an early purāṇa) that in Pôdanapura there was an image of Bāhubali Dēva, 500 bows in height; he, with his mother Kālikā Dēvi, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinālaya. Thus they arrived at the hill where Bhadrabāhu svāmi's tomb (*nis'idhi*) was. On the night before they left it, Padmāvatī Dēvi appeared in a dream to both mother and son and said,

<sup>8</sup> More properly the half-brother, as they were sons by different wives: Bharata's mother was Yasôsvatī, and Bāhubali's mother was Sunandē.

<sup>9</sup> Wilson places this event in A.D. 788.—McK. Coll. I, lxvii.

<sup>10</sup> This would seem to imply that Rāja Malla was a king of the Pāṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mārttāṇḍa in the list of Pāṇḍya kings,—No. 28 in the Madura Sthala-Purāṇa list and No. 13 in Mr. Nelson's list (*The*

*Madura Country*, pp. 39, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vira Pāṇḍya (as will be seen further on) erected the image at Kārkala, and this, in ignorance of any other origin, has been transferred to the one at Srirava; a Belgola.

But it should be stated that in inscriptions the Jain town of Huncula (Paṭṭi Pombuhapura) in Shimoga District, where Jinadatta Rāya set up a dynasty with which these Pāṇḍyas were connected, is called Dakshina Madhura.

"You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gômaṭa Jina, which was worshipped by Râma and Râvâṇa and seen by Maṇḍôdari. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmunda Râya, having collected coconut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.<sup>1</sup> Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûsh-mâṇḍini Dêvi presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷḷa kâya*<sup>2</sup> and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Belgûḷa.<sup>3</sup>

After this, Châmunda Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *pom*, he continued to rule the kingdom with justice.

In another place, it further states that Châmunda Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmins and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmunda Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvâṇa, &c.<sup>4</sup> But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmunda Râya to have this colossus at S'avâṇa Belgûḷa made. We also learn from the inscription that the image at Pôdanapura was known as Kukkutêsvara<sup>5</sup>, from the thick forest which grew up around it being infested with cocks (*kukkuta*) and serpents (*sarpa*), or *kukkutasarpa*, cockatrices.<sup>6</sup>

<sup>1</sup> Owing to his feeling pride in what he had done.

<sup>2</sup> The fruit of the egg plant, *solanum feroc*, Linu.

<sup>3</sup> The story as given by Colonel Mackenzie is as follows:—

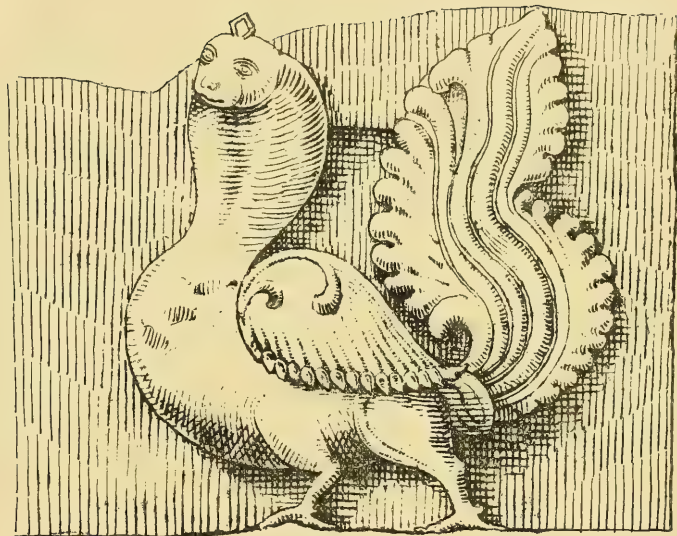
Châmunda Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *pañcâṅgurita snâna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots; but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmunda Râya, not knowing the cause, was filled with grief that his intention was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmâvatî, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *auriyas* in a *bellija gola* (or small silver pot), for washing the statue: and signified her intention to Châmunda Râya, who laughed at the absurdity of this

proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmunda Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquids; and washed completely the body of the image. From that time this place is named after the silver vase (or *bellija gola*) which was held in Padmâvatî's hand. (*As. Res.* IX, 266.)

<sup>4</sup> But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châmunda" was "Râvâṇa," and this was referred to in support of the story that Râvâṇa had made the image.

<sup>5</sup> In Nos. 85 and 138 the image of Gommatêsvara at S'avâṇa Belgûḷa is called the southern Kukkutêsvara.

<sup>6</sup> The *kukkuta-sarpa* is the emblem of Padmâvatî, and is represented in sculptures at Belgûḷa as a cock or fowl with a serpent's head and neck.



KUKKŪṬA SARPA

Scale  $\frac{1}{2}$  1 2 3 4 foot



The latter reference at once directs our attention to the Kukkuṭa-pāda-giri or Cock's-foot mountain near Gayā in Bihār. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.<sup>7</sup>, and Hsien-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kāsyapa, as well as the scene of his death. On this account it was also called Guru-pāda-parvata, or mountain of the master's foot. There was also a monastery, called the Kūkkutārāma or Kukkuṭa-pāda-vihāra, near Pāṭaliputra or Patna.

Fah-Hian's account is as follows:—"From this place (Gayā), going south three *li*, we arrive at a mountain called Kukkuṭa-pāda-giri. The great Kāsyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kāsyapa is now preserved. Outside this chasm is the place where Kāsyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats<sup>8</sup> [*i. e.* Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kāsyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."<sup>9</sup>

General Cunningham identifies Kurkihār, near this spot, with a Kukkuṭa-pāda-vihāra, which in Hindi would form Kurak-vihār (*kurak* meaning cock) and so Kurkihār. "The remains at Kurkihār" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stūpa."<sup>10</sup>

This Kukkuṭa-pāda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭeśvara image. Pōdanapura or Pādanapurī may perhaps refer to the name Guru-pāda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li<sup>1</sup>, in which, likewise, there is a congregation

<sup>7</sup> Beal, *Travels of Fah-Hian*, ch. xxiii: Julien, *Hsien Tsiang*, III, 6.

<sup>8</sup> According to the Chinese Forty-two section Sūtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

<sup>9</sup> Beal, *loc. cit.*

<sup>10</sup> *Arcæological Reports*, I, 14: *Ancient Geography of India* 460.

<sup>1</sup> Mr. Beal's foot-note is,—"Pūmusat identifies this with Darada or Darbu, "the capital of the Darl country, situated among the mountains where the Indus takes its rise." (*Wilson*). But I would suggest the little town still known as Dār, near the river Tal,

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens<sup>2</sup>, to observe size, colour, and general appearance of Maitrêya<sup>3</sup> Bôdhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."<sup>4</sup>

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân<sup>5</sup>, which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghiz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows :—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of S'âkya Buddha, made of metallic stone<sup>6</sup>, in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen li there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâṇa. The figure is in length about 1,000 feet or so".<sup>7</sup>

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height . . . . The cliffs are everywhere pierced with numerous caves . . . . and here are also the famous idols, the Bût-i-Bâmiân. . . . They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches . . . . The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man . . . . The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslim is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

<sup>2</sup> The Tus'ita heaven (from the [Sanskrit] root *tus'*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumêra.

<sup>3</sup> Maitrêya, possessed of love (root, *maitra*, love or charity), is to succeed the Buddha S'âkya muni (the present Buddha), after a lapse of time equal to 5,870,000,000 years. *Remusat*—The Bôdhisatwa destined to become Buddha, is always supposed to reside in the Tush-

ta heavens from the time of his predecessor's incarnation till his own advent

<sup>4</sup> Beal's *Fah-Hian*, ch. vi.

<sup>5</sup> See *Journal R. A. S. Vol. XVIII*, pp. 323 ff. Also *Illustrated London News* in 1886.

<sup>6</sup> Julien translates "brass."

<sup>7</sup> Beal's *Si-yu-ki*, i, 50.

and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."<sup>8</sup>

Gigantic statues therefore were not unknown in the north of India, and of some such Chāmūṇḍa Rāya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.<sup>9</sup> The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jains were Svētāmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tīrthāṅkaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamāna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomatēśvara known to exist, namely, this one at S'rāvana Belgōla, and two in the South Kanara district at Karkala and Yēnūr.<sup>10</sup> They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgōla statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.<sup>1</sup> The general aspect and proportions of the figure will be seen from the published illustrations<sup>2</sup>, but, owing to the great height of the image and the want

<sup>8</sup> Journal R. A. S. xviii, 347.

<sup>9</sup> Weber says (*über das Čaturvāṇḍa Māhātmyam*) "It is Kishabha's image erected by Bāhulik which imparts its peculiar sanctity to S'atruvāṇḍa" (near Pālītāna in Kāśīānād or Surāśṭra) but this is not of colossal proportions.

<sup>10</sup> At S'rāvana-guṭṭa, about 4 miles north-west of the Yelwal (Ilīālā) Residency near Mysore, is an abandoned Jaina statue of Gommatā, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yēnūr image. The creeper as at S'rāvana Belgōla twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The buildings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatāpura of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'rāvāpappa-guṭṭa, of about 200 feet in elevation, on the borders of the Channarāpura and Malavalli taluqs, near

Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuligere in Malavalli taluq there is an inscription, dated S'aka 838 (A.D. 916), of the time of the Goḍa king Nīti-mārga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysala king Vishnu Varddhana.

<sup>1</sup> There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. For it is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 25 it was Arīṭṭa Nēmi who made it *siddham* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 980 and Arīṭṭa Nēmi may have been the sculptor of the great colossus.

<sup>2</sup> Ind. Ant. II, 129; Moor's *Hindu Pantheon*, 366; Buchanan's *Travels in Mysore &c.* II, 488; *As. Res.* IX, 163.

of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.<sup>3</sup>

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the *Indian Antiquary* for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)<sup>4</sup> to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained:—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis ..	13	0
From the bottom of the ear to the crown			"    at the waist ..	10	0
of the head (not measured) about ..	6	6	From the waist and elbow to the ear ..	17	0
Length of the foot ..	9	0	"    armpit to the ear ..	7	0
Breadth across the front of the foot ..	4	6	Breadth across the shoulders ..	26	0
Length of the great toe ..	2	9	From the base of the neck to the ear ..	2	6
Half girth at the instep ..	6	4	Length of the forefinger ..	3	6
"    of the thigh ..	10	0	"    middle finger ..	5	3
From the hip to the ear ..	24	6	"    third finger ..	4	7
"    coccyx to the ear ..	20	0	"    fourth finger ..	2	8

<sup>3</sup> The best representation I have seen is a photograph (copyright reserved) by Apparao Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhisheka, when high scaffoldings were erected level with the top of the image.

<sup>4</sup> The ceremony was performed in 1887, at the expense of the Kolhâpûr Svâmi, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkajâchalam Aiyar, B. A., in the *Harvest Field* (for May):—"The 14th March last was the day of anointing for the statue of Gomat's vâra. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival.....For a whole month there was duly worship in all the temples, and *pâda pûja* or worship of the feet of the great idol bases.....On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with

sacred water, covered with coconuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with glee, milk and such like things. At a signal from the Kolhâpûr Svâmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahârâja,' and 'Abaha, abaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

- |                  |                 |                     |
|------------------|-----------------|---------------------|
| 1. Water.        | 6. Sugar.       | 11. Curds.          |
| 2. Coconut meal. | 7. Almonds.     | 12. Sandal.         |
| 3. Plantains.    | 8. Dates.       | 13. Gold flowers.   |
| 4. Jaggery.      | 9. Poppy seeds. | 14. Silver flowers. |
| 5. Ghee.         | 10. Milk.       | 15. Silver coin.    |

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."



UPPER PART OF COLOSSAL STATUE OF GOMMATESVARA





The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are two remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."<sup>5</sup>

Of the two other colossal images of Gomatêśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height; the other one at Yêñâr was erected in A.D. 1603 and is about 37 feet high.<sup>6</sup>

Of the former an account has been given by Dr. Burnell<sup>7</sup>, who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill<sup>8</sup>, and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Hale Kannaḍa character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs<sup>9</sup> :—

S'ri . . . . . vikhyâtê . . . . . (maṇḍ)alêśvaraḥ |  
yô 'bhûl Lalitakirtty-âkhyas tan-munîndrôpadêśataḥ ||

Svasti śrî-S'aka-bhûpate(s) tri-śara-vahnîndôr Vvirôdhyâdikṛit |  
varshê Phâlgunâ-Saumyavârâ-dhavalâ-śrî-dvâdaśî-sat-tithau ||

<sup>5</sup> Hist. Ind. & East. Arch. 267.

<sup>6</sup> There is a drawing of the Karkala image in Ind. Ant. II, 353; and of the Yêñâr image in Ind. Ant. V, 36.

<sup>7</sup> Ind. Ant. II, 353.

<sup>8</sup> Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east].....The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit

of the hill; this is said to have been filled with earth, and the colossus, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory coconuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." Ind. Ant. V, 36.

<sup>9</sup> I have made some additions and corrections from a copy supplied to me, taken by Brahma Sâri S'âstri.

śrī-Sōmānvaya-Bhairavēndra-tanuja-śrī-Vīra-Pāṇḍyēsinā |  
nirmāpya pratimātra Bāhubalinō jīyāt pratishṭhāpitā ||

S'aka varsha 1353 ne Virōdhikṛita-samvatsarada Phālguna-śuddha 12 Budhavāra-divasa Pāṇḍya-rāya pratishṭhāpitā |

"May the worship-worthy statue of Bāhubalin, consecrated here by śrī Vīra-Pāṇḍyēsin, son of Bhairavēndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phālguna of the (cycle) year Virōdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the ślōka which commenced the inscription show that this statue was probably consecrated by advice of Vīra-Pāṇḍya's guru, by name Lalitakīrti.<sup>10</sup> Its date=1432 A.D. Vīra-Pāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikkēri above the ghāts, but his successors seem to have been bigoted Līngāits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bāhubalin, as a son of Vṛishabhanātha, the first Tirthāṅkara, is thus assumed to be of enormous height."

The statue at Yēnūr has been described as follows by Mr. Walhouse:—"This statue is not, like the other, placed on a hill, but on an elevated terrace on the south bank of the Gūrpūr river . . . The terrace rises about fifty feet above the river's bed . . . [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this . . . Like its brother at Karkala, the Yēnūr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghāts, which rises abruptly more than 6,000 feet, about twelve miles in front . . . The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

The following inscription to the south of the image gives its date &c :—

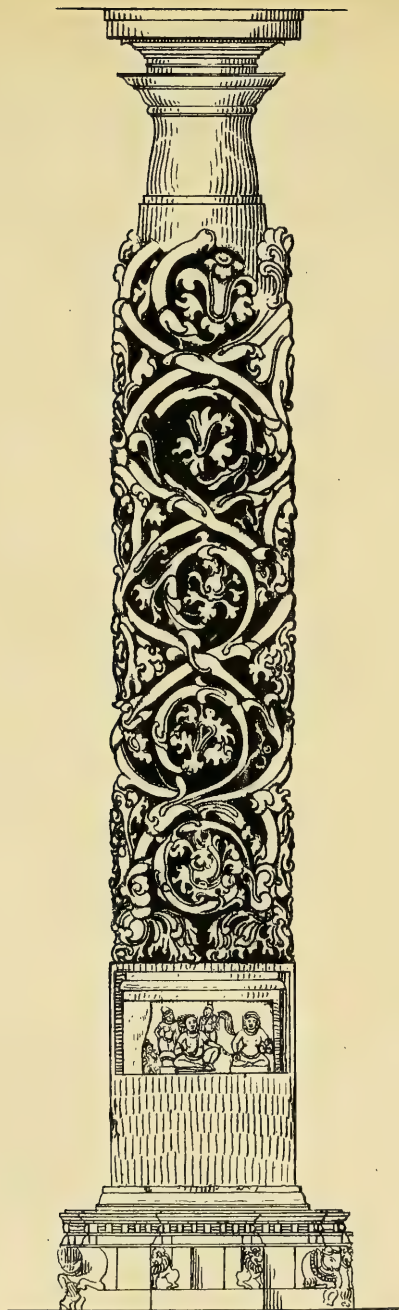
S'aka-varshēshv atīteshu viśayākṣhi-śarēndushu |  
varttamānē S'ōbhakṛiti vatsarē Phālgunākhyakē ||  
māsē 'tha śukla-pūṣkēdhā-daśamyām Indu-Pushyakē |  
su-lagnē Mithunē Dēśi-gaṇīmbara-lirēśitūh ||  
Belgūlākhyā-purī-paṭṭa-kshirāmbudli-nisāpatēh |  
Chārūkirtti-munēr divya-vākyād Ēnāra-pattanē ||  
śrī-Rāya-kuvarayātha jāmātā tat-sahōdari |  
Pāṇḍyakākhyā-mahā-dēvyāh su-putrah Pāṇḍya-bhūpatēh ||  
anujēndra-su-rājākhyāś Chīmūṇjānvaya-bhūshakah |  
asthāpayat pratishṭhāpya Bhujabaly ākhyakam Jinam ||

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the year S'ōbhakṛit (A.D. 1603), on the advice of Chārūkirtti-muni, the guru of Belgūla, by Indra Rājā, a descendant in the line of Chāmūṇḍa. Indra Rājā it is stated was the son-in-law of Rāya-kuvara, and the son of Pāṇḍyaka mahādēvi, sister of Rāya-kuvara. Also he was the younger brother of Pāṇḍya bhūpati.

<sup>10</sup> This may be confirmed from another inscription. (See *Ind. Ant.* V, 43).

<sup>1</sup> *Ind. Ant.* V, 37.





TYĀGADA BRAHMADEVA PILLAR

Scale: 1 2 3 4 5 feet

Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bāhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nāga or serpent and offered his head as a standing-place on which he would support Bāhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says<sup>2</sup> :—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *figus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . . In that at Yēnūr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belgola they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravana Belgola statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mādhavi* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kāda gulagūñji*.

We may now revert to Chāmunda Rāya, who had this colossus made, and examine the accounts given of his achievements; so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyāgada Brahma Dēva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggade Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Chāmunda Rāya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Chāmunda Rāya was born in the Brahma-Kshatra varṇa : that by order of a king Indra he conquered Vajvala Dēva, the younger brother of Pātāla Mailla, putting his forces to flight before the face of king Jagadēkavira, his own lord : that the latter, in the war with Nalamba Rāja and in the war with king Rana Siṅga applauded him as equal to any conquest however

<sup>2</sup> Hist. Ind. and East. Arc'h., 268.

arduous : and that he overthrew an attempt by Chaladañka Gaṅga to seize by force the Gaṅga empire.<sup>3</sup>

These statements accord with those given in the *Chāmūṇḍa Rāya Purāṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chūdāmaṇi, Jagadēkavira, Nṛṇambakulāntaka-dēva<sup>4</sup> ; and that he was born in the Brahma-Kshatra vāmśa. In the concluding chapter it is said that he was the disciple of Ajita-sēna : also that in the Kṛita yuga he was Shaṇmukha, in the Trēta yuga Rāma, in the Dvāpara yuga Gāṇḍīvi, and in the Kali yuga Vira-mārttāṇḍa.<sup>5</sup> The origin of his various titles is then related. From his defeat of Vajra Dēva in the Khedaga war he obtained the title *Samara-dhuraṇḍhara* ; from the valour he displayed in the plain of Gōnūr in the Nṛṇamba war, the title *Vira-mārttāṇḍa* ; from his fight in the fort of Uchchāṅgi, the title *Raṇa-raṅga-siṅga* ; from his killing Tribhuvana-Vira and others in the fort of Bāgalūr and enabling Gōvinda to enter it, the title of *Vairi-kula-Kāladāṇḍa* ; from his defeat of Rāja and others in the fort of king Kāma, the title of *Bhuja-vikrama* ; from his killing his younger brother Nāga-varmma on account of his hatred, the title of *Chhaladañka-Gaṅgi* ; from his killing the Gaṅga warrior (*bhaṭa*) Mudu Rāchayya, the titles of *Samara-Parasurāma* and *pratipakṣa-rākṣasa* ; from his destroying the fort of the warrior (*bhaṭa*) Vira, the title of *bhaṭa-Māri* ; from upholding the brave qualities of himself and others, the title of *guṇavaṇa kāva* ; from his virtue, liberality &c., the title of *samyaktva-ratnākara* ; from his not coveting the wealth or wives of others, the title of *sauchābharaṇa* ; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira* ; from his being the head of the bravest, the title of *Su-bhaṭa-chūdāmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-sēkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Chāmūṇḍa Rāya is mentioned simply by his title of Rāya (which is also used in other references), along with Gaṅga Rāja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse :—

sthira-Jina-śāsanōddharanar ādiyoḷ ār ene Rācha-Malla-bhū- |  
vara-varamantri-Rāyane balikke budha-stutan appa Viṣṇu-bhū- |  
vara-varamantri-Gaṅganane matte balikke Nṛisipha-Dēva-bhū- |  
vara-varamantri-Hullane paraṅgi inṭi ullode pēḷal āgade ||

‘If it be asked who in the beginning were firm promoters of the Jina doctrine (*i.e.* in S’ravaṇa Belgola)—(they were) Rāya, the minister of king Rācha-Malla ; after him, Gaṅga, the minister of king Viṣṇu ; and after him Hulla, the minister of king Nṛisipha-Dēva : if any others could claim as much would they not be mentioned ?’

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Chāmūṇḍa Rāya basti. It is in Haḷe Kannaḍa, and states that the temple was erected by the son, no name given, of the mantri Chāmūṇḍa, and that he was a lay-disciple of Ajitasēna muni. It would appear that it must have been originally built in

<sup>3</sup> It is not improbable that the battle referred to in No. 80 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladañka-Gaṅga.

<sup>4</sup> A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

<sup>5</sup> See above, p. 25 and note 10.

memory of Chāvunḍa Rāya's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Rāja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a maṇḍapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nāgarī characters. It is the only one dated in the Saṃvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kāṣṭha saṅha. This saṅha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabāhu's cave, on the rock at one of the sides. It is in Nāgarī characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabāhu. As this may be the Jinachandra mentioned in No. 55 as a *sadharmma* or colleague of Māghanandi who was the father of Mēghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).<sup>6</sup> It records the erection of a pillar, *śilā stambham*, (also called at the end *nisīdhige*, tomb or monument), by Lakshmi, the wife of Gaṅga Rāja, in memory of Būchana or Būchi Rāja, who was the son of the daṇḍanāyakitī Lakkala-dēmati and a lay-disciple (*gudḍa*) of S'ubhachandra-siddhānta-dēva, and who ended his life in the orthodox Jaina manner (*sarva-saṅga-parityāga-pūrevakaṇṇa mudipidam*). The inscription is principally in verse, in the Kannāḍa language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmi were the same, and that Būchi Rāja was therefore the son of Gaṅga Rāja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nisīdhige*) by Lakshminati daṇḍanāyakitī, wife of Gaṅga Rāja, minister to the Hoysaḷa king Viṣṇu-varḍdhana, in memory of Mēghachandra-traividyā-dēva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannāḍa, and was composed by Pergaḷe Bhāva Rāja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gaṇa, descended in the line of Gautama, the disciple of Mahāvira. First we have mention

<sup>6</sup> S'aka 1037, Manmatha, as given in No. 47, is correct according to

the tables: Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1035.

of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundāchārya : then come Umāsvāti, also called Griddhira-piñchha—described as the most learned Jaina of his time,—his disciple Balāka-piñchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dēvēndra, whose disciple was Kaladhautanandi, whose son was Madana-saṅkara, whose disciple was Viranāndi.

A king named Golla Dēva, described as of the line of king Nūtna-chandira (new moon), for some reason (*kim api kāraṇēna*) took dīkshe under Viranandi, and became Gollāchārya. His disciple was Traikālyā yōgi, whose disciple was Abhayanandi, who overcame in argument Pari Shah (?) and others. His disciple was the lord Sōma Dēva, who became Sakalēndu or Sakalachandra ; and his disciple was Mēghachandra, whose disciple was Prabhāchandra.

Then follow praises of Mēghachandra, an account of his death, and of the erection of the monument by the wife of Gaṅga Rāja, at the instance of Prabhāchandra, who was her guru.

At the end is a verse extolling Gaṅga Rāja for repairing the Jaina temples throughout the Gaṅgavāḍī 96,000 : and a verse in praise of the liberality of Lakshminimati.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bālachandra. As he was a colleague or fellow-student of Mēghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syād vāda*, which subsequently appears at the beginning of almost every Jaina śāśana. The following is Wilson's account of this system, to which so much importance is attached :—"The Jains are known in controversial writings by the title *sapta-vādīs*, or *sapta-ūhaigīs*, the disputers or refuters of seven positions : more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syād-vādīs*, or assertors of possibilities. The seven positions are the following :

1. A thing is ; 2. it is not ; 3. it is and it is not ; 4. it is not definable ; 5. it *is*, but is not definable ; 6. it is not, neither is it definable ; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sāṅkhya, Vēdānta, and others—with regard to the world, to life, and to spirit ; and are met in every case by the Jains with the reply *syād vā*, it may be so sometimes ; that is, whatever of these dogmas is advanced will be true in some respects, and not in others ; correct under some circumstances and not under others ; and they are therefore not entitled to implicit trust, nor are they irreconcilable."

After praise of Varddhamaṇa and Koṇḍakunda (see No. 40 and note), Dēvēndra is mentioned as born in the Mūla-saṅgha and Dēsika-gaṇa. His disciple was Chaturmukha-dēva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gōpanandi gained distinction in the Vakra-guchcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dhamma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Gaṅga kings.

His colleague or fellow-student was Prabhāchandra, whose feet were revered by Bhōja Rāja, the king of Dhāra. This famous patron of literature reigned from about 1004 to 1059 A.D.<sup>8</sup> Prabhā-

<sup>7</sup> He adds—"As this reasoning has been opposed by Rāmānujait dates earlier than the 12th century." *Works*, I, 318.

<sup>8</sup> See *Ind. Ant.* VI, 51 : Weber's *Hist. Ind. Lit.* 201, 319.

chandra's colleague was Dāmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Viṣṇu Bhaṭṭa : who he was does not appear. Dāmanandi's colleague was Maladhāri, also called Guṇachandra, who apparently belonged to the temple of S'āntiśa at Bālipura (perhaps Balaḡāmi in the Shimoga District).

His colleague was Māghanandi, proficient in the *syād vāda* ; whose colleague was Jinachandra, compared to Pāṇyapāda in knowledge of the Jainendra grammar, to Akalaṅka in logic and to Bhāravi in poetry. His colleague was Dēvēndra, described as the muni of Baṅkāpur (in Dharwar) ; whose colleague was Vāsava-chandra, who had acquired great practice in the *syād vāda* logic, and was known in the Chālukya capital or camp (*kajaka*) as Bāla-Sarasvatī. His brother and colleague was Yaśahkirtti, who expounded the *syād vāda* and overcame the Bauddhas, his feet being worshipped by the king of Siṅghala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurādhāpura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chōlas, who took him prisoner to the mainland and appointed a Chōla viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bāhu, who in twelve years succeeded with great difficulty in driving out the Chōla usurpers.<sup>9</sup>

The colleague of the last, and a disciple of Gōpanandi, was Trimushti, so called because he subsisted on three handfuls (*tri muṣṭi*) of food. His colleague Gaula, had also three other names—Maladhāri, Hēmachandra, and Gaṇḍa-vimukta. His colleague, again, was S'ubhakirtti, whose colleague was Mēghachandra, the son (or disciple) of Māghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikā, but nothing more is said about her. His colleague was Kalyāṇakirtti, who had power to exorcise the demon S'ākinī. His colleague was Bālachandra, who was descended apparently from the Sāgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Rāja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahārāshtri and Hale Kannaḡa respectively, that Gaṅga Rāja had the enclosure or cloisters round (*suttālayam*) made for the colossal statue of Gomatēśvara. The inscriptions are on either side the image, immediately below those of Clāmuṇḡa Rāja, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jains were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaiṣṇava faith of the Hoysaḡa king Biṭṭi Dēva (subsequently called Viṣṇu-varddhana), in probably this very year, by the reformer Rāmānujāchāri, great animosity was excited against the Jains, albeit they were too powerful to be altogether set aside. There are even stories of Rāmānujāchāri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

<sup>9</sup> Sewall's *Malabar Antiquities*, II, 221.

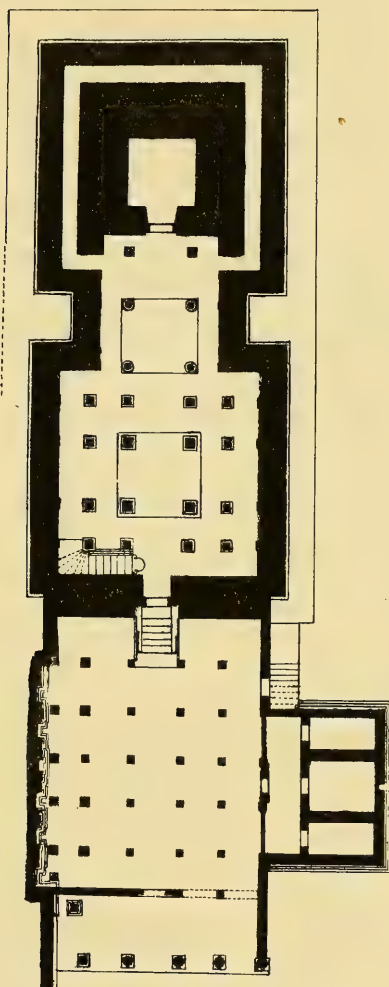
Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Ādiśvara basti, now known as the Sāsana basti, was erected by Gaṅga Rāja; the second, that another Ādiśvara basti, now known as the Kattale basti, was erected by him for his mother; and the third, that yet another Ādiśvara basti, now known as the Eraḍu-katte basti, was erected by his wife. They are not dated, but they unquestionably belong to about A.D. 1116, as No. 59, whose date is 1117, is set up at the door of the Sāsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Rāja for the bastis erected by his mother and wife. Of course it might be argued from this that the Sāsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Rāja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pōchāmbikā. As regards the former, No. 45 and other inscriptions give his name as Ēcha or Ēchi Rāja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Ēcha the name taken by him on embracing the Jaina faith. The Sāsana basti, so called, as above stated, from the śāsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannaḍa, and merely states that Gaṅga Rāja, the lay-disciple of S'ubhachandra, had the temple made for his mother Pōchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattale basti or temple of darkness by which the structure is called. It is also called Padmāvatī basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Chāmuṇḍa Rāja basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.


No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Rāja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away

# KATTALE-BASTI



CHANDRA-  
GUPTA  
BASTI



Scale  feet



both from that and the Sāsana basti built by her husband, and faces to the north. It is also a plain building, and called Eraḍa kaṭṭe basti from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Rāja, minister to Viṣṇu-varḍdhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Rāja's genealogy is traced from Māra, whose wife was Mākanāmba, through their son Êcha, who was a Brahman (*drīja*) of the Kaṇḍīya gōtra.<sup>10</sup> He became a devoted Jain, and his wife was Pôchikabbe. They were the parents of Gaṅga Rāja.

A spirited account is given of how the latter made a night attack at Kanpegāla on the army of the Chālukya emperor Tribhuvana-malla Permmādi Dêva (i. e. Vikramāditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama<sup>1</sup>, in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Rāja, recounting how he repaired all the ruined bastis throughout Gaṅgavāḍi, and had the enclosure or cloisters made round Gommaṭa dēva; also how he drove the Tiḷuḷas (or Tamil people) out of Gaṅgavāḍi and caused Vira Gaṅga (i. e. Viṣṇu-varḍdhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Rāja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Rāja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chôlas and the Gaṅga sovereignty brought to an end. The present Gaṅga Rāja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chôlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as S'aka 1039, the year Hēvaḷambi (A.D. 1117). Gaṅga Rāja it is stated built towns and Jain temples in every direction. It also introduces a panegyric of his fame, saying that it eclipsed that of Mabbarisi for whom (formerly) the Gôḍavari stood still, for now the Kāvêri, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Rāja's gift of Parama to the basti erected by his mother was confirmed by his father Êchi Rāja, and the boundaries of the village are given. The inscription was engraved by Varddhamaṇāchāri.

The next inscription is No. 139, dated S'aka 1041, the year Viḷambi (A.D. 1119). It records the death, in the manner of a sannyāsi, of Mānkabbe Ganti, who had received dīkshe from Divākara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divākara-nandi is said to be from Konḍakunda, "who moved about leaving a space of four inches between himself and the ground"! (showing his perfection in yōga, see No. 105).

<sup>10</sup> We have distinguished instances in Panpa, Ponna, and Nāgarvanna, of Jains who were of Brahman origin. (See *Karṇāka Bhāṣā-Bhūṣaṇam*, Intro: 13, 15, 1.

<sup>1</sup> This village is a short distance to the north-east of Sravaṇa Beḡga.

through Dêvêndra. Divākara-nandi's disciple was Maladhâri dēva, whose disciple was S'ubhachandra-dāva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the year Vikâri, (A.D. 1120). It records the death of Dēmiyakka, who was the sister of Būchi Rāja, (see above, on No. 46), and wife of the merchant Chāmuṇḍa-Setṭi. A pillar (*śīlā stambham*) was erected in memory of her, by Lakshmi, no doubt the wife of Gaṅga Rāja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dēmiyakka must have been the daughter of Gaṅga Rāja and his wife Lakkala, Lakkavve, or Lakshmi.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ārvaṛi (A.D. 1121), of Pōchikabbe, the mother of Gaṅga Rāja, and his erection of a tomb (*nīśīdhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Echa, as given above in No. 45, and goes on to describe the virtues and benefactions of Pōchāmbike. She had erected many chaityālayas in Beḷuḡa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a samyāsī and, with the performance of the vow of sallēkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Rāja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysala king Vishṇu-varddhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Rāja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Rāja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was potent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ôbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Rāja, who was also his lay-disciple (*gauridā*) or adherent. Gaṅga Rāja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkāṇambe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahāvira and Gautama, it mentions Padmanandi, whose second name was Koṇḍakundāchārya; Umāsvatī, whose other name was Grīddhira-piñchha; his disciple Balāka-piñchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvêndra. His disciple was Kaladhautā-nandi, whose disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dāmanandi, whose eldest son was S'ridhara.

Then is introduced Chandrakirtti, and his disciple Divākaranandi. His disciple was Gaṇḍa-vimukta Maladhāri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dēva departed to svarga.'

The inscription is well written and was the composition of Heggade Marddimayya, a lay-disciple of Prabhāchandra. It was engraved by Varddhamānāchāri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ōbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṅga Rāja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'āntala Dēvi, the queen of Vishṇu-varddhana ; but incidentally it gives certain information regarding the Hoysala kings.

After praise of Prabhāchandra, the disciple of Mēghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysala or Hoysala which was borne by all the kings of the dynasty descended from him. Next came Vinayāditya, who is said to have subdued the Malapas or hill chiefs. His son was Eṇṇayaṅga, whose son was Vishṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakāḍu, Nilagiri, Kōngu, Naṅgali, Kōlāla, Tereyūru, Koyatūru, Kōṅgali, Uchchaṅgi, Taleyūru, Pombuchcha, Vandhāsura-chauka, and Baleya paṭṇa.<sup>2</sup> He thus brought the whole of the Gaṅgavādi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vira Gaṅga.

His queen was S'āntala Dēvi, the elder daughter of Mārasiṅga and Māchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vāraṇa*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,<sup>3</sup> is the one that she selected for the name of the basti she caused to be erected at Belgola, a name which it still retains, dedicated though it is to S'āntiśvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Vishṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhāchandra. And Sahasrakirtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'āntala Dēvi, a lay-disciple of Prabhāchandra and the consort of king Vishṇu, erected the temple and set up therein the image of S'ānti Jina. This tirthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivokes such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishēṇa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chūraṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamāna and his disciple Gautama, it passes on to the S'ruta kēvalis, especially naming Bhadrabāhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

<sup>2</sup> Talakāḍ is on the Kāvēri, in the south of Mysore ; Nilagiri must mean the Nilagiri hills ; Kōngu is the northern part of Coimbatore and Salem districts ; Naṅgali is in the extreme east of Mysore ; Kōlāla is Kolar ; Koyatūru is Coimbatore ; Uchchaṅgi is in the

south of Bellary district ; Pombuchcha is Huncha in Shimoga district ; the other places I am unable to identify.

<sup>3</sup> See remarks farther on in connection with No. 53.

spell of his own word, summoned Chandraprabhā, an allusion which is explained by the following statement in the Rājāvalī-kathā:—*modatu Padmanandigaṇaṃ Pūjyapādaṃ tatvārthadoṣa sandēhaṃ bhare prajātadāṃ Pūrva-Vidēhaman eydī samavasaraṇa-darśana-tīrthahikarāvalōkanadāṃ nīḥsan-dēham āge bandu virachisida kramadoṣe Samantabhadrāchāryya-svāmigaṇu Kauśambi-nagaraḍoṣu S'ā-sana-dēvī pratyakṣan āge suvarṇamaya-Chandraprabha-svāmi-pratibimbama lōkās'charyyam āge tōṛisi vividha-siddhāntu shai-khaṇḍāgama mridu-Saṃskṛitu-bhāṣhā-ṭīkaṃ virachisira.* 'As formerly Padmanandi (i. e. Koṇḍakunda, see No. 47) and Pūjyapāda (see No. 108), having doubts as to the tatvārthā, with great effort reached Eastern Vidēha (Tirhut in Bihar), and by beholding the tīrthakaras, their manifestation and passing, came back with all doubt removed; even so Samantabhadra-svāmi, the S'āsana-dēvī having appeared to him in the city of Kauśambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svāmi, wrote commentaries in soft (or easy) Sanskrit on the various siddhānta and the six branches of āgama.'

Here comes in the first *chūṛṇī*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,<sup>4</sup> inviting to discussion, in Pāṭaliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta; now Patna, on the Ganges). He then went to Mālava (Malwa), Sindhu (Sindh) and the Thakka country (the Panjāb); and even to the out-of-the-way Kāñchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahātaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Rājāvalī-kathā, in quoting the same statements, introduces Karmāta before Karahātaka, and adds some lines referring to his being successively in Kāñchi, ? Lāmbusa, Daśapura (mentioned in the Pampa Rāmāyaṇa, vii, 35, as near Ujjayini) and Vānārasi (Benares).<sup>5</sup>

As I have pointed out elsewhere,<sup>6</sup> Samantabhadra, with Kaviparimēṣhī and Pūjyapāda, always in this order, is invoked at the beginning of all the principal Jaina works in Hale Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.7 Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Siṃha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghātī mala*);<sup>8</sup> and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the god-ness of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅguṇi-varma, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.<sup>9</sup> Now, singularly enough, this

<sup>4</sup> It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

<sup>5</sup> These additional lines run thus; there are obviously errors, but it is difficult to say what the correct version should be.

Kāñchiyān nēgātālō ṭham mala-malina-tanur Lāmbusē paṇḍu-piṇḍah |  
ponāṇḍuh s'aka-bhikṣu Daśapura-nagare mṛishṭa-bhōji-parivṛāṭ ||  
Vānārasiyān abhūṇaṃ s'asidhara-dhavalah paṇḍu-rāgas-tapaṃ |  
rājān yasyasīd s'aktih pravratada puratō Jaina-nirgrantha-vādī ||

<sup>6</sup> Introduction to *Karṇāṭaka-Bhāṣhā-Bhāṣyaṇa*.

<sup>7</sup> See Pāṭāvalī in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1883—4, p. 320.

<sup>8</sup> The Jains it appears recognize two classes of *karma*, namely, *ghātī* and *aghātī*. The *ghātī karma* me jīānāvaraṇi, dars'antarāṇi, māhāvaraṇi, and antarāvaraṇi; the *aghātī karma* are vēdiniya, āyushya, nāma, and gōma. The removal of both confers mukti; the removal of only the former kaivalya. Thus in Nāgachandra or Abhirava Pampa's *Rāmachandra Charita Purāṇa* (the Pampa Rāmāyaṇa) we have the following verse (II, 56):—

ghātīy-man aghātīyamam |  
ghātisi Kīrtidhira-yōgi muktige sanḥam |  
ghātī-kshayaḍim kaiva- |  
lyātī'syam bettan ā Sūkasa'ja-muniṇam ||

<sup>9</sup> *Sva-khaṇḍaika-prabhāra-khaṇḍita-mahā-s'ūlā-sambhāra-labdha-bala-parākramaḥ.*

feat, which in the present inscription is associated with Simha-nandi, is, in a Bāṇa inscription published by the Revd. T. Foulkes<sup>10</sup>, described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Koṅṇi-varma, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyābhavat pravara-Kaśyapa-varṇasajō 'grē  
 Kaṇvō mahā-munir analpa-tapaḥ-prabhāvaḥ |  
 yas Simha-nandi-mahipa-pratilabdha-vṛiddhir  
 Ggaṅgānvayō vijayatāū jayatām varas saḥ ||  
 S'rī-vāsadhāmnī Kuvalāla-purē viśālē  
 Kāpāyanas sakala-Gaṅga-kulādibhūtaḥ |  
 rājā babhūva bhuvī Koṅṇi-nāmadhēyō  
 yō Bāṇa-maṇḍala-jayāya kṛitābhishēkaḥ ||  
 śilā-stambhō 'nalpaḥ kara-taḷa-grīhitāsi-latayā  
 dvidhā chakrē yēna prabala-śiśu-lilēna śiśunā |  
 prahārēṇaikēna . . . . .

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa; having obtained increase from the king Simha-nandi; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvalāla; of the line of Kaṇva; the first of all the Gaṅga race; Koṅṇi by name; who was consecrated for the conquest of the Bāṇa territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand'; . . . .

Now it seems to me that, in the light of the statements in the S'ravapa Beḷgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipā.<sup>1</sup> If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (i.e. Koṅṇi-varma) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilā-stambha or stone pillar was. I have elsewhere<sup>2</sup> thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śilā-stambha* (virtue-pillar) which it appears was given by Aśoka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśoka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavāsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi? Evidently the same as that of Koṅṇi-varma, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅga-dēsa-rājākkaḷ*,<sup>3</sup> which, according to Dowson, states that he was installed

<sup>10</sup> *Manual of the Salem District*, II, 369.

<sup>1</sup> That this is a clerical and not a royal name may be seen from No. 19 and the analogy of numerous names compounded with Nandi, doubtless indicating members of the Nandi gopa.

<sup>2</sup> *Mysore Inscriptions*, Intro. xlii.

<sup>3</sup> See Dowson's version, *J. R. A. S. VIII*, 2, and version by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.*, XIV.

in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.<sup>4</sup> The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Kṛishṇa-varmā who is assigned to about the same period, and by the fact that his son Durvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pājyapāda, who is assigned to the 5th century.<sup>5</sup> Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188 we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Viṣṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinita reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Siṃha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bāna (or Mahāvali) kings we have an inscription<sup>6</sup> dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-grīva, who, apparently by the help of the śāsana dēvatā, composed in six months a work called *Nava-śabda-vāchya*, which was such as to put to shame the professors<sup>7</sup> of other faiths. Each tirthāṅkara has a śāsana dēvi<sup>8</sup> but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stōtra*, in which was embodied the whole of the Jaina doctrines, and then Pātra-kēsari, who by the aid of Padmāvatī,—the śāsana dēvi of Pārśvanātha, the 23rd tirthāṅkara,—rendered useless the ?tri-lakṣhaṇa. Nothing is known of any of these allusions. So also with Sumati dēva, next mentioned, who wrote the *Sumati-saptakam*.

Then comes Kumāra-sēna who migrated, presumably from the north, and died in the south of India. He is followed by Chintāmaṇi muni, who apparently was the author of a work called *Chintāmaṇi*. There is a commentary of this name on S'akaṭyāna's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of S'rīvardha Dēva, stated to be the author of a great poem called *Chūḍāmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that S'rīvardha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the *Chūḍāmaṇi*, it is mentioned by Bhaṭṭakālaṅka in his *Karṇāṭaka-S'abdānuśāsanam*<sup>9</sup> as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the *Tatvārtha-mahāśāstra*, and containing 96,000 verses, but does not name its author. The work is referred to in the *Rājāvalī-kathe*, and there attributed to the Tumbulūr āchārya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulūr-āchāryay ambhatta-nālu-kū-sāsira-grantha-kartrigaḷāgi Karṇāṭaka-bhāṣheyim Chūḍāmaṇi-vyākhyānam māḍidar*. I have been unable to trace the position of Tumbulūr but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

<sup>4</sup> Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111", *ib.* 49.

<sup>5</sup> For the various references see Intro. to *Coorg Inscriptions*, 2, 3;

and Appendix to this Introduction.

<sup>6</sup> See *Ind. Ant.* XV, 172.

<sup>7</sup> See list in *Ind. Ant.* II, 134 ff.

<sup>8</sup> See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahêśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalaṅka. He is celebrated for his victory at Kāñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sāhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 136 of the Translations. The occurrence took place at the court of a king named Himaśīlata and is assigned by Wilson to the 8th century, i. e. of the Christian era. But the Jains have for the date the memorial sentence *sapta-saiddhri*, which gives 777 S'aka = 855 A.D. Himaśīlata was no doubt a king of the Pallava line, who were Buddhists and had Kāñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanguishing of Tārā, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Rājavalī-kathē, the Akalaṅka-charita, Akalaṅka-stōtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kāñchi, when Jinadāsa, a Jaina Brahman (*Arhad dviya*) there, had by his wife Jinamati two sons, Akalaṅka and Niḥkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dāsa, who had 500 disciples in his maṭha (Wilson says it was at Ponataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñāna* was the *mōksha-mārga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Niḥkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dīkshe, became the head of the Dēśi-gaṇa and was in Sudhāpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vira S'aiva sect came to Akalaṅka enthroned at Sudhāpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a S'aiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kāñchi induced their king Himaśīlata to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Tārā (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kūshmāṇḍinī appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This

he accordingly next day tried, when the goddess in the pot was unable to answer and victory was declared for the Jains. Akalaṅka then tore away the curtain, kicked over the pot with his left foot and smashed it. So interwoven is this story with all the accounts that the final words in the inscription *Sugataḥ pādēna visphōṭitah* are generally quoted as *sa ghaṭaḥ pādēna visphōṭitah*. It is difficult to understand after all what exactly is supposed to have occurred, but the accounts are all very circumstantial and to the same effect.<sup>9</sup> The upshot of the whole matter was that the king was disgusted at finding out the tricks the Buddhists relied on, and also witnessing how an elephant which got loose trampled on the Buddhist books but raised the Jaina books with its trunk and placed them on its head, ordered all the Buddhists to be ground in the oil-mills. But at the intercession of Akalaṅka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.<sup>10</sup>

<sup>9</sup> There seems to be a curious and suggestive jumble of names and an intentional design to represent the affair in a manner to bring contempt on the Buddhists. According to Hindu mythology Tārā (a star), here called a Sakti, was the wife of Bṛhaspati (Jupiter), variously described as the father and the preceptor of the gods. She was carried off by Soma, a name of the moon, and also of the intoxicating juice of the moon-plant (*asclepias acida*) which was an object of the earliest worship in both Persia and India, and which occurs so prominently a place in the Rīg-veda. A tremendous war ensued between the gods and the asuras in which earth was shaken to her centre. Brāhma however interposed and restored Tārā to her husband. But she bore a son, of whom, on being adjoined by Brāhma to speak the truth, she declared Soma to be the father, and the child was called Budha (Mercury: not to be confounded with Buddha). Tārā again (whence our word today) is a form of *tārī*, the spirituous juice of the *tā'a* or palm.

The tradition that the Buddhists carried on religious discussions by means of talking images, or other objects animated for the purpose, is supported by the story of the origin of the Pustaka-gaccha among the Jains. For it is said that a Bauddha priest argued by means of a copper mask, whence he was known as Tāmra Dhātī, with a Jaina priest who refuted him by means of his book (*pustaka*) and became the founder of the *gaccha* so called.

<sup>10</sup> The following is the story in the original as given in the *Rājivāli-kathe*:—

Allid ittalū āgama-purāṇa-sāstrāṅga ā pēlvaru kēlvarum illade vyākaraṇāṇi s'ab'da-sāstra-jāna-hinar āgippudu Arhad-dvij-kumāraru Akalaṅka-Nipkabhakar embu s'ab'dharu Bauddhara guruvappa Bhagavad Dāsan embu anuvvaru vaṇṇa'ge s'ab'da-sāstramam pēlutt iral ā maṭhade tala Iravarum ariyadantu pōgi vidyābhāṣam geutt iridu kēlvānu divasim salvina Bauddhachāryyapa tann āgamada pustakam olutt iridu biṭṭu pōgal aṇṇa nōḍi samyag-dars-ana-jāna-chāritāṅgaḷu mōksha-mārgam end ā-patradolu bared itasal āchāryyapa band adan ilshisi Jaina-līkhitam end arid i-vaṇṇaḷu Jainar ippar end avaram pēḷidu kaṭṭi kāragāraḷoḷi ikkiyavaram kolal end ipparuvu samarātriyōl ā-maneya sūran etti iljūl bappalli lāpīnavar kēṇṇṇu boon-aṭṭi bural ondu gāvalantade Nibhalaṅka-nam koluvatum Akalaṅkam tappisiṅkōṇḍa bandu dīṣṭhe goṇḍu Dēśi-ganada simhāsanaṅk aliṣ'an āgi Sudhāpuradōl irddan I

Attalu Bauddharu rājyaḷoḷi ellā vidyānagadit atyanta-prabala'im Sākhya-lī-matāṅgaḷam vāḍidam gēḷu Vira-Sivara-prakaramam piḷḷidu.....tinama s'āstram ellā gandharva-nagara-vīṣāḷante asambhāvyam āppudum end avara vāñchēhiteya tanna adhyāhāra-vajjalim chāryikṛitum māde..... Vira-Sivara ellam pārajitār āgi bandu Sudhāpurida sim'āsanaḍḍivaramāda Bhaṭṭākalaṅka-

sampānan eydi rāja-vijittāntaman ellamam p'ōḷe kēḷdu Bhaṭṭākalaṅkaru tāve araru-linam bandu piñchamanu kāḷiṇāde Paudha-sabheram pokku simhāsanaḍḍihēraḡi.....Sīṅgaḷa-pramāṇa s'hōḍa-s'ōpachāra-s'aktiḷam salakshyam p'ōḷe samvatyāḡi nūrtitaram āge.....jya-patnam goṇḍa bappalli piñchamanam kaṇḍu Sra-vaṇar end ari'u atyanta-jvēshigilēgi Jainara jesar illad antu māḍal endu Hēmasīṭa-mahārājam Budha-bhaktan āppudarinōḷi ātanall eydi Jainargam paramam vāḍam band ippararinōḷi Akalaṅkarum karam endu barasi Jainaru sōtu bandagey avara kalla-gāṇakk ikkim uḷḷi ellara sarvasvāmam kavartō gyl avaram rīa-s'ēham āge Kanyā'Andhra-Tulva-Pāṇḍya Chō'a modalāda dē'sā'im pramaḍi-suvudu Bauddharu sōtu bandagey avaram aṭṭe geuyendū bhāṣā-pramāṇam tarasi koṭṭu sabheḷu Tārā-s'akti-dēvīya ghaṭa-sṭhāṇa geuydu iḷḷi i javatkejan ittu s'ūnya-vāḍaman etti padinēṇṭu-diva-sarbaru vāḍam geuydu Tārā-dēvi satya-vākyaṇam nīḷāḷṇṇa prati-vākyaṇam goḍutt iridole padinēṇṭu divasam kaljye yatī'varam chintā-kṛanta-svāntaraṅga ā-vivikta-s'ārayam āge belagaṇa samayadolū Amra-Kishmāṇḍiṇiyu avaparoḷu nūnu chīṣṭeyam biḷḷu punah p'māne geuydole nūrtitaram akku jya-patnam āppud end pēḷi belag āḷāḷalum ā kramadolē pēḷdu jya-patnam goṇḍu Bauddharum gēḷdu ghaṭa-vāḍama jayā' rīma-paḷand oleḷu biḷḷara lal ent endole I minna Bauddhar ellam kāḷi Jaina-matāṇsārigaḷoḷi atyanta virōdhādind Akalaṅka-s'āmgilam geḷve endu Hīmasīṭa-mahārājānall eydi nōḷḷibhīpārayam p'ēy ā-mahānubhāvaḷoḷi nimage vāḍam rāḷāḷu avar satya-vāḷigal avarim manada sondaya piḷḷi vī'schaya-jāṇa puttī mundaṇa sadgati sādhanam āppud ene Advaya-vāḷigal endaru I.....

yand anēka tēvāṇi s'ab'dāgama yuktā-gama-paramāgamaṇa modal āge saprāḷa-ghaṭa-vāḍa-patā-vāḷigā'im Svagata-gurva-purvata-man Alakhaṇa-ghaṭa-vajra-pātāḷim chūryikṛitum māde ā-samayadolū rājyalayadim bhāṇa-gaṇam maḷadim kaṭṭamanam moriḷu rāja-vidhiyōḷi kaṇḍa-janaḷgaḷum koluttu barut ilal ā-Sugatara-manōḡatāḷind ubhaya-s'āstr-ōḷaḷan archeḷiṭi kaṇḍu bappa mārgadolōḷi iduvudum mada-gaṇim Bauddhāgama-pustakam eḷa-gāḷim padiyam māḷi Jina-siddhāntam etti mastakāḷoḷi iṇṇu gāma-pradakṣhiṇam geuydōḷi ā-s'āstrake Gandha-basti-Mahābhāḷiṇyam embu pesar āḍol ellamam Hīmasīṭa-mahārājam kaṇḍu Sugatāchāryyānam kalla-gāḷadolōḷi ikkiad end uḷḷēge Bhaṭṭākalaṅkaru jiva-ghaṭa-bhīṇḡaḷoḷi āyiy amṇṇṇ aripe tāṇē gāḍada baliyōl aḷḷa tanlu nīṣe eakala-dē'sāṅgaḷoḷi ippa Bauddhar ellam tanna sarvasvānanam amṇṇṇṇ opisi antara-dvipaḷḷāḷa Sīṅgaḷa-dvīpa-līma-s'ātrā-pā' ānara-dvīpa modalāḍa-voḷu niṇṭu Kanyāṇa-modalāḍa-dē'sāṅgaḷoḷi hesar illad antāgi māḷi Hīmasīṭa-mahārājam Jainaḷgamaṇam rambī sadbhūti āgi rājjanam āḷidam I

Next is mentioned Pashpasēna, a colleague or fellow-student of Akālaika's. And then Vimala-chandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the Śaivas, Pāśupatas, the followers of Tathāgata (or Bauddhas), Kāpālikas, and Kāpilas. After this comes Indranandi, and then Paravādi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Kṛishṇa Rāja, doubtless a Rāshtrakūṭa or Raṭṭa king. There was one of this name, also called Akāla-varsha, who was ruling in Śaka 797 and 833<sup>1</sup> (A.D. 875—911), and may probably be the one.

Next follows Āryya Dēva, who was so imbued with Jainā principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakīrti, Karṁma-prakṛiti and Śrīpāla: followed by Matisāgara.

Then comes Hēmasēna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayāpāla, a disciple of Matisāgara's and a fellow-student of Vādi-rāja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Chālukya emperor (probably either Taila or Satyāśraya).

Next are mentioned Śrīvijaya, Kamalābhadrā and Dayāpāla. And then follows Śānti Dēva, who was guru to the Poysaḷa king Vinayāditya and therefore belongs to about A.D. 1040. He received the title of Svāmi from the learned king of the Pāṇḍya country (perhaps Kubja or Sundara Pāṇḍya, known in Tamil as Kūna Pāṇḍiyan, who at one time became a Jainā), and the title of Śābda-chatur-mukha in the court of king Āhava-malla, probably the Chālukya king Sōmēśvara or Trailokya-malla, who reigned A.D. 1040 to 1069.

We then have Guṇasēna, who was an ornament to the country around Mullūru (not identified); and Ajitasēna, from whom a quotation is given exhorting to a religious life. His disciples were Śāntinātha, called Kavita-kānta, and Padmanābha, called Vādi-kōlāhala. Then follows Kumāra-sēna, and lastly Mallishēna. Maladhāri, a disciple of Ajitasēna. After several verses devoted to his praise, his death at Dhavaḷa-sarōvara (i. e. Belgoḷa) is described.

Here comes in No. 69, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysaḷa Seṭṭi, who died in Śaka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with Śaka 1051 (A.D. 1129). Hoysaḷa Seṭṭi seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chalaḍaika-rāva*. The latter title, with the name of Hoysaḷa Seṭṭi, he procured for the son of a merchant who was in charge of the customs at Ayyāvole, whence it appears likely that he adopted the boy. Ayyāvole, now called Aihole, on the river Malprabhā in the Kalādgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Chālukya inscription in the Meguti temple there, dated as far back as Śaka 556.<sup>2</sup> At a later period it is a prominent place in Liṅgāyt works. The serene and devout manner of Hoysaḷa Seṭṭi's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-varṇa, seems to have had a son named Būchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Gaṅga Poysaḷa, that is, Viṣṇu-varddhana, and of the senior daṇḍanāyaka, probably Gaṅga Rāja, by Chala-daika rāva and other merchants for the service of Gommaṭśvara:

<sup>1</sup>Fleet, *Kan. Dyn.* 35.

<sup>2</sup>*Ind. Ant.* VIII, 297.

The next inscription, No. 53, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivagaṅga of S'antala Dēvi, queen of the Hoysala king Vishṇu-varḍdhana, in S'aka 1053, the year Virōdhikṛit, (A.D. 1131), and of her mother Māchikabbe's performing sallēkhana in consequence and dying at Beḷagula. It was the composition of Bōkimayya, a lay-disciple of Chārukīrti-dēva.

The opening verses give an account of the Poysala or Hoysala kings. Vinayāditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nāḍas and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Halēbid, the ancient Hoysala capital, namely the Kēdārēśvara<sup>3</sup> and Hoysalēśvara. But till Vishṇu-varḍdhana changed the religion of the State the Hoysalas were so completely Jains that no ground exists for attributing the commencement of those Saiva temples to so early a reign as Vinayāditya's, except that the Hoysalēśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Halēbid, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyāṅga, and then 'greater than him' his son Biṭṭi Dēva or Vishṇu-varḍdhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekādū" the inscription says "he was the sole supporter of the rise of Paṭṭi Perumāla's own kingdom"—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Tonḍa-maṇḍala chief; the capturer of Nolaṃbaravāḍi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Baṅgi Rāya; uprooter of Narasiṅga-varmma (see No. 90); capturer of Hānuṅgal; upholder of Nilagiri; a Māri to the Koṅgas; terrifier of Teṇeyūru; trampler on Koyatūru; displacer of Heṅjaru; pursuer of Pāṇḍya; capturer of Uchchaṅgi; taker up of Pombuchcha; roller over of Sāvimale; layer waste of the Ghats; dragger along of the Tulavas; a terror to Gōyindavāḍi; plunderer of Rāyarāyapura<sup>4</sup> Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgaravāḍi Ninety-six Thousand as far as Lokkiguṇḍi (Lakkunḍi in Dharwar) to subjection to his orders.

His queen S'antala Dēvi is singularly introduced with the phrase 'the dweller (i. e. like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rutting elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perḡgaḍe Mārasīṅga, a Saiva, while her mother was Māchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishṇava monarch Vishṇu-varḍdhana is reconciled by the statement that

<sup>3</sup> This is the temple which by some strange mistake came to be referred to as the Kaijēśvara, a name which Ferguson truly says was inapplicable. I myself, not then knowing better, called it, in my work on Mysore, Kaijabbēśvara, which at least has a meaning.

<sup>4</sup> Tonḍamaṇḍala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chōlas; Nolaṃbaravāḍi is the Chitaldroog district and adjacent parts; Hānuṅgal is in Dharwar; Nilagiri the mountains so called; the Koṅga country

was in Salem and Coimbatore; Teṇeyūru near Trichinopoly; Koyatūru is Coimbatore; Uchchaṅgi in the south-west of Bellary district; it was the capital of Nolaṃbaravāḍi; its capture is always attributed to Vira Ballāla; Pombuchcha is Huncha in Shivoga District; Sāvimale appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Vishṇu-varḍdhana's territory; Tulava was in South Canara; Rāyarāyapura, was Nāḷingi, on the Kāvēri, opposite to Talekād.

Jinanātha was her favourite and Vishṇu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of Sivagaṅga. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by Śaiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quā non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Māchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Belgoḷa and, taking the vow of a sannyāsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Māchikabbe and Ś'āntala Dēvi and an account of a donation the latter had made eight years before her death, in Ś'aka 1045, the year Ś'ōbhakṛit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vāraṇa basti she had erected at Belgoḷa, presenting them through her guru Prabhāchandra, the disciple of Mēghachandra.

Vishṇu-varddhana, so far as we know, must have survived his queen Ś'āntala Dēvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which Ś'āntala Dēvi gave prominence to the title she had assumed of Savati-gandha-vāraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishṇu-varddhana and Lakuma Dēvi,<sup>5</sup> and this event would seem, from an inscription at Halēbidī, to have occurred in A.D. 1136,<sup>6</sup> or five years after the death of Ś'āntala Dēvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dēva dandānāyaka, the son of Gaṅga Rāja, erected a monument to his brother (properly cousin) Ēchi Rāja dandānāyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanāthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Belgoḷa and so highly sculptured, to be the Chāmūṇḍa Rāja basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysaḷas to the Chāḷukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Ēchana, son of Gaṅga Rāja, of, presumably, the Chāmūṇḍa Rāja basti in which it is inscribed. The statement is repeated in the second verse, adding that Ēchana had another name Boppa. But from No. 144 it appears that Ēcha or Ēchi Rāja was Gaṅga Rāja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Rāja's eldest son. Moreover, from an inscription at Halēbidī, it is ascertained that Boppa was the son of Gaṅga Rāja and Nāgala Dēvi. Gaṅga Rāja must therefore have married again after the death of his wife Lakṣmī in 1122 as recorded in No. 48. We also learn that Gaṅga Rāja died in Ś'aka 1055 (A.D. 1133) and that Boppa erected

<sup>5</sup> Mysore Inscriptions, p. 32.

<sup>6</sup> *id.*, Intro. lxxviii.

a temple to his memory in Dorasamudra, that is Haḷēbiḍ. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Chāmunda Rāya basti which had been originally erected by the son of Chāmunda Rāya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Ēchi Rāja, he represented himself as being also called Ēchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-grihaṃ at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

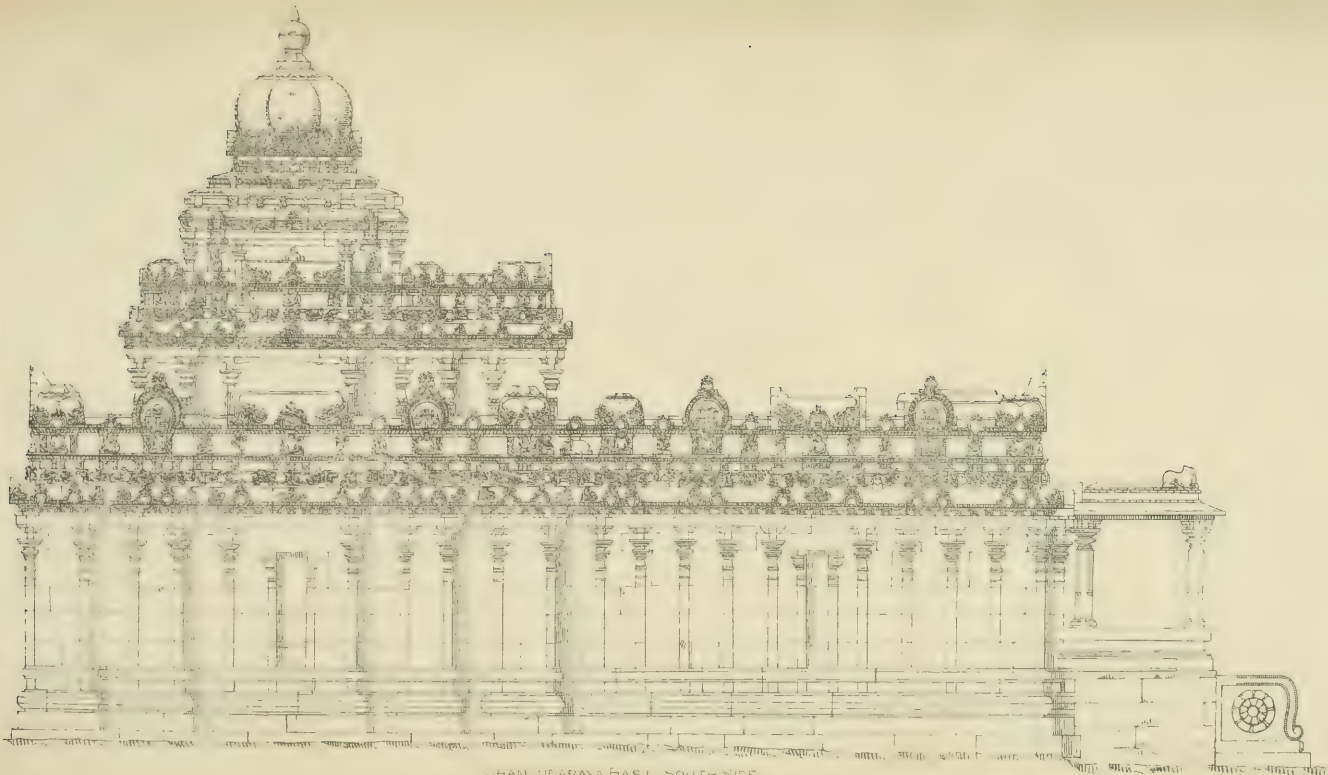
As this is one of the finest specimens of the Jaina temples at Sravaṇa Belgōla, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear silra or spire which is universal with the northern Jains, except in the instance of Ellora. . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vimāna over the cell which contains the principal image of the Tirthaṅkar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bāhubali or Gummaṭa which are one on each side at the foot of the steps, and of the erection of the grand stairs, by the general Bharata, the younger brother of Mariyāne daṇḍanāyaka. From an inscription at Sindigere<sup>8</sup> we know that there was a very long-standing intimate relation between this family and the Hoysaḷas. Vinayāditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyāne, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Baḷāḷa, the elder brother of Viṣṇu-varddhana, married in one day the three accomplished daughters of Mariyāne. And he and his brother Bharata held high office under Viṣṇu-varddhana, being described in 1138 as judges, treasurers and chief advisers. Some of the names given to his erections at Belgōla

<sup>7</sup> *Ind. & East. Arch.* 269.

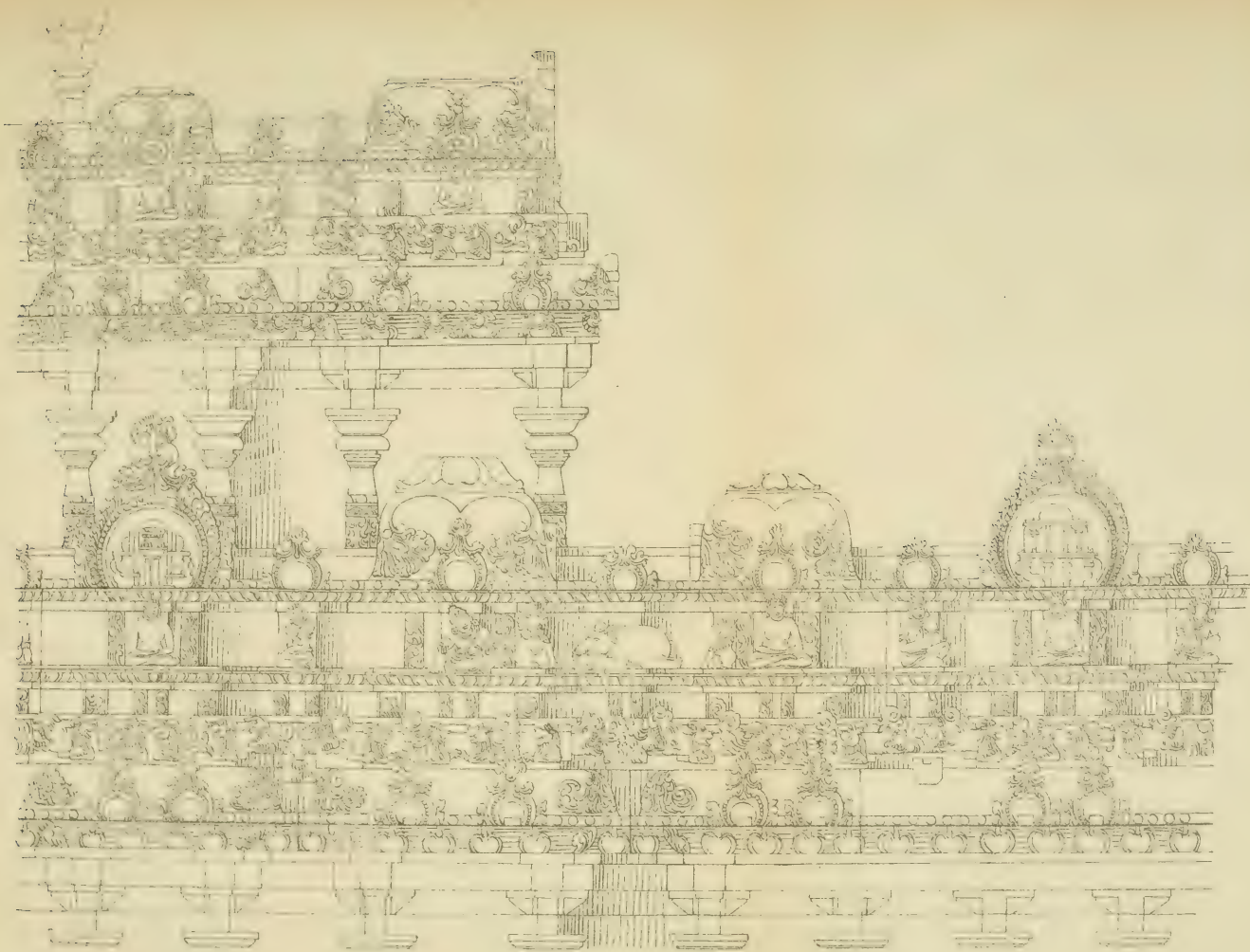
| <sup>8</sup> *Mys. Ins.* p. 329.



CHAM NAGARAYA EAST. SOUTH SIDE

Scale 1" = 10 feet





CHAKUNḌARĀYA BASTI

ENLARGED VIEW OF SCULPTURE ON FRIEZE AND CORNICE



mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gaṅgavāḍi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhārthi, (A.D. 1139), of Siṅgimayya, the son of Bala Dēva and Bāchikabbe. From No. 53 we know that he was uncle to S'āntala Dēvi, Viṣṇu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhāchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dēva, son of Nāga Dēva and grandson of Bala Dēva, expired in the manner of a sannyāsi at the Moringere tirtha. His mother and his sister erected a paddi-sālc, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhāchandra. This Bala Dēva must have been S'āntala Dēvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gaṅgaṇṇa. It records the death in S'aka 1068, the year Krōdhana, (A.D. 1146), of Prabhāchandra, who was guru to the queen S'āntala Dēvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mēghachandra. His colleague was S'ubhakirtti, the son of Bālachandra. Mēghachandra's disciple was Prabhāchandra, whose colleague was Viranandi, the son of Mēghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramādi, (A.D. 1160). It contains an account of the erection at Belgoḷa of the Bhaṇḍāri basti (now generally called Bhaṇḍāra basti) by Huḷḷa, the treasurer (*bhaṇḍāri*) and chief minister (*sarvavāhikāri*) of the Hoysaḷa king Narasiṃha.

The opening account of the Hoysaḷa kings gives us information regarding Eṛeyaṅga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhāra, the city of the ruler of Mālava; to have struck fear into the camp or city of Chōḷa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Viṣṇu-varddhana; and to have broken the king of Kāṇḍya. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysaḷa power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Viṣṇu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatūr, burnt Koṅga Rāyarāyapura, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virāṭa, *i. e.* Hānugal, desolated Vanavāsi, shook Vallūr and, with the dust raised by his army, covered up the river Mahāpahāriṇi, *i. e.* the Malapahāri or Malprabhā, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalādgi districts. He also cut down Narasiṃha-varmma, brought to an end the bravery of Adiyama, smote through Veṅgiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dēva, king of Mālava, and others, by the Emperor, no doubt Vikrama of the Chāḷukya line, to whom the Hoysaḷas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-vēṇi, and reduced the Vindhya mountains to powder. He also subdued the king Iruṅgōḷa (see No. 42) and the Kadamba kings.

His wife is called Lakshmi Dēvi and the mother of Narasimha ; she is therefore identical with his second wife called Lakumā Dēvi in the Harihar inscription previously referred to.

Narasimha, on coming to the throne, defies the Barbbara, Chōḷa, Chēra and Gauda rulers. His minister and treasurer Hullapa, the son of Jakki Rāya and Lōkāmbike, of the Vāji-vaṃśa, lay-disciple of Maladhāri, erected this basti as an abode for the twenty-four tirthaṅkaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chūḍāmani, and calls by that name the basti he had erected, for which the king Narasimha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to S'aka 1200, the year Bahudhānya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Huḷḷa, the minister of Nārasimha Dēva, of a Jina temple in Belguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysaḷa kings, in which the statements specially deserving notice are the following. Ereyāṅga is described as a right hand to the Chāḷukya king (*Chāḷukya-bhūpālana balada bhujā-danḍam*). The reference must be either to Sōmēśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyāṅga was a feudatory and probably a principal commander in the Chāḷukya army. After mentioning his three sons, it says that the middle one, Vishṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatār (Coimbatore), Talavanapura (Talakkāḍ) and Rāyarāyapura (Māṅgi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmā Dēvi, the mother of Nārasimha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces ; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of S'āntala Dēvi, Vishṇu-varddhana's first queen ; and that he plundered the Chōḷa camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Huḷḷa, also called Pullappa, and Hullana, who is described as having served under his father Vishṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine :—Rāya, the minister of king Rācha Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him, Huḷḷa, the minister of king Nṛisimha Dēva.'

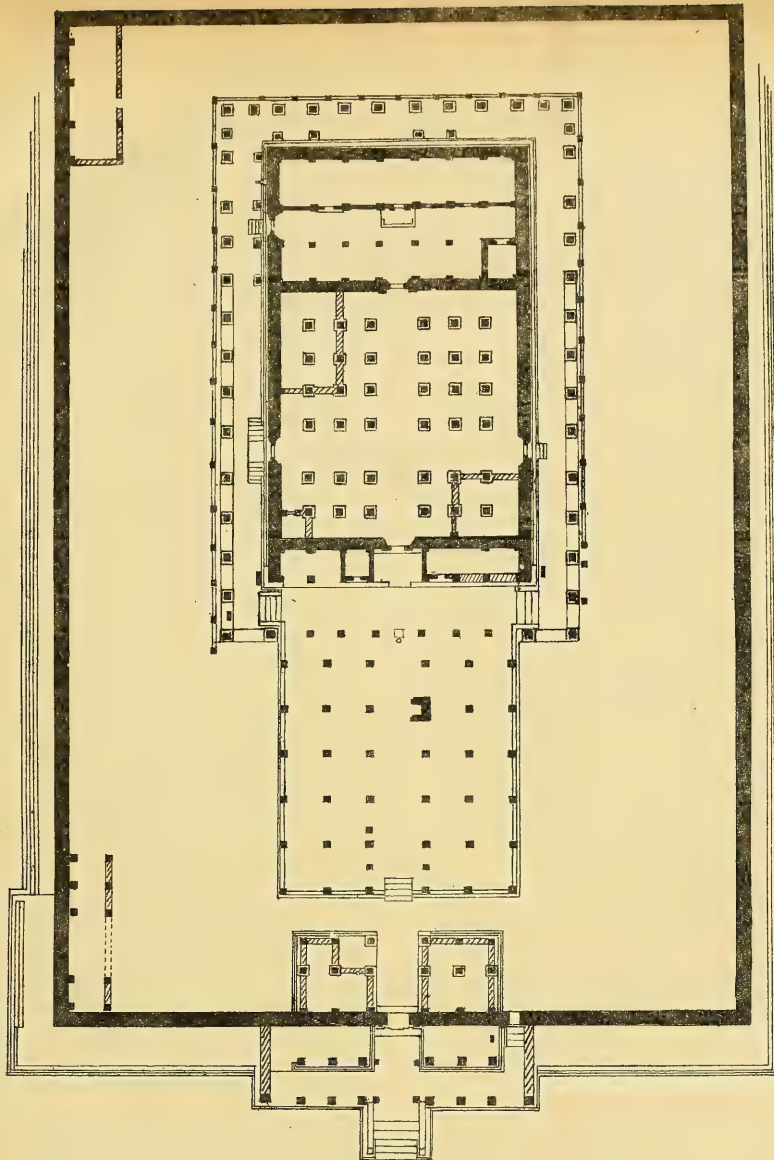
The various meritorious works performed by Huḷḷa, whose guru was Kukkuṭāsana Maladhāri, are then recounted. He rebuilt two great Jina temples at Baṅkāpura which were completely in ruins, one built by the Uppattayta and the other by Kaliviṭṭa<sup>9</sup> ; made grants of land in the great tirtha of Kopana<sup>10</sup> ; restored the celebrated original tirtha of Kellaṅgere, formerly erected by the Gaṅgas, of which only the name remained ; and built there five large bastis and five tanks.<sup>1</sup> He also built a temple at Belguḷa for the twenty-four tirthaṅkaras (which it is the special object of the inscription

<sup>9</sup> Baṅkāpur has two temples, a Jaina basti of Raṅgasvāmī Nagaśeśvara and a S'aiva temple of Siddhāśvara. The Jain shrine, which is usually called Aravattu-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gaz. of Dhārwar*, 653.

Kuḷi-Viṭṭa is the name of a feudatory of the Raṭṭa king Kṛishṇa mentioned in a grant dated S'aka 868 (A.D. 946) at Kyā-anūr in Dhārwar. He was of the Chellaketaṇa family and had the government of the Banavāsi province. *Fleet, Kar. Dyn.* 37.

<sup>10</sup> This place is mentioned by Nripataṅga or Amōgha-varsha (reigned 814 to 889 A.D.) in his *Kavirījamārgalāṅkāra* as mahā-Kopana-nagara and one of the four cities in which the very pith (*tivru*) of Kannada was spoken. It seems likely that it was situated at a hill near Mulgunda in Dhārwar.

<sup>1</sup> According to No. 40, Kellaṅgere belonged to the Rāpa Nārāyana basadi at Kollāpura and was therefore probably in that neighborhood.



BHAṆḌĀRA BASTI

Scale 10 5 10 20 30 feet



to record), and another large temple which, like Gommaṭa, was an ornament to Gommaṭapura, perhaps the Bhaṇḍāri basti mentioned above in No. 138.

For this temple of the twenty-four tirthaṅkaras, as well as for Gommaṭa and Pārśvanātha, the king Narasiṃha assigned the village of Savaṇēra and appointed Nayakirtti as the āchāri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommaṭēśvara. It briefly repeats that Huḷlamayya, the minister of the Hoysaḷa king Narasiṃha, made a donation of lands to provide for the worship of Gommaṭēśvara, Pārśvanātha and the twenty-four tirthaṅkaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in Ś'aka 1085, the year Svabhānu, (A.D. 1163), of Dēvakirtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷla Rāja for Dēvakirtti, and its consecration by his three disciples Lēkhanandi, Mādhava and Tribhuvana-dēva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahāvira and Gautama, the Ś'ruta-Kēvali Bhadrabāhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umāsvāti, also called Gṛiddhra-piñchha, the most learned Jaina of his time, and his disciple Balāka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dēvanandi, no other than the famous Pūjyapāda,<sup>2</sup> so called because his feet were worshipped by the deities, and on account of his learning also known as Jinēndra-buddhi. He is stated to be the author of the *Jainēndra* grammar, the *Sarvārtha-siddhi*, and the *Samādhi-sāṭaka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akāḷaṅka (for particulars regarding whom see above under No. 54) and passes on to Gollāchārya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*hēna cha hētunā*) formerly took dīkṣa". His disciple was Traikālyā yōgi, whose disciple was Aviddha-karṇṇa Padmanandi, also called Kaumāra dēva. The epithet *aviddha-karṇṇā*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that *aviddha-karṇṇa*, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this *siddhāntika* had not conformed to the universal custom does not appear.

His disciple was Kulabhūshaṇa, whose colleague or fellow student (*sadharmma*) was Prabhāchandra, described as a celebrated author on logic (*prathīta-tarka-granthakāraḥ*). Kulabhūshaṇa's disciple was Kulachandra, whose disciple was Māghanandi, who had a fīrtha made in Kollāpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dēva and Kāma Dēva, were lay-disciples.

Then is mentioned Gaṇḍavinukta, to whom Māghanandi was the guru, who had been preceptor to the general Bharata (see No. 55), and whose disciples were Bhānukirtti and Dēvakirtti. His colleague was Ś'rutakirtti, who was the author of a *Rāghava-Pāṇḍavīya*, a work which read one way (*gata*) would give the story of Rāma, and read backwards (*pratyāgata*) give the story of the

<sup>2</sup> The period of this distinguished Jaina teacher may be deduced from the statement in the Hebbūr plates, that he (there mentioned as the author of the *S'abbāvatāra*) was the preceptor of the Gaiga king Durvinita, who came to the throne in A.D. 478. (See *Coorg Inscriptions*, Intro. p. 3). This corresponds with Dr. Bühler's

conjecture (*Ind. Ant.* XIV, 555) that Pūjyapāda belonged to the 5th century A.D. That his name was Dēvanandi is confirmed by the *Karṇāṭaka-S'abbānus'āsanam* in which, under sūtra 3, Bhaṭṭakāḷaṅka says—"Jainēndrē 'pi ..... tach-chahadapm prāyanta Bha-gavān Dēvanandi!"

Pāṇḍavas.<sup>3</sup> And his elder brothers were Kanakanandi and Dēvachandra, whose colleagues were Māghanandi, S'ubhachandra the disciple of Dēvakirtti, and Gaṇḍavimukta Vādi-chaturmukha Rāmachandra. Also Akalaṅka, whose lay-disciples were the treasurer Mariyāne, the minister Bharatamāyya, and the chiefs Bhāchimāyya and Kōrayya.

Huḷla Rāja's family is then mentioned. His father was Yaksha Rāja (Jakki Rāja in No. 138, Jakki being a tadbhava of Yaksha), of the Vāji vamsa; his mother Lōkāmbike. He was minister, sarvādīkārī and senior treasurer to the king Nārasiṅga, and is styled a new Gaṅga Rāja, that is, as a minister and in promoting Jaina works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rūpa-Nārāyaṇa of Kollāpura; erected a dāna-śāle of stone in Jinanāthapura; and set up this tomb for Dēvakirtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysaḷa king Nārasiṃha Dēva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭēsvara and the 24 Tirthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakirtti and the erection of a tomb in his memory by Nāga Dēva his lay-disciple.

The first part is taken up with a succession of gurus from Mahāvira, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhānta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakirtti, who was the disciple and son of Guṇachandra, and guru to Iruṅgōla. The name of this king occurs in the inscriptions relating to Viṣṇu-varḍhana as subdued by him. Nayakirtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷla and the head accountant Nāga Dēva. The latter was son of Bamma Dēva and Jōgāmbā; his wife was Chaṇḍāmbikā; and he had a son Mallinātha, who was chief of Kāmalatā-sutā-pura, evidently a translation of some local name combined with Magaḷūr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hēbaṇandi, that is Hēviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dēva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

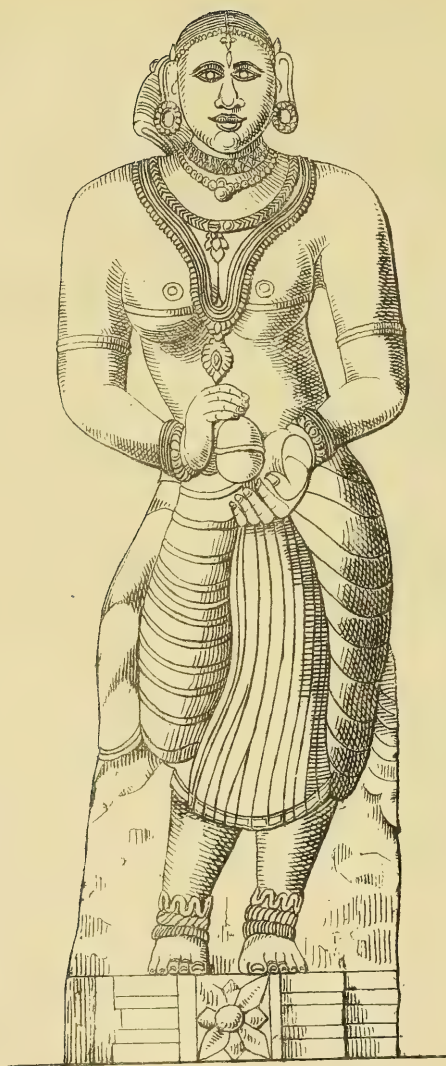
Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanōttamsaṃ, whose real name was Boppa, and who, as he states, had the title *Kannaḍa-gavi-bappa*, 'a polish to the Kannaḍa poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kēśi Rāja, at the beginning of the S'abdamani-darpaṇa, along with Ponna, Pampa and other celebrated Kannaḍa poets.

The inscription is entirely in Kannaḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgoḷa. As most

<sup>3</sup> There is a work of this name in Sanskrit by Kavi Rāja; also one in Telugu by Tennāla Rāma Kṛishṇa, buffoon at the court of Kṛishṇa Rāja of Vijayanagar. In these all the verses can be interpreted

ed in two ways, so that one meaning yields the Rāmāyaṇa story and the other the Mahā Bhārata story. S'rutakirtti's work is mentioned in the Pampa Rāmāyaṇa in the same terms as above.





YAKSHI DĒVATĪ

Scale  $\frac{1}{2}$  9 6 3 1 foot

of this information has already been quoted and made use of in a previous part of this Introduction it is unnecessary here to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholders around, followed by exhortations to acceptance of the Jainia faith as exemplified by Gommatā Dēva.

No. 101, which is put next, is inscribed on the pedestal of the female figure, holding a *gullā-kāya*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kūshmāṇḍinī, and is said to represent the faithful woman in whose guise the goddess Padmāvatī appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Chāmunda Rāja was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26) The figure is described in the inscription as merely a *Yakshi dēvatī*, a class of beings who seem to be celestial attendants on deified Jainia saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Seṭṭi, a lay-disciple of Bālachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyāgada Brahma Dēva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The *Yaksha* set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyāgada kambha (in Kannada *chhāgada kambha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A *Yaksha* is a demi-god attendant on Kubēra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nāga Dēva, son of Bamma Dēva, constructed a tank called Nāgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bālachandra, for the worship of Gommatā Dēva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vīra Ballāḷa, at the instance of the (?former) minister Huḷḷa, of certain grants made by Viṣṇu-varḍdhana and Nārasimha for Gommatā Dēva. Pārśva Dēva and the twenty-four tīrthankaras. It also incidentally mentions that Nayakirtti, the guru of Huḷḷa, had died, and that his disciple Bālachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Gaṅga Rāja, the minister of Viṣṇu-varḍdhana, who was apparently the first to obtain a royal endowment for Gommatā-nātha.

After an account of Gaṅga Rāja's father and mother, and his ability as a minister, it goes on to say that Gaṅga Rāja appeared before Talakād, the frontier station of Gaṅgavāḍi above the Gats, and

summoned Adiyama, the feudatory whom Chôla had placed in camp there, to surrender. The latter refused to give up the country of which Chôla had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tigula or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôla capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasiṅga-varma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôla above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmodara hiding there in the disguise of a Sâiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôlas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôla domination on the south, so that he was able to throw off his subordination to the Châlûkyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippiṛ.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvinda-vâḍi,<sup>4</sup> and that only for the purpose of presenting it for the worship of Gommaṭa Dêva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi; however many there were; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi; and putting to flight the Tigulas who were in Gaṅgavâḍi, caused Vira Gaṅga, that is, Vishṇu-varddhana to stand erect; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôlas).

Then follows a brief notice of Nayakirtti, the son of Guṇachandra, and the grant to him by Narasiṅha of certain villages for Gommaṭa-nâtha, Pârśva-nâtha and the twenty-four tirthankaras.

Narasiṅha's son Vira Ballâla is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchaṅgi, as already related in No. 124 above. The old minister Huḷla, lay-disciple of Nayakirtti, applied to Vira Ballâla to confirm the gifts formerly made, which he did. Huḷla thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlachandra, the disciple of Nayakirtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great śâsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the Jeweller citizens of Belugula assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pârśva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the māmala-gâra, probably a manager of the temple affairs, such as is now called an amildar.

<sup>4</sup> There is a village of this name near the Jera establishment at Maleyur in Channarayana taluq.





We next come to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vira Ballāḷa and introduces us to his minister Chandramauḷi. The object of the inscription is to record the erection at Belguḷa of the Pārśvanātha basti (now called Akkana basti) by Āchala Dēvi, (or Āchiyakka, see below) the wife of Chandramauḷi.

The first part contains an account of the Hoysāḷa kings almost the same as that in No. 137 above, but carried on to Vira Ballāḷa. On his ascending the throne, Lāḷa, Gurjjara, Gauḷa, Pallava, and Chōḷa were all terrified. The principal exploit related of this king is his capture of Uchchaṅgi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttiya Gaṅga). Its king, called Pāṇḍya and Kāma Dēva, was taken prisoner, together with another king called Oḍeyarasa (or ?Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vira Ballāḷa are the same as those given to Nārasiṃha in No. 137, with the addition of S'anivāra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauḷi—described as a learned Brahman, worshipper of Hara (Śiva), whose father was S'ambhu Dēva, and his mother Akkavve—became minister to Vira Ballāḷa.

His wife was Āchiyakka, descended from a Jaina family of Māsavāḍi nāḍ, her genealogy being given in detail: and they had a son Sōma. Her guru was Nayakirtti's disciple Bālachandra, whose father and disciples are mentioned. She had a temple erected for Pārśva Dēva in Belguḷa (the Akkana basti).

Chandramauḷi applied to the king for an endowment of the temple, and Vira Ballāḷa presented to it the village of Bammeyanahallī; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Āchala Dēvi, wife of Chandramauḷi, begging for a grant for Gommaṭa-nātha of Belguḷa, the generous Vira Ballāḷa gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyātmi-Bālachandra, the disciple of Nayakirtti. They therefore belong to about the period.

The next inscription is No. 130, dated in S'aka 1118, the year Rākshasa, (A.D. 1196). It records the erection, by Nāga Dēva, of some additions to the Pārśvanātha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakirtti, and of the Nagara Jinālaya.

It commences with a brief account of the Hoysāḷa kings, down to Vira Ballāḷa, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchaṅgi.

An account is then given of Nayakirtti and his disciples, and of the genealogy of Nāga Dēva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Setṭi, who had the wall round the cloisters and the twenty-four tirthaṅkaras made, was a disciple of Naya-

kirtti, who from No. 42 we know died in 1177, and now Basavi Seṭṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Seṭṭi was a *vadda byavahāri* of Mosale. The title *vadda byavahāri* is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates excepting the style of the letters and the years Īśvara and Parābhava given for the last two, which would correspond with A.D. 1217 and 1246. In 120 Vira Pallava Rāya's son, . . . . Singhara Nāyaka is mentioned; in 22 Kottayya, lay-disciple of Abhayānandi; in 73 Malayāla Saṅkara; and in 74 Mariyāla Permmāḍi Nāyaka.

Next come Nos. 88 and 89, recording grants by merchants for the worship of Gommaṭa, in the years Nāla and Kālayukti respectively. As these grants were made over to Chandraprabha, disciple of Nayakirtti, to whom also the grants in No. 96 were made over, and as the latter is dated S'aka 1195, the dates of 88 and 89 are fixed as S'aka 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 128, belonging to the year Akshaya, which corresponds with A.D. 1266. It brings us to the reign of the Hoysaḷa king Sōmēśvara, called here the son (*kumāra*) of Vira Ballāla, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of Rāma Dēva Nāyaka (evidently not a Jaina), senior treasurer to the king Sōmēśvara, was invoked to settle the matters in dispute, and in his presence Nayakirtti, a disciple of Nēmichandra, who was the disciple of the former Nayakirtti, wrote this śāsana for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

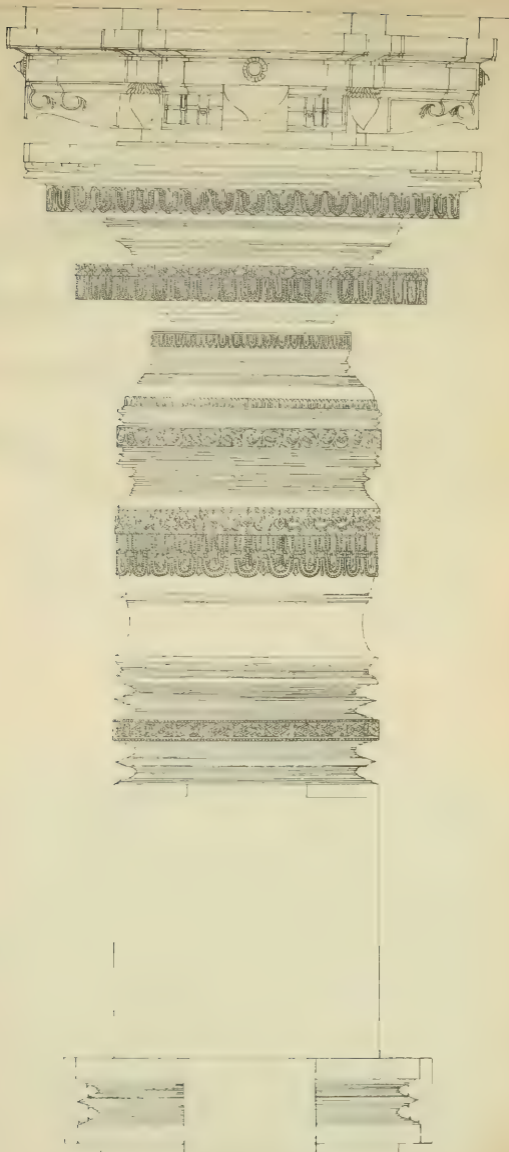
Inscription No. 96, which comes next, is dated in S'aka 1191 (a mistake for 1195), the year S'rimukha, (A.D. 1273), and records a grant in the reign of Narasiṃha III by Sabhū Dēva and other merchants, made to Chandraprabha, disciple of (? the second) Nayakirtti, for the worship of Gommaṭa-nātha and the twenty-four tirthaṅkaras of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of Gommaṭa, engraved on the same stone as the above. All but 95, which mentions no date, are of the year Bhāva and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in S'aka 1200, the year Bahudhānya, (A.D. 1278), in which certain grants are made, among others by a son of Chandraprabha, for the worship of S'rivalabha-dēva, the god of the Bhaṇḍāri basti.

Next comes No. 131, which contains two grants made at different times, one in S'aka 1213, the year Pramādhī, (A.D. 1280), and the other in the year Sarvadhāri, (A.D. 1288). Both are grants for Ādi-dēva the god of the Nagara-Jinālaya. The first is by the citizens of Beḷuḡuḷa and the second by those of Jinanāthapurā, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in S'aka 1205, the year Chitrabhānu, (A.D. 1283). It is also a grant for the god of the Nagara-Jinālaya by citizens who were lay-disciples of Māghanandi-siddhānta-chakravartī, described as the royal guru of the Hoysaḷa king, who at this time must have been Narasiṃha III.



AKKANA BASTI PILLAR IN RANGA MANTAPA

Scale 1" = 1' 2" 3" 4" 5" 6" 7" 8" 9" 10" 11" 12" 13" 14" 15" 16" 17" 18" 19" 20" 21" 22" 23" 24" 25" 26" 27" 28" 29" 30" 31" 32" 33" 34" 35" 36" 37" 38" 39" 40" 41" 42" 43" 44" 45" 46" 47" 48" 49" 50" 51" 52" 53" 54" 55" 56" 57" 58" 59" 60" 61" 62" 63" 64" 65" 66" 67" 68" 69" 70" 71" 72" 73" 74" 75" 76" 77" 78" 79" 80" 81" 82" 83" 84" 85" 86" 87" 88" 89" 90" 91" 92" 93" 94" 95" 96" 97" 98" 99" 100" 101" 102" 103" 104" 105" 106" 107" 108" 109" 110" 111" 112" 113" 114" 115" 116" 117" 118" 119" 120" 121" 122" 123" 124" 125" 126" 127" 128" 129" 130" 131" 132" 133" 134" 135" 136" 137" 138" 139" 140" 141" 142" 143" 144" 145" 146" 147" 148" 149" 150" 151" 152" 153" 154" 155" 156" 157" 158" 159" 160" 161" 162" 163" 164" 165" 166" 167" 168" 169" 170" 171" 172" 173" 174" 175" 176" 177" 178" 179" 180" 181" 182" 183" 184" 185" 186" 187" 188" 189" 190" 191" 192" 193" 194" 195" 196" 197" 198" 199" 200" 201" 202" 203" 204" 205" 206" 207" 208" 209" 210" 211" 212" 213" 214" 215" 216" 217" 218" 219" 220" 221" 222" 223" 224" 225" 226" 227" 228" 229" 230" 231" 232" 233" 234" 235" 236" 237" 238" 239" 240" 241" 242" 243" 244" 245" 246" 247" 248" 249" 250" 251" 252" 253" 254" 255" 256" 257" 258" 259" 260" 261" 262" 263" 264" 265" 266" 267" 268" 269" 270" 271" 272" 273" 274" 275" 276" 277" 278" 279" 280" 281" 282" 283" 284" 285" 286" 287" 288" 289" 290" 291" 292" 293" 294" 295" 296" 297" 298" 299" 300" 301" 302" 303" 304" 305" 306" 307" 308" 309" 310" 311" 312" 313" 314" 315" 316" 317" 318" 319" 320" 321" 322" 323" 324" 325" 326" 327" 328" 329" 330" 331" 332" 333" 334" 335" 336" 337" 338" 339" 340" 341" 342" 343" 344" 345" 346" 347" 348" 349" 350" 351" 352" 353" 354" 355" 356" 357" 358" 359" 360" 361" 362" 363" 364" 365" 366" 367" 368" 369" 370" 371" 372" 373" 374" 375" 376" 377" 378" 379" 380" 381" 382" 383" 384" 385" 386" 387" 388" 389" 390" 391" 392" 393" 394" 395" 396" 397" 398" 399" 400" 401" 402" 403" 404" 405" 406" 407" 408" 409" 410" 411" 412" 413" 414" 415" 416" 417" 418" 419" 420" 421" 422" 423" 424" 425" 426" 427" 428" 429" 430" 431" 432" 433" 434" 435" 436" 437" 438" 439" 440" 441" 442" 443" 444" 445" 446" 447" 448" 449" 450" 451" 452" 453" 454" 455" 456" 457" 458" 459" 460" 461" 462" 463" 464" 465" 466" 467" 468" 469" 470" 471" 472" 473" 474" 475" 476" 477" 478" 479" 480" 481" 482" 483" 484" 485" 486" 487" 488" 489" 490" 491" 492" 493" 494" 495" 496" 497" 498" 499" 500" 501" 502" 503" 504" 505" 506" 507" 508" 509" 510" 511" 512" 513" 514" 515" 516" 517" 518" 519" 520" 521" 522" 523" 524" 525" 526" 527" 528" 529" 530" 531" 532" 533" 534" 535" 536" 537" 538" 539" 540" 541" 542" 543" 544" 545" 546" 547" 548" 549" 550" 551" 552" 553" 554" 555" 556" 557" 558" 559" 560" 561" 562" 563" 564" 565" 566" 567" 568" 569" 570" 571" 572" 573" 574" 575" 576" 577" 578" 579" 580" 581" 582" 583" 584" 585" 586" 587" 588" 589" 590" 591" 592" 593" 594" 595" 596" 597" 598" 599" 600" 601" 602" 603" 604" 605" 606" 607" 608" 609" 610" 611" 612" 613" 614" 615" 616" 617" 618" 619" 620" 621" 622" 623" 624" 625" 626" 627" 628" 629" 630" 631" 632" 633" 634" 635" 636" 637" 638" 639" 640" 641" 642" 643" 644" 645" 646" 647" 648" 649" 650" 651" 652" 653" 654" 655" 656" 657" 658" 659" 660" 661" 662" 663" 664" 665" 666" 667" 668" 669" 670" 671" 672" 673" 674" 675" 676" 677" 678" 679" 680" 681" 682" 683" 684" 685" 686" 687" 688" 689" 690" 691" 692" 693" 694" 695" 696" 697" 698" 699" 700" 701" 702" 703" 704" 705" 706" 707" 708" 709" 710" 711" 712" 713" 714" 715" 716" 717" 718" 719" 720" 721" 722" 723" 724" 725" 726" 727" 728" 729" 730" 731" 732" 733" 734" 735" 736" 737" 738" 739" 740" 741" 742" 743" 744" 745" 746" 747" 748" 749" 750" 751" 752" 753" 754" 755" 756" 757" 758" 759" 760" 761" 762" 763" 764" 765" 766" 767" 768" 769" 770" 771" 772" 773" 774" 775" 776" 777" 778" 779" 780" 781" 782" 783" 784" 785" 786" 787" 788" 789" 790" 791" 792" 793" 794" 795" 796" 797" 798" 799" 800" 801" 802" 803" 804" 805" 806" 807" 808" 809" 810" 811" 812" 813" 814" 815" 816" 817" 818" 819" 820" 821" 822" 823" 824" 825" 826" 827" 828" 829" 830" 831" 832" 833" 834" 835" 836" 837" 838" 839" 840" 841" 842" 843" 844" 845" 846" 847" 848" 849" 850" 851" 852" 853" 854" 855" 856" 857" 858" 859" 860" 861" 862" 863" 864" 865" 866" 867" 868" 869" 870" 871" 872" 873" 874" 875" 876" 877" 878" 879" 880" 881" 882" 883" 884" 885" 886" 887" 888" 889" 890" 891" 892" 893" 894" 895" 896" 897" 898" 899" 900" 901" 902" 903" 904" 905" 906" 907" 908" 909" 910" 911" 912" 913" 914" 915" 916" 917" 918" 919" 920" 921" 922" 923" 924" 925" 926" 927" 928" 929" 930" 931" 932" 933" 934" 935" 936" 937" 938" 939" 940" 941" 942" 943" 944" 945" 946" 947" 948" 949" 950" 951" 952" 953" 954" 955" 956" 957" 958" 959" 960" 961" 962" 963" 964" 965" 966" 967" 968" 969" 970" 971" 972" 973" 974" 975" 976" 977" 978" 979" 980" 981" 982" 983" 984" 985" 986" 987" 988" 989" 990" 991" 992" 993" 994" 995" 996" 997" 998" 999



The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of Ś'ri-vallabha-dēva and other gods.

Inscription No. 41 comes next, dated in Ś'aka 1235, the year Pramādi, a mistake for Pramādicha, (A.D. 1313). It is a memorial of the death of Ś'ubhachandra, a disciple in the fourth descent from Maladhāri Rāmachandra. He was originally a chief called Bōgāra Rāja, or else head of the Bōgāras or braziers.<sup>5</sup> The chief of Belūkere, called Gummaṭa Rāja, had a tomb erected for him, and his disciples Padmanandi and Mādhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysaḷas. It is dated in the year Ś'ubhakṛit, (A.D. 1362), in the reign of Bukka Rāja. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belūḡa for the worship of Gummaṭeśvara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Rāmānujāchāri's inscription) which was originally published in 1809 by Colonel Mackenzie<sup>6</sup> and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Viṣṇu. It is dated in Ś'aka 1290, the year Kilaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Rāja of Vijayanagar between the Vaiṣṇavas and the Jainas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Rāja, who had summoned all the chief representatives of the various Vaiṣṇava sects for the occasion, was—that the Jainas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaiṣṇavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jainas and placing it in the hand of the Vaiṣṇavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jainas agreed to contribute a certain sum for each house, which the Vaiṣṇava tātas of Tirumale (the sacred hill of Tripaṭi) were to apply in providing a body-guard of twenty men for the protection of the god of Belūḡa (the colossal image of Gommaṭeśvara) and in repairing the ruined Jaina buildings.

The Jainas are throughout called the *bhavya-jana* or blessed people, while the Ś'ri-Vaiṣṇavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jainas were not again molested at Belūḡa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Dehli territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaiṣṇavas, a sect far more numerous and powerful than the Jainas, or, as they are there called, Śāraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Śāraogis to have their procession, and he refused to

<sup>5</sup> The Jainas are still distinguished for their brass work, in which there is a thriving trade at Ś'ravana Belūḡa.

<sup>6</sup> As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Sâraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Delhi as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaishnavas were allowed to celebrate their Râm Lîlâ, the Sâraogis should be permitted to have their Rath-jâtra. . . . It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaishnavas towards the Sâraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place; and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaishnavas, everything passed off quietly, and since then the Sâraogis have had their Rath-jâtra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Sâraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Sâraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaishnavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."

No. 111, dated S'aka 1295, the year Paridhâvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddis. The inscription states that it was executed by Varddhama-mâna svâmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hêmachandra-kirtti-dêva.

On a separate stone, erected against the above, is No. 114, dated in Nalâ, no doubt corresponding with A.D. 1376. It records the death of Padmanandi-dêva, disciple of Traivîdyâ-dêva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgâyi basti, but in the inscription receives the name of Tribhuvana-chûdâmani chaityâlaya. Maṅgâyi was a woman of Beḷuḡa, a lay-disciple of Abhinava Chârukirtti paṇḍita, a title borne by the Jain gurus at S'arapa Beḷgoḷa from the time of the Hoysala kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gaudas, lay-disciples of Paṇḍita dêva, made some grants for the basti erected by Maṅgâyi.

The next inscription, No. 105, is an important one, composed by Arhad-dāsa. It is dated in Śaka 1320, the year Āsvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chārukīrti Paṇḍita, the name borne by all the gurus at Śravaṇa Belgola for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tirthaṅkaras, the Gaṇadharas, the Kēvalis, the Śruta-kēvalis, the Daśapūrvadharas, the Ēkadaśāṅgadharas, Āchārāṅgas and Śūris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous muniśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yōga. The highest aim of yōga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pūjyapāda in the *Chāmūṇḍa Rāja Purāṇa*, which says that he was able to fly through the air (*gaganu-gamana-sāmarthar*). The Yōga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umāsvāti, who published (*prakaśichakāra*) the Tatvārtha-sūtra; followed by Griddhra-piñchha and Balāka-piñchha. Then come Samantabhadra and his disciple Śivakōṭi Śūri, who illustrated (*alañchakāra*) the Tatvārtha-sūtra. Regarding these two the following particulars are given in the Rājāvalī-kathe:—Samantabhadra, it is said, was born in Utkalikā grāma and was engaged in penance in Maṇuvakahallī when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallēkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dīkṣhe again. He accordingly made his way to Kāñchi and presented himself before Śivakōṭi mahārāja, who had set up a crore of liṅgas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhīma-liṅga. The king, being struck with his appearance, did obeisance to him as if Śiva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to Śiva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tirthaṅkaras. When he came to the praise of the eighth tirthaṅkara, behold! Chandraprabhā himself appeared in his full glory, of the stature of three men, in the place of the Bhīma-liṅga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son Śrīkaṇṭha, the king Śivakōṭi took Jina dīkṣhe, and as Śivakōṭy-āchārya wrote the Ratnamālā and other works which converted many to the Jaina faith.

Samantabhadra, having again taken dikshe, composed the Ratna-karaṇḍaka and other Jinā-gama-purāṇas and became a professor of the syād-vāda.<sup>8</sup> Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Chandraprabhā appeared to him on another occasion in Kausambi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jina s'āsana.

The inscription then mentions Dēvanandi, called Pūjyapāda on account of the forest deities worshipping his two feet; Akalaṅka or Bhāṭṭakalaṅka (see remarks in connection with No. 54); Jināśēna, Guṇabhadra, and another, whose name is defaced but whose disciples were Paśupadanta and Bhūtābali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sēna, Nandi, Dēva, and Simha saṅghas—with the view of promoting harmony in the Koṇḍakundāruvaya and to separate them entirely from the Sitāmbaras or Svētāmbaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Īṅgulōśvara line belonging to the Nandi saṅgha, the Dēsi-gaṇa and the Pustaka-gachcha. Then follow Nēmichandra, Māghanandi, Abhayachandra and S'rutamuni. In the line of the disciples' disciples of the latter was an Abhinava S'rutamuni, who is compared with Pūjyapāda in his knowledge of grammar, with Dēva (either Samantabhadra or Akalaṅka) in logic, with Gautama or Koṇḍakunda in siddhānta, and with Varddhamaṇa in adhyātma. Then are mentioned another Abhayachandra, his brother S'rutakirtti, and S'rutakirtti's son Chārukirtti.

Simhanāryya is next introduced, who is said to have cured the powerful king Ballāla of a severe illness through which he was as if among the dead; and also to have brought Abhayasūri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballāla was the eldest son of the Hoysala king Ereyāṅga and the elder brother of Viṣṇu-varddhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Simhanāryya's disciple was Paṇḍita or Chārukirtti who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Chāmūṇḍa Rāya and the

<sup>8</sup> The following is the account in the original :—

Kāñchi-puriç'u S'ivakōi-mahārājan emban rājyam gēyutta kōi-  
lūga-sādhane puyd avaro'u Bhīma-lūga-da gu'yo'u dina-vandakke  
dvādas-a-khaṇḍu; taṇḍulaḷ annama viṇōyō'm mā i-tutt irppinam  
ittu Utkalā-g-gramalō udbhaviti la Samantabhadra-āchāryyar emba  
yati-paṭigala Mayu akalaḷijyō mas'ānādi tapadin kriyā-yuktar  
āṅgal enlu-āṭanam āge bhasmaka vyāli i uṭṭey adakke pūṭikārav  
śiladudari siva-gurava saṁpānam vyāli sālēkhanamaṁ pēḷuvudom  
gurugāl enar naimmichuṇ nūnde dharmānōḷhāram apṇarind  
elliyaṇam triṭṭiy appantu bhūṇijī rōḷḷepas'amam āge punar dōi-  
khe goḷyad embaḷu Kāñcēl īperaman eyō S'ivakōi-mahārājānam  
kaṇḍ ās'irvadam gūḍal avara s'arimā bhrādrākāraṇa vāg-jāḷamaṁ  
rōḷi ās'charyyam āge S'ivana enle laḷala namas'arisi nūn māpa  
dharmam en embaḍum tanna S'iva-bhakti S'ivāchārāmaṁ kōi-  
lūgārā-bheyyam Bhīma-lūgakke biṭṭiḷa paḍitaramaṁ pēḷe nima  
dharmamaṁ ākūḷuma S'ivār paṇṇaṁ māḷen endu paṇṇaḷu-  
khaṇḍugaḍ akkiy-annakke tikka vyaṇṇaṁ-paḍārtṭṭhman ikkisi ka-  
vāta-banḍam mā mā i pōga vōḷu tāṇam ā-bhattam ellaman endu aḷa  
uliyadane tann udarāṅgi āḷuḷuḷu tūy; i kadalaṁ tereyāl aty  
āś'charyyam baṭṭu maru-jiṣam rās'ijō arḷihāṁs'adoḷ endu s'm'am  
uliyāḷ iḷ ekem uliḷuḷ endu besaḷōḷe dēvnu prasāḷ-s'ēśhāṇaman  
irisiḷar endoḷ'm beḷoginōḷu māḷkōḷu endu s'm'am uliye parikshisāl  
āḷadu iḷōḷi tūḷi aidane divasam chaturāṅga-baḷam beras arasam

nūraḷsuṭti bāḷilam terevul enlu kalakala-ravam poṇṇeye tad-  
uparagavṇaṁ piṅguvanam āḷāra-s'ariva-nivṛitti geḍydu Sarvaḷāna  
vastu-stavādi-ti-viḍhe-stōtṛman āka-chittatī Vijaḷabādi īppattu-  
nāl argaṁ Uṇṇāṭi-Vaṁs'atṭa-S'akunda-Rathōḷḷilale mōḷāda  
nānā-jāti-viprā-padyaḷuṇ pēḷalu toḷḷey āshṭama-tirṭhakarā  
Chandraprabha-svāṁig aidu stūṭiyam pēḷi Bhīma-lūgamaṁ ikkisiṁ-  
vudum Jina-S'āsana-dēviyind āḷūḷuḷōḷe mūru-puṇḍra-prasāḷāna  
suvaryamaya chandra-lāṇchanam apy Arhad-bhāṭṭakara-pratimoy  
yaksha-yakshi-pratimēyind aṣṭa-mahā-prāthirāyad oḷane jāyvalya-  
mānam āge sūryōḷayam āl antey ubbhavisi tōruvudu mōḷis'aram  
bāḷilam tereḷ uliḷa Viṭarāṅga nūti gayyutta nānā-irppudum i ā-  
mahāṭiyakke aty-āś'charyyam āge S'ivakōi-mahārājāṁ bhavyan  
appadarip nijaṇuḷm beras ā-muni-mulhāra s'it-rāḷakkom poḷevatt  
ippudum Mahāriva-Varddhamaṇa-paryāntam nūti g'yuḷu lai yatti-  
koḷḍu paṇṇey arasam sad-dharma-sa-arḷpamaṁ savitarāṇ kēḷdu  
saṁsāra-s'ariva-bhōga-nirvēḷḷadim S'ikanṭhan emba sutaṅge rājya-  
man ittu S'ivāraṇṇam gāḷiv ā-muni-araliḷōḷ Jina-diksheyan āṇṭa  
S'ivakōi-āchāryyar āci R-t-amāḷādy aṇḷa-sa'stra-pravarddhār  
āḷar ā-mahāṭiyadim kelambur aḷ-vrat-i-āhāṅgāl āḷaru i kēḷu  
savayaktam m kēḷuḷḷar ā-bhāviti-tṭhakaran apy Samantabhadra-  
svāṁigalu i punar dōiḷhe goḷḍu tann sāmāṭiyadim chatur-āṅgula-  
chāraṇṭavanam paḍēḷu Ratna-karaṇḍalādi Jina-gama-purāṇamaṁ  
pēḷi Syādvāda-āḷuḷāḷ āgimamāḷiy oḷḷḷaru i

buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Māṇikyā Dēva, were Pura Paṇḍita's lay-disciples, and he died in S'aka 1320, the year Īśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dēva Sūri and others set up his tomb, and Arhad-dāsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Rāya, that is, the second king of Vijayanagar of that name, died in the year Tārana. This would be equivalent to A.D. 1404. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in S'aka 1331, the year Virōdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Māyanna, who belonged to Gaṅgavati, a place in Jayatipura (perhaps Jayantipura or Banavasi), in the Karṇāṭaka country.

The next inscription is No. 108, dated in S'aka 1355, the year Paridhāvi, (A.D. 1433). Its object is to record the death of S'rutamuni and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Rāja. He is known from his work the *Maṅga Rāja Nighaṇṭu*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Rāja from a Maṅga Rāja who wrote a *Harivaṃśa* and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bilge-water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abd-ur-Razzāk, who also came to Calicut, was not till 1442.

In the account of Pūjapāda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*upratimaushadharādhuḥ*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Viḍḍha (Tirhut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Arhadbali as in No. 105, but they are said to have been formed by the body of yōgis who arose in the line of Akalanika. The cure of king Ballāla by Chārukīrti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgoḷa but as being specially attached to the Nagara Jinālaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dēva Rāt, that is Dēva Rāya, the king so named of Vijayanagar, died in the year Kēhaya, which would correspond with A.D. 1446. But according to the received accounts Dēva Rāya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated S'aka 1432, the year S'ukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *bhavya-jana*, the blessed, (i. e. the Jains) in Nañjarīyapaṭṇa,<sup>9</sup> brother of the minister to king Chāṅgāla Dēva,<sup>10</sup> repaired the upper storey (*baḷli-rādava*) of the buildings attached to Gommaṭa svāmi.

<sup>9</sup> In the east of Coorg.

<sup>10</sup> This is the king of whom the story resembling that of Midas is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whisped it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the

king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 224 under Beṭṭaṣpur.

No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommatāṇṇa, disciple of the *hīri-Āryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḍagavāgil (or perhaps at the north gate), and the Maṅgāyi basti.

Nos. 99 to 102 are short inscriptions, dated S'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagors in consideration of their mortgages being released by a merchant named Chaṇḍa Setṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikāri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Rājas. They are dated in S'aka 1556, the year Bhāva, (A.D. 1634). Chāma Rāja Wodeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in S'aka 1565, the year Sobhānu, (A.D. 1643). It records the death there of Chārukirṭti-paṇḍita-yati, also called Traividya-chakrêśvara.

No. 118 is in Nāgarī characters, and dated S'aka 1570, the year Sarvadhāri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chorvisa-tirthankara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in S'aka 1602, the year Siddhārthi, (A.D. 1680).

Inscription No. 83 is dated in S'aka 1645, the year S'ōbhakṛit, (A.D. 1723), and states how Doḍḍa Kṛishṇa Rāja Wodeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommatā Jina, renewed to it the grant of Belgoḷa and presented other villages.

No. 121 records the erection in the year Siddhārthi, (probably A.D. 1739), of a little maṇṭapa called the Brahma Dēva maṇṭapa, situated near the beginning of the ascent up the big hill. It was built by a gaṇḍa of Hirisāgi, perhaps the present village of Hiresāve, a few miles to the north-east of S'ravaṇa Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabāhu's cave. It is dated in S'aka 1731, the year S'ukla, (A.D. 1809), and states that Ajitakirṭti expired at that spot after fasting for a month. This is the latest recorded instance at S'ravaṇa Belgoḷa of the performance of sallēkhana.

No. 123 relates that Channaṇṇa, the son of a merchant, erected the maṇṭapa and a pond named Ādi-tīrtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in Śaka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Kṛṣṇa Rāja Wodeyar of Mysore by Puṭṭa Dēvarājai arasa, son of Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommatēśvara.<sup>1</sup>

We at length come to No. 141, the latest of these interesting inscriptions, dated in Śaka 1752, the year Vikṛiti, (A.D. 1830). It is also stated to be 2,493 years after the final beatitude (or death) of Varddhamāna and the year 1888 of Vikramārka. The former date would give us B.C. 663 as the date of Varddhamāna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Kṛṣṇa Rāja Wodeyar of Mysore, confirming to the use of Gommatēśa and of the various Jaina temples and guru's maṭha at Belguḷa four villages which during his minority had been granted by Pūrṇāryya, (the well known Dewan Pūrṇaiya or Poorniah).

In describing the donee, Chārūkirtti paṇḍita, he is called occupant of the throne of the Dilli, Hēmādrī, Sudhā, Saṅgita, Svētāpura, Kshēmavēṇu and Belguḷa samsthānas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jainas (see above under No. 136); Hēmādrī, also called Kanakādrī, is Maleyur in Chāmṛājnagar taluq; Sudhā is Sōde in North Kanara; Saṅgitapura is the Sanskrit of Hāḍuvalli, a place in Dharwar; Svētāpura is Bilige in North Kanara; Kshēmavēṇu is Mūḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

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<sup>1</sup> See above, p. 30.



# APPENDIX A.

## TABLE OF THE GAṄGA KINGS,

*embodying the latest information obtained by me, taken entirely from inscriptions.*

	Date A.D.
1. <sup>A</sup> Koṅḡṇi-Varmma, Dharmima-mahādhirājā <sup>1</sup> of the Kāpavāyana gōtra .. .. aided in establishing his kingdom by his guru Siṃha-Nandi cut through a pillar of stone with a single stroke of his sword was (dwelling) in the great city of Kuvaḷāla (Kolar) had the banner of a peacock's tail consecrated to conquer the Bāṇa maṇḍala master of countries born from the rapidity of his own victories adorned with wounds obtained in battle.	
2. <sup>A</sup> Madhava .. .. a touchstone for (testing) gold the learned and poets skilled among those who expound and practise the science of politics wrote a commentary on the <i>dattaka sūtra</i> or law of adoption.	
3. <sup>A</sup> Hari-Varmma .. .. used elephants in war of great wealth acquired by the use of the bow.	.. 247—266..
4. <sup>A</sup> Vishnu-Gopa .. .. devoted to the worship of gurus, cows and Brahmans his mental energy unimpaired to the end of life.	.. ..
5. <sup>A</sup> Madhava .. .. married the sister of the Kadamba king Kṛishṇa-Varmma <sup>2</sup> his two arms grown stout and hard with athletic exercises eager to raise the ox of merit out of the mire of the Kali yuga reviver of donations for long-ceased festivals of the gods and Brahman endowments.	.. —425
6. <sup>A</sup> Avinita, Koṅḡṇi .. .. crowned while an infant in his mother's lap married the daughter of Skanda-Varmma, Rājā of Puntāḍ like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders.	.. 425—478

<sup>1</sup> These names are assumed as titles by all the kings of the dynasty to the end.

The name Koṅḡṇi takes the forms Koṅḡ'i (used by the

grammarians Nāga-Varmma), Koṅḡṇi, Koṅḡṇi, and Koṅḡṇi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

7. <sup>A</sup>Durvinita, Koṅgaṇi-vṛiddha .. .. . 478—513..  
 taught by the author of *S'abdatāra*, i. e. Pūjapāda  
 wrote a commentary on 15 sargas of the *Kirātārjunīya*  
 fought sanguinary wars for the possession of Andari, Ālattūr, Paurulare,  
 Pennagara, &c.  
 ruled over Pānād and Punnād  
 like Vaivasvata Manu in protecting the castes and religious orders of the  
 South.
8. <sup>A</sup>Mushkara, Mokkara, Koṅgaṇi-vṛiddha  
 married the daughter of the Sindhu Rājā  
 groups of clustering savages did homage at his feet.
9. <sup>A</sup>S'ri Vikrama, Koṅgaṇi-vṛiddha  
 skilled among those who teach and practise the science of politics in all  
 its branches.
10. <sup>A</sup>Bhū Vikrama, S'ri Vallabha, Bhūri Vikrama  
 defeated the Pallava king in the great battle of Vilanda, carried off his  
 women and took all his country  
 his chest scarred with wounds obtained in battle from the tusks of ele-  
 phants.
11. <sup>A</sup>S'ivamāra, Nava Kāma, Nava Chōka, ? Nava Lōka Kambayya  
 younger brother of Bhū Vikrama.
12. <sup>A</sup>Mārasimha<sup>2</sup> .. .. . —727  
 protected Dīndikōj Eriga and Nāga Daṇḍa, one of them a refugee from  
 Amōgha-varsha  
 cut a piece of bone out of his body from a wound received in the battle  
 of Vaimbalguli and sent it to the waters of the Ganges  
 defeated the Pāṇḍya king Varaguṇa in the great battle of S'ripurambi  
 but lost his life in saving his friend Aparājita.
13. <sup>A</sup>S'ri Purusha, Prithuvi Koṅgaṇi, Kēsari, Muttarasa .. .. . 727—804  
 his queen was S'rijā  
 was living at Mānyapura  
 restored the Bāna line of kings in the person of Hasti Malla  
 contemporary with the Chōḷa king Vira Nārāyaṇa.  
 His sons S'ivamāra; Duggamāra, Ereyappa or Mareyappa; and Lōkā-  
 ditya were governors under him during his reign.
14. <sup>A</sup>S'ivamāra, Koṅgaṇi mahārājādhirāja paramēśvara .. .. . 804—814  
 the Rāshtrakūta king Nirupama or Dhārā-varsha defeats and  
 imprisons Gaṅga, who had never been conquered before .. 805  
 Prabhūta-varsha or Gōvinda, son of Nirupama, releases him, but  
 has to confine him again on account of his hostility .. 807

<sup>2</sup> The inscriptions are not clear as to the history at this point. The achievements here put down to Mārasimha may perhaps belong to his predecessor S'ivamāra (No. 11).

Also there may have been two kings called Prithivipati, one immediately before and one immediately after Mārasimha. But S'ri Purusha is said to be the grandson of S'ivamāra.

- Chāki Rāja, ? viceroy of the Rāshtrakūṭas, ruling the Gaṅga  
maṇḍala in (or ?till) .. .. 813  
S'ivamāra, (? having escaped), defeats the combined Rāshtrakūṭa, Chā-  
lukya and Haihaya army, encamped at Mudugundūr under Vallabha,  
i. e. Gōvinda  
the two anointed kings, Gōvinda of the Rāshtrakūṭa line (whose reign  
ended in 814 A.D.) and Nandi-varmmā of the Pallava line, unite in the  
coronation-anointing of S'ivamāra, and with their own hands place a  
diadem on his brow  
a long war took place between the Eastern Chālukyas and the allied  
Gaṅgas and Raṭṭas, in which 108 battles were fought in 12 years.
15. Vijayaditya .. .. —869  
the brother of S'ivamāra.
16. Rāja Malla, Satya Vākya, Koṅṇuṇi-Varmmā, Dharmma-mahārājādhirāja, .. 869—? 893  
Permmāṇḍi<sup>3</sup>  
lord of the city of Kōvalāla, lord of Nandagiri<sup>3</sup>  
he recovered from the Rāshtrakūṭas the world which they had stolen  
and kept for a long time  
Būtarasa was yuva-rāja in 870  
a son called Rāṇa-Vikramayya was perhaps the same.
17. Niti-Mārgga, Satya Vākya, Rācha-malla, Nanniya Gaṅga .. .. ? 893—? 916  
Noḷambādhirāja of the Pallava line was a governor under him.
18. Ereyappa, Rāja Malla, Rācha Malla .. .. ? 916—921
19. Satya Vākya, Rācha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gaṅgēya<sup>4</sup> 921—963  
his daughter was married to the son of the Rāshtrakūṭa king  
Kṛishṇa Rāja or Kannara Dēva  
the Gaṅga territory extended to the north over Banavase,  
Belvola and other provinces, by the favour of Kṛishṇa Rāja,  
whose governor Būtuga rebelled against him and was slain.
20. Marasimha, Satya Vākya, Noḷamba-kulāntaka-Dēva.. .. 963—974  
made an expedition against the Gurjjara Rāja, at the request of the  
Chōḷāntaka king Kṛishṇa Rāja Rāshtrakūṭa  
was a terror to the Chālukya prince Rājāditya.
21. Rāja Malla, Rācha Malla, Satya Vākya .. .. 974—984  
his younger brother Rakkasa, aṇṇana baṇṇa, was governor under him  
his minister Chāmupḍa Rāya, erected the colossal statue of Gommatē-  
śvara at S'ravaṇa Belgoḷa.
22. Gaṅga, Rakkasa, Rācha Malla .. .. 984—999
23. Niti-Mārgga, Jayad-ankakāra, Koṅṇuṇi-veḍeṅga, Kāvēri-vallabha .. 999—

The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahārājādhirāja from this time becomes in every case Dharmma-mahārājādhirāja. But even at an earlier period we find an occasional use of a similar title, for S'ivamāra

(No. 14) and somewhat later, Niti Mārgga (No. 17) are called mahārājādhirāja paramēśvara.

<sup>4</sup> These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jagad-uttaraṅga, Jasad-uttaraṅga, &c.

24. Gaṅgarasa, Satya Vākya .. .. . 1022—1064  
 the Gaṅga princess Maillala Dēvi was the chief queen of the Chālukya  
 monarch Sōmēs'vara, who ruled 1042—1063; and his two sons by  
 her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Rājendra Chōla,  
 whose army took the capital city of Talakāḍ about 1064.

- Gaṅgarasa a governor under the Hoysaḷas 1065  
 Udayāditya, Gaṅga Permmāṇḍi, Bhuvanaika-vīra, was a distinguished general and  
 governor under the two Chālukya kings whose mother was a Gaṅga  
 princess as above mentioned, namely Bhuvanaika Malla and Vikramā-  
 ditya Tribhuvana Malla .. .. . 1070—1102..  
 Gaṅga Rāja, minister and general under the Hoysaḷa king Vishṇu-varddhana,  
 recovered Talakāḍ by attacking and defeating Adiyama the Chōla  
 governor of the place, and handed it over to Vishṇu-varddhana, who  
 thence assumed the title of Vīra Gaṅga.  
 He also defeated the army of Chālukya Tribhuvana Malla in a night  
 attack at Kannegāla and was instrumental in making the Hoysaḷa  
 king independent .. .. . 1113—1133  
 Ekkalarasa, a moon in raising the fortunes of the Gaṅga family  
 mentioned under the Kalachurya king Bijjala .. .. . 1158  
 Tailaba Dēvarasa, his son, with same title  
 mentioned under the Kalachurya kings Samkama Dēva and Āhava  
 Malla .. .. . 1158—1181  
 Uttama Chōla-Gaṅga, Kāvēri-Vallabha, Gaṅga Perumāl, Vīra Gaṅga,  
 lord of the city of Kuvaḷāla, lord of Nandagiri  
 established himself in the east of Mysore .. .. . 1217—1225  
 His sons were Vikrama Gaṅga and Mārappa.  
 Meanwhile Chōla-Gaṅga founded the line of Gaṅga or Gāṅga kings in Kaḷiṅga  
 in 1077 or 1132 and they held the sovereignty of that country down to 1534  
 Also a Chōla-Gaṅga<sup>5</sup> from Kaḷiṅga was ruling in Ceylon in 1196.  
 Gaṅga Rāja founded the principality of Sivasamudram about .. .. . 1550  
 he was succeeded by Nandi Rāja, and he by Gaṅga Rāja,  
 with whom the name disappears from history.

<sup>5</sup> He was the nephew of Nissanta Malla, from Kaḷiṅga, who was  
 ruling in Ceylon in 1187. The latter was succeeded in Ceylon by  
 his brother, Vikrama Bāhu, ruling in 1196, and he by his son Chōla  
 Gaṅga, ruling in the same year. After him came Lilāvati, widow

of a former king Parākrama Bāhu, in 1197, and then Sāhasa-Malla,  
 ? brother of Nissanta Malla, in 1200, followed by Kalyāṇavati, widow  
 of Nissanta Malla, in 1202. (Rhys Davids, *Ancient coins and mea-  
 sures of Ceylon*, in *International Numismata Orientalia*).

# APPENDIX B.

## TABLE OF THE RÂSHTRAKÛTA OR RATTÂ KINGS.<sup>1</sup>

	Date A.D.
Krishna, Akâla-varsha .. .. . a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinita, in A.D. 466.	? 450
Indra, son of Krishna .. .. . defeated by the Chaḷukya king Jayasinha.	? 460
Govinda, Appâyika Gôvinda .. .. . came from the north and attacked the Chaḷukyas, but was repulsed by Pulikêsi.	? 610
1. Dantivarmma. <sup>2</sup>	
2. Indra.	
3. Govinda.	
4. Karka, Kakka.	
5. Indra married a Chaḷukya princess.	
6. Dantidurga, Dantivarmma, Khadgavalôka, Prithivi-vallabha, Vairamêgha his victorious elephants ploughed up the banks of the Rêvâ or Narmadâ became supreme by conquering Vallabha defeated the army of the Kanâṭaka (? that of the Chaḷukya king Kirttivarmma), which had dispersed the kings of Kâñchi, the Chôlas, Pâṇdyas, S'ri Harsha and Vajrata.	—753
7. Krishna, <sup>3</sup> Akâla-varsha, Vallabha, S'ubhatuṅga, Kannara .. drove out the Chaḷukyas conquered Râhapa and gained the titles Râjâdhirâja paramêśvara erected a most beautiful S'iva temple at Elâpura (Elura : ? the Kailâsa).	753—778 ?
8. Govinda, Prabhûta-varsha, Vallabha dethroned by his younger brother.	
9. Dhruva, <sup>4</sup> Dhora, Dhârâ-varsha, Nirupama, Kali-vallabha, Iddha-têjas defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

<sup>1</sup> Compiled in great measure from inscriptions published by Dr. Eâiler and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Bo. Pres.*)  
Each is the son of his predecessor unless otherwise stated.

<sup>2</sup> It is only from this point that we have a connected account of the line.  
<sup>3</sup> Younger brother of Indra (No. 5.)  
<sup>4</sup> Younger brother of Gôvinda (No. 8.)

10. Govinda<sup>6</sup>, Prabhūta-varsha, Jagattuṅga, Vallabha-narēndra, S'ri-vallabha, Prithivi-vallabha, Atisaya-dhavaḷa, Kirtti-Nārāyaṇa .. .. 803—81<sup>7</sup>  
 conquered the Kēralas, Mālavas, S'auṭas, Gurjaras, and the kings of Chitrakūṭa (in Bandalkhand)  
 took away from his enemies (the Chāḷukyas) the emblems of the Gaṅgā and Yamunā  
 released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility  
 took tribute from Dantiga, the ruler of Kāñchi  
 worshipped by the lords of Vaṅga, Aṅga, Magadha, Mālava and Veṅgi the ruler of Veṅgi, probably Vijayāditya Narēndra-mṛiga-rāja, was compelled to build the walls of a town or fortress for him  
 gave the newly acquired province of Lāṭa (in Gujarat) to his younger brother Indra  
 in conjunction with the Pallava king Nandi-varmā, placed the Gaṅga king S'ivamāra again on his throne  
 was residing at Mayūtrakhaṇḍi (Morkhand in Nasik).
11. S'arva<sup>5</sup> (? Karka), Amōgha-varsha, Nṛipatuṅga .. .. 814—867  
 defeated the Chāḷukyas, who made peace with him at Viṅguvalli  
 his capital was at Mānyakhēṭa (Mālkhed in the Nizam's Dominions)  
 presented the Konkana to Kapardi of the Silāhāra family  
 voluntarily retired from the throne (*vivēkāt tyakta-rājyaḥ*)  
 wrote the Kaviṛājamārgalāṅkāra and other works.
12. Kṛishṇa, Akāla-varsha, Kannara, Kandara-vallabha, Kṛishṇa-vallabha .. 875—911  
 married the daughter of Kokkala, king of Chēdi, of the Kalachuri family of Tripura or Tewar  
 continued wars with the Eastern Chāḷukyas.
13. (? Govinda), Jagattuṅga, Prabhūta-varsha .. .. —929  
 married first Lakshmi, daughter of Rapa-vigraha, son of Kokkala  
 „ second Gōvindāmbā, daughter of Saṅkaragaṇa (? the same as Rapa-vigraha).
14. Indra, Nitya-varsha .. .. 916  
 married Dvijāmbā, daughter of Aminana, son of Arjuna, son of Kokkala.
15. Govinda<sup>6</sup>, Suvarṇa-varsha, Vallabha-narēndra, Gojjiga, Nṛipatuṅga, Vira-Nārāyaṇa, Raṭṭa-Kandarappa .. .. 930—933
16. Kṛishṇa.<sup>6</sup>
17. Amogha-varsha<sup>7</sup>  
 married Kundaka Dēvi, daughter of Yuva Rāja, probably of the Kalachuri family of Tripura.
18. Khottiga,<sup>8</sup> Kottiga, Nitya-varsha .. .. —971

<sup>6</sup> On the analogy of all the other Amōgha-varshas this name should be Karka.

<sup>7</sup> Son of Jagattuṅga (No. 13, by his second wife.

<sup>8</sup> Younger brother of Kṛishṇa (No. 16).

<sup>8</sup> There being no probability of Kottiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Karka. Fleet, *Ind. Ant.* XII, 255.

- |     |  |            |
|-----|--|------------|
|     |  | Date A.D.  |
| 19. | Kṛishṇa, <sup>9</sup> Kannara, Akāla-varsha, Nirupama .. ..                      | .. 945-956 |
|     | sent an expedition against Gurjara under the Gaṅga king Mārasimha                |            |
|     | defeated the Chōla prince Rājāditya.   |            |
| 20. | Kakka, Karka, Amōgha-varsha, Kakkala, Karkara, Vallabha-Narēndra, Nṛpatuṅga —973 |            |
|     | married the daughter of the Gaṅga king Rācha-malla                               |            |
|     | conquered the Gurjara, Hūṇa, Chōla and Pāṇḍya kings                              |            |
|     | was defeated and probably slain by the Western Chālukya king Taila               |            |
|     | His daughter Jākabbe or Jākala Dēvi was married to Taila                         |            |
|     | His son Indra, Raṭṭa-Kandarppa, Rāja-mārttāṇḍa, Kirtti-Nārāyaṇa,                 |            |
|     | died at S'ravaṇa Belgoḷa in .. ..  | .. 982     |

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<sup>9</sup> Younger brother of Khottiga.



*List of the Inscriptions in chronological order.*

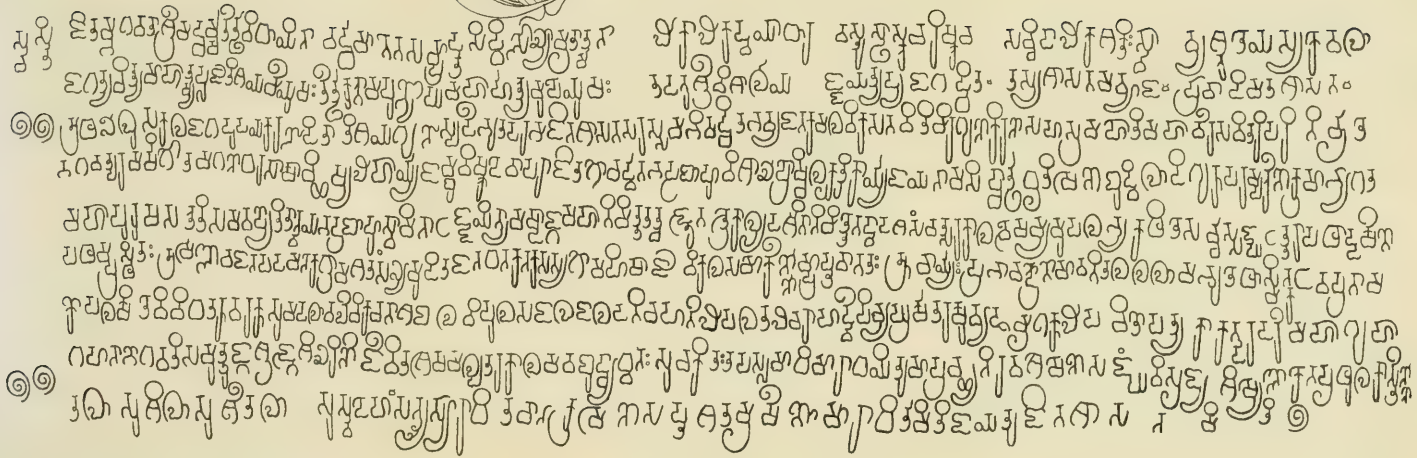
<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
B.C.—	Death of Bhadrabâhu .. .. .	1
A.D.—	„ various gurus and others, by vow of <i>sallêkhana</i> .. .. .	2—21
		23, 26—35
c 670	Grant by the son of the ? Gaṅga king S'ri-Ballabha .. .. .	24
973	Achievements of the Gaṅga king Mârasimha .. .. .	38
c 974	Death of Guntî, wife of Lôka Vidyâdhara .. .. .	61
„ 975	„ Bâyiga, guardian of the Gaṅga prince Rakkasa .. .. .	60
„ 980	Arittô Nêmi has a statue made .. .. .	25
„ 982	Death of the Raṭṭa or Râshtrakûṭa prince Indra Râja .. .. .	57
„ 982	„ Pilla, Râja-chûḍâmani .. .. .	58
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa .. .. .	75, 76
„ 983	Praise of the Jina dharmma, on pedestal of the image .. .. .	77
„ 983	„ mouth of the water conduit .. .. .	79
„ 983	Achievements of Châmuṇḍa Râya .. .. .	109
„ 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti .. .. .	67
1062	Relates to some member of the Kâshṭa saṅgha .. .. .	119
—	Praise of Garuḍa Kêsari Râja and another .. .. .	36, 37
c 1090	Jinachandra worships in Bhadrabâhu's cave .. .. .	71
1113	Death of Bûchi Râja .. .. .	46
1115	„ Mēghachandra-traividya-dêva .. .. .	47
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni .. .. .	55
1116	Gaṅga Râja builds the enclosure round Gommaṭa .. .. .	75, 76
1116	„ „ S'âsana basti .. .. .	65
1116	„ „ Kattale basti, for his mother .. .. .	64
1116	Gaṅga Râja's wife builds the Eraḍu-katte basti .. .. .	63
1117	Gaṅga Râja makes a grant for the above .. .. .	45
1117	do do .. .. .	59
1119	Death of Mânkabbe ganti .. .. .	139
1120	„ Dêmiyakka, sister of Bûchi Râja .. .. .	49
1121	„ Pôchikavve, mother of Gaṅga Râja .. .. .	44
1122	„ Lakshmi, wife do .. .. .	48
1123	„ S'ubhachandra, guru do .. .. .	43
1123	S'ântala Dêvi builds the Gandha-vârâṇa basti .. .. .	56
1123	do do .. .. .	62
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus .. .. .	54
1123	Death of Hoysala Seṭṭi .. .. .	68
c 1130	Grant by merchants for Gommaṭa .. .. .	143
1131	Death of S'ântala Dêvi, queen of the Hoysala king Vishṇu-varddhana .. .. .	53

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. c 1135	Death of Āchi Rāja, nephew of Gaṅga Rāja .. ..	144
„ 1135	Gaṅga Rāja's son builds Chāmuṇḍa Rāja basti .. ..	66
„ 1138	Bharatamayya erects entrance and stairs for Gommaṭa .. ..	115
1139	Death of perggaḍe Singimayya .. ..	52
1139	„ Bala Dēva daṇḍanāyaka, father of the above .. ..	51
1146	„ Prabhāchandra-siddhānta-dēva, guru to S'āntala Dēvi .. ..	50
1160	Huḷḷa Rāja builds the Bhaṇḍāra basti .. ..	138
1160	„ has the grants to Gommaṭa confirmed by the Hoysaḷa king Narasimha .. ..	137a
1160	do do .. ..	80
1163	Death of Dēvakīrtti-paṇḍita-dēva .. ..	39
1163	Huḷḷa Rāja erects a tomb for Dēvakīrtti .. ..	40
1171	Gommaṭa Seṭṭi makes grants for Gommaṭa .. ..	81
1177	Nāga Dēva erects a tomb for Nayakīrtti-yōgi .. ..	42
c 1177	Visit of company of gurus to Gommaṭa .. ..	113
„ 1180	A panegyric of Gommaṭa, by the poet Sujanōttama .. ..	85
„ 1180	Bamma Seṭṭi has the Yakshi dēvatī made .. ..	104
„ 1180	Heggaḍe Kaṇṇa has a yaksha made .. ..	110
„ 1180	Nāga Dēva makes the Nāgasamudra tank .. ..	122
„ 1181	Huḷḷa Rāja has the grants to Gommaṭa confirmed by the Hoysaḷa king Vira-Ballāḷa .. ..	90
„ 1181	Grants by merchants for Gommaṭa .. ..	91, 92
1182	Grant by the Hoysaḷa king Vira Ballāḷa, at the request of the wife of Chandramauḷi .. ..	124
1182	do do .. ..	107
c 1185	Praises of Bālachandra-dēva .. ..	69, 70
1196	Nāga Dēva builds the Nagara Jinālaya .. ..	130
c 1196	Basava Seṭṭi sets up the 24 Tirthaṅkaras, and his sons make screens for them .. ..	78
„ 1196	Grants by merchants for the above .. ..	86, 87
„ 1214	Vira Pallava's son visits Gommaṭa .. ..	120
—	Abhayanandi's visit .. ..	22
? 1217	Maleyāḷa S'aṅkara's visit .. ..	73
? 1246	Mariyāḷa Permmāḍi Nāyaka's visit .. ..	74
? 1256	Grants for Gommaṭa .. ..	88
? 1258	do .. ..	89
1266	Settlement of dues in time of the Hoysaḷa king Sōmēśvara .. ..	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysaḷa king Nārasimha (III) .. ..	96
? 1274	do do .. ..	93-95, 97
1278	Grants by various for Bhaṇḍāra basti .. ..	137b

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. 1280	Grants by citizens of Belguḷa for Nagara Jinālaya ..	131a
1283	do do ..	129
1288	„ citizens of Jinanāthapura do ..	131b
1296	„ for Bhaṇḍāra basti ..	137c
1313	Death of S'ubhachandra-muni ..	41
1362	Irugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Rāya ..	82
1368	Bukka Rāya reconciles the Jainas and the Vaishṇavas ..	136
1373	Varddhamāna-svāmi erects (a tomb) for Samaya-Malla-dēva ..	111
1375	Death of Hēmachandra-kīrtti-dēva ..	112
? 1376	„ Padmanandi-dēva ..	114
c 1390	Maṅgāyi erects the Maṅgāyi basti ..	132
„ 1390	Grants by gaṇḍas for do ..	133
1398	Death of Puru Paṇḍita; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Rāya ..	126
1409	Grant by gaṇḍas for Gommaṭa ..	106
1433	Death of S'rutamuni: inscription composed by the poet Maṅga Rāja ..	108
1446	„ the Vijayanagar king Dēva Rāya ..	125, 127
1510	Chāṅgāla Dēva's minister's son repairs Gommaṭa's buildings ..	103
? 1532	Gummaṭanna repairs Maṅgāyi and other bastis ..	134
1537	Grants by various on release of their mortgages by Chavudī Seṭṭi of Gerasoppe ..	99-102
? 1539	Visit of women from Gerasoppe ..	135
1634	Chāma Rāja Voḍeyar of Mysore releases the temple lands from mortgage ..	84, 140
1643	Death of Chārukīrtti-paṇḍita-yati ..	142
1648	Erection of Chavvīsa Tirthaṅkara basti ..	118
? 1669	A visit to Gommaṭa ..	117
1680	„ of women to Gommaṭa ..	116
? 1723	Doḍḍa Kṛishṇa Rāja Voḍeyar of Mysore makes grants for Gommaṭa ..	83
? 1739	Raṅgayya builds the Brahma Dēva maṇṭapa ..	121
1809	Death of Aditakīrtti-dēva ..	72
c 1820	Channayya's pond made ..	123
1826	Kṛishṇa Rāja Voḍeyar's body-guard bakshi makes a grant ..	98
1830	Kṛishṇa Rāja Voḍeyar of Mysore confirms grants by Pūrṇayya ..	141







## TEXT: in Roman Characters.

### INSCRIPTIONS ON CHANDRA GIRI.

*Rock Inscriptions to the south of Pâravanâtha basti.*

#### 1

Svasti || Jitam bhagavatâ śrīmad-dharmma-tīrttha-vidhāyinā |  
Varddhmānēna samprāpta-siddhi-saukhyāmrītātmanā ||  
lōkālōka-dvayādhāra-vastu sthāsnū charishṇu cha |  
sach-chid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||  
jagaty acintya-māhātmya-pūjātīśayam iyushaḥ |  
tīrttha-kṛinnāma-puṇyauḥsa-mahārhanṭyam upēyushaḥ ||  
tadanu śrī-Viśālē yaj jayaty adya jagaddhitam |  
tasya śāsanaṁ avyājam pravādi-mata-śāsanaṁ ||

Atha khalu sakala-jagad-udaya-karapōditātīśaya-guṇāspadibhūta-parama-Jina-śāsana-saras-samabhi-  
varddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kirāṇa-sahasra-mahōti-Mahāvīra-savitari parinir-  
vṛitē bhagavat-paramarshi-Gautama-gaṇadhara-sākshāch-chhishya-Lōhāryya-Jambu-Vishṇudēv-Āpa-  
rājita-Gōvardhana-Bhadrabāhu-Viśākha-Prōshṭhila-Kshatrikāryya-Jayanāma-Siddhārttha-Dhritishēpa-  
Buddhilādi-guru-paramparīṇa kramābhyāgata-mahā-purusha-santati-samavadyōtītānvaya-Bhadrabāhu-  
svāminā Ujjayinyām ashtāṅga-mahā-nimitta-tatvajñēna trai-kālyā-darśinā nimittēna dvādaśa-samvat-  
sara-kāla-vaishamyam upalabhya kathitē sarvas-saṅgha uttarā-pathād dakṣhiṇā-patham prasthitāḥ  
ārshēpaiva janapadam anēka-grāma-śata-samkhyam udita-jana-dhana-kanaka-sasya-gō-mahishājāvikala-  
samākīrṇam prāptavān atah āchāryyah Prabhāchandrēnāmāvanitala-lalāma-bhūtē 'thāsmīn Kaṭava-  
pra-nāmakōpalakṣhitē vividha-taruvara-kusuma-dalāvali-vikachanā-śabala-vipula-sajala-jalada-nivaha-  
nilōpala-talē varāha-dvīpi-vyāghrakṣa-tarakṣhu-vyāja-mṛiga-kulōpachitōpatyakā kandara-darī-mahā-  
guhā-gabanābhōgavati-samuttuṅga-śringē Śkharīṇi jīvita-śēsham alpatara-kālam avabuddhyādhvanah  
suchakitaḥ tapas-samādhim ārādhayitūm āpichchhya niravāsēshēna saṅgham visṛījya śishyēṇaikēna  
prithulakāstīrṇa-talāsu śilāsu śitalāsu sva-dēham sannasyārādhitarān kramēṇa sapta-śatam ṛishipān  
ārādhitam iti jayatu Jina-śāsanaṁ iti ||

#### 2

Ādeyare-nāḍa Chittūra mauni-guravaḍigaḷa śishittiyar Nāgamati-gantiyar mūru tūṅgaḷ nōntu  
muḍippidar.

#### 3

S'ri | duritābhyad-dhūmamān kil talare poded ajñāna-śailēndramānbōl |  
dura-mithyātva-pramūḍan diradhara-nṛpan ānmeddigan chēdham aydān |  
sura-vidyā-vallabhēndrā sura-vara-munibhis stutya Kaḷbappi-nāmē |  
Charita-śrī-nāmadhēyam . . . . . munin-vradagaḷ nōntu saukhyasthan āydān ||

..... gaḷan nōntu muḍippidar.

Svasti śrī-Jambū-nāygir tiṅgaḷ nōntu muḍippidar.

S'ri Nedubomṛeya maunada bhaṭārar nnōntu muḍippidar.

S'ri Kittūra veḷmâtâ Dharma-Sēna-guravaḍigaḷa śiṣhyar Bala-Dēva-guravaḍigaḷ sanyāsanam nōntu muḍippidâr.

S'ri Mālenūtra Paddini-guravaḍigaḷa śiṣhyar Ugra-Sēna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nōntu muḍippidâr.

S'ri Agāṛeya mauni-guravara śiṣhya Kottārada Guṇa-Sēna-guravar nnōntu muḍippidar.

S'ri Perumâḷa-guravaḍigaḷa śiṣhya-dhanne Kuttâr Êchi-guravi ..... ḍippidar.

S'ri Uṭṭakkal-guravaḍigaḷ nōntu ..... dar.

S'ri-tīrtṭhada guravaḍigaḷ i ..... .

S'ri Kâlôchi-guravaḍigaḷa śiṣhyar Talekâḍa peḷḷeḍiya hedeya kalâpakada guravaḍigaḷ ippattōndu divasam sanyāsanam nōntu muḍippidar.

S'ri Rishabha-Sēna-guravaḍigaḷa śiṣhyar Nâga-Sēna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ||  
Nâga-sēnam anagham guṇâdhikam Nâga-nâyaka jitâri-maṇḍalam |  
râja-pûjyam amala-śriyam padam kâmadam hata-madam namâmy aham ||

S'ri | udyânaj jita-Nandanam dhvanad-ajī-vyâsakta-raktôtpala |  
vyâpi śrībrita-śâli-piñjara-diṣam-kritvâ tu bâhyâchalam ||



ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල

№ 17

ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල

№ 19

ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල  
 ප්‍රියානුකූලතම ආගම ප්‍රියානුකූල

sarvya-prâṇi-dayârttha-dâbdi-Bhagavad-dhyânêna sambôdhayan |  
 ârâdhyâchala-mastakê Kanaka-sat-Sênôthhavat satpatih ||  
 ahô bahir-ggirin tyaktvâ Bala-Dêva munisî śrîmân |  
 ârâdhanam pragrihitvâ siddha-lôkam gatar-punah ||

## 16

S'ri Dimmaḍigaḷ nōntu kâlam keydar.

## 17 \*

S'ri | Bhadrabâhu-sa-Chandra-Gupta-munindra-yugmadin noppeval |  
 bhadramâg ida dharmmam andu vaḷike vand inipaḷ kulô . . . |  
 vidrumâdhare S'anti-sêna-muniśa nâkki Êchel-go . . . r |  
 adri-mêl aśanâdi viṭṭu punar-bhavakk iṇ . . . gi ||

## 19

S'ri veṭṭ-eḍe-guravaḍigaḷ mânârkkar Ssinga-nandi-guravaḍigaḷ nōntu kâlam keydar.

## 20

. . . . yar uḷḷar i piṭhad iḷdo nân  
 ra . . . . hâri kumâraki Nachchikevve tâm  
 sthiraḍaraḷ intupe gurama sura-lôka-vibhûti eydiḍâr.

## 21

Svasti śrî guṇa-bhûṣiṭam âdi udg eḍegḷ êrisidân sidige sad-dhamma-guru-santânan sâdviga-gaṇa-  
 tânayân giri-talada-mêl . . . . sthalaṁân tîra-dâṇam â keḷege neladi mânadi śaḍ-dhammada giḷisa-  
 sânadi patan.

## 22

S'ri Abhaya-nandi-panḍitara guḍḍa Kottayya bandalli sâvira . . . ndisida.

## 23

Svasti śrî Inuṅgûrâ cheḷḷaga-vâsa-guravara . . . . . Kaḷbappu-beṭṭam mêl kâlam keydar.

## 24

Svasti samadhigata-pañcha-mahâśabda-paḍadakke . . sâmya . mahâ mahâ-sâmantâdhipati  
 S'ri Ballabha . . . . . mēsvara mahârâjara magandir Novalôka S'ri Kambaiyan pṛithivî  
 râjyam geyye ba . sasak Kalvappu . . pe . . . ḷḍappinâ pâla-dinnad adu koṭṭadu . . sêna  
 âḍigalge manasijarâ . . gâṇâ-Arasi benavatti monam ujjamisuvalli koṭṭadu pola mēre taṭṭag geṇeya  
 kiḷkere pōgi akshara kalla mēge allind âvasa lôkar ggallûradu sallupariya âla . . na-vâri-marad  
 punyasapara . . . . . reyū âgare meredu vaṭṭage niṇu kallu kovalḍaṭ â piriya êladu alli kûḍittu  
 arasar â śrîkaranimūm . . . . . gâḍiyara Diṇḍuga-gâmuṇḍarum Mennuvarum  
 Karuvangara-Vallabha-gâmuṇḍarum Kaṇḍivachchara-raṇḍi Mârammanu Kâdalûra S'ri-Vikrama-  
 gâmuṇḍarum Karidurga-gâmuṇḍarum agadi po . . . . . yarara . . . nâpâra

\* By mistake shown as Nos. 17 and 18 in the Kaṇḍa characters.

gâmuṇḍarum Āgasala Uttama-gâmuṇḍarum Navilûra nâl-gâmuṇḍarum Belgoḷada Gôvindapâḍiya  
uddhâmanduṇ Belgoḷa dâvara Gôvindapâḍige koṭṭadu.

Bahubhir vvasudhâ-bhuktâ-râjabhis Sagarâdibhiḥ |  
yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalaṃ ||  
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |  
shashṭir-vvarsha-sahasrâṇi viṣṭâyâṃ jâyatê krimiḥ ||

## 25\*

S'rimat . . . . dya śishyaram Aritto Nêmi mâḍisidam siddam.

*Rock Inscriptions to the east of S'âsana basti.*

## 26

Sura-châpaṃ bole vidyul-lategaḷa teravol mañjuvol tôrê bēgaṃ |  
piriduṇ śrî-rûpa-lilâ-dhana-vibhava-mahâ-râsigal nillav ârggê |  
paramârtthaṃ mecheche nân i dharinîyuḷ iruvân endu sanyâsana ge- |  
yd uru-satvan Nandi-Sêna-pravara-munivaran dēva-lôkakke sandân ||

## 27

S'ri || śubhânvita śrî-Navilûra-saṅghada |  
prabhâva . . . . . vipa . . . |  
prabhâkhyar i parvataḍuḷ e . . . . |  
. . . . vâva sed-vidya . . . . ||  
Kâripurê |  
grâmê Mayûra-saṅghasya ayyikâ dakṣhitâpati |  
Kaṭapra-giri-madhyasthâ sâdhitâva samâdhitâ ||

## 28

S'ri || tapam ândvâdî bhidâ vidhânâmun ili-keyd êvutâḍ agrimê |  
chopal illâ Navilûra-saṅghad mahânantamati gantiya(r) |  
vipulê śrî Kaṭavapranan giriya mēl nōntaḷu san mârggadi(m) |  
upavishyâ sura-lôka-saukhyad eḍeyântam eydi iḷḍâḷ namah ||

## 29

S'ri . . . . . Mayûra-ggrâma-saṅghasya saundayya-âryya-nâmikâ Kaṭapra-giri-  
śailêva sâdhitasya samâdhitâ.

## 30

S'ri Angaḷi-nâman êka-guṇa.

## 31

Navilûra śrî-saṅghad-ulḷe Gurava-nandi niyamâriyat avara śishyar anindita-guṇa . . .  
Vrîṣhabha-nandi-muniṣa svasti śrî avar aḷje sâdhisi svargga-lôka . . . . .

\* South of the abandoned image.

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥



## 32

Tanage mṛityuv akkuv ān aṇḍedu sukhâpêkshita . . . . . |  
 anaka śīla-guṇam ālingaḷis enidoḍḍidon . . . . . |  
 vinaya-Dēvasēna-nāma mahâ-muni nōntu pi . . . . . |  
 rane deṇaḍḍu paḷitaṅka dēvô divam êṇidân ||

## 33

Eḍepe yeḍe keydu tapa-sayyasa-mâl(ke) Keḷatûr-saṅgha |  
 Naḍekereḍ innûran âḷḍ Adaridinne Nâgēndu samâdhi kôṭi . . . . . |

## 34

Svasti śrî anavadyan mahimdra dugda prathita yaśa dâ . . . . . ttand uṇi gâsa vineya âva  
 prabhâvat tapadīṅg adhika namanya . . . . . uḍita śrî Kaḷvappinulle rishi-giri-nilāme lōkya tan dēhal  
 êri . . . . . niravadyan naṇi svargga-śīva-nilâ paḍe vidân ôthuṅga pāḷyamāna . . . . .

## 35

Nereḍ âdu dhuri-śīla-nitya-guṇadoḷ âdhyâya-sampattinam |  
 kaṇḍê giti-padam âdi.Sasirmmati-ganti yiṭṭanda matha sîḷḍa |  
 aṇḍô yishyame khantyakâḷ en uretâ nin eddu Kaḷbappirada |  
 vorid ârâdhane kirttya tīrttha-giri-mêl svarggôchhayakk êṇidâr ||

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*Rock Inscriptions on the way to Kañchina done.*

## 36

S'rî Eṇeyagave Kavappada lô . . . . .

## 37

S'rīmatu Garuḍa-Kēsari-Rāja sthiram jiyātu.

## 38

*On the Kûge Brahma Dēva kambha.*

*(South face.)*

Svasti ma . . . . . samudaḷim kṛitvâvaḍim mēḍinî . .  
 .. chakra . . . . . dhavô bhunḷjan bhujāsêr baḷât . . .  
 nu-śrī-jaga . . . . . patêr Ggaṅgânvaya kshâmâbhujâm bhûshâ-  
 ratna ma . . . . . vanitâvaktēndu-mêghôdayaḷ ||

Gadyam | Tasya sakaḷa-jagati-taḷôttunga-Gaṅga-kuḷa-kumuda-kaumudī-mahâ- .. yamânasya | Satya-  
 Vākya-Koṅguṇi-Varmma-dharmma-mahārājâḍhirâjasya | Kṛiṣṇa-Râjôttara-dig-vijaya-vidita-Gûrjarâ-  
 dhirâjasya | vana-gaja-malla-pratimalla-baḷava-Dalla-darppa-daḷana-prakaṭikṛita-vikramasya | gaṇḍa-  
 mârtaṇḍa-pratâpa-parirakshita-sinhâsanâdi-sakaḷa-râjya-chibnasya | Vimḍhyâṭavi-nikaṭa-vartti . . . . .  
 kaṇṭaka-Kirâta-prakara-bhaṅga-karasya | bhuja-baḷa-pari- . . . . . Mânyakhêta-pravâśita-  
 chakravartti-kaṭa- . . . . . vikrama . . . . . śrīmad-Indra-Râja-paṭṭa-janyôtsavasya | . . . . .

samutsāhita-samara-sajja-Vajjala . . . . . gha . . . . . nasya | bhayōpanata-Vanavāsi-dēsādhi . . .  
 . . . . . kuṇḍala-mada-dvipādi-samasta-vastu-gri . . . . . samupalabdha-saṃkirttanasya |  
 prapata-Mātūra-vamśaja . . . . . ja-suta-sata-bhujā-balāvalēpa-gaja-ghatātōpa-garvva-durvvrīta-  
 sakala-Nolambādhirāja-samara-vidhvamsakasya | samunmūlita-rājya-kaṇṭakasya | saṃchhūrpitō-  
 chchhamgi-giri-durggasya | saṃhrita-Naragābhidhāna-S'abara-pradhānasya | pratāpāvanata-Chēra-Chōla-  
 Pāṇḍya-Pallavasya | pratipālita-Jina-śāsanasasya | . . . . . llō-dhvajasya | balavad-ari-nriipa-draviṇa-  
 paharāṇa . . . . . kṛita-mahā-dānasya | paripālita-satyābandha-bhai . . . . . ru-saṃbandha-  
 vasupdharā-taḷasya S'rī-Nolamba-ku(ḷanta)ka-Dēvasya | śauryya-śāsanam dharmma-śāsanam cha  
 samcharatu dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāram ||

(West face.)

. . . . . mākair apy upāyānta . . . . . tyati-śikhā-sēkhara  
 . . . . . mānyavēvōdyatō . . . . . stīra Gaṅga-chūḍāmaṇi . . . . .  
 . . . . . daydabāṇe . . . . . m Pallava . . . . . mā . . . . . yanātita . . . . .  
 . . . . . bhūdēva-dēvam mula . . . . . Guttīya Gaṅga-bhūpati . . . . . Nolambāntakaḥ ||  
 . . . . . yīya . . . . . s-Saṃmukham . . . . . syadi . . . . . gāḍasmaya  
 . . . . . pratigaja . . . . . vikramam || . . . . . paramiva . . . . . Nolambānta  
 . . . . . bhūlōkāḍ anēka dra . . . . . bandhāndhaka . . . . . Pallava . . . . . tānanda hētō rama  
 . . . S'rī Mārasimha-kshi . . . . . tīlaka kshatra chandrasya . . . . . ndra . . . . . dēva . . . . . ryya . . .  
 (6 lines gone.)  
 . . . . . pramāṇa  
 . . . . . ha vijayōtsavē . . . . . simhāsanōrvidhara

ity-āviśikṣita-vira-saṃgara-girah-Chālūkyā-chūḍāmaṇē .. Rājāditya-harēr-ddavāgnir-ajani śrī Gaṅga-  
 chūḍāmaṇi Daityēndrair Mmadhu-Kaiṭabha-prabhṛitibhir dhvastair Mura . . . kim āyāribhir ittham  
 uttlitām iti kvātaṅka śaṅkā kpi . . . . . dyan Naragāsurasya vasudhānanda-śramiśraḷ . . . . . akarōtsara-  
 gam avani-chakram Nolambāntakaḥ.

(North face.)

(15 lines illegible.)

. . . . . lasatimaha . . . . . śrī Rāja . . . . . yaka chchhatra . . . . .  
 S'rī-Gaṅga-chūḍāmaṇir iti dharāṇi-stutiya . . . . . pratimalla-simha-nripatin vikrāntaka  
 . . . . . mahā-sāmantamatta . . . . .  
 (Rest illegible.)

(East face.)

chige yaḡiḷ embam appa balla-Dallanam keḍisi gelda poylaman |  
 poḡalveno dhātṛiyol negalḍa-vujvalanam bijayattī kirttiyam |  
 poḡalveno Pallavādhipa ka . . . . . ḍamanam tave konda biramanam |  
 poḡalveno peḡame poḡalven end ariyem Chalad-uttaraṇaṇam ||  
 Iḷeye konda Pallavara pandale yellaman eyded oṭṭi Kū- |  
 pālīka-rūṇi sārī para-maṇḍalīkarkkala nanman i vuṇi |  
 yōḷḷe nūmma pūdaleḡaḷam baral iyade kaṇḍu bālṽu . . |  
 dōḷiyol embīnam negalḍar oṭṭaje maṇḍalīka-Triṇētranā ||  
 tūṅga-parākramam palavu-kālam agurvise sutta mutti bi- |  
 tṭam gaḷa kādīv aṭṭi koḷalārude . . munnam enippa pempin U- |

chcamgiya kôṭeyam jagam asumgoḷe kōṇḍa nâgatta mûru-lô-  
kamgaḷolu pogalṭeg eḍey âdudu Guttiya-Gamga-bhûpanâ ||

Kandam || Kâlano Râvananô S'îsu-  
pâlano tân eniṣi negalḍa Naragane tave ta-  
nn âl âda kayge vandudu |  
hêl-âsâdhyadoḷe Gamga-chûḍâmaniya ||  
sulîdane kâvudanê |  
eḷdigida dig-gajavan iṭṭa rakke vinag ivudan ê- |  
n iḷidane eladu kayyadu- |  
nn uḷidudu tappagume Gamga-chûḍâmaniya ||

intu Vimḍhyâṭavi-nikaṭa-tâpi-taṭavum | Mâyakhêṭa-puravaravum | Gônûru | m-Uchcamgiyum | Banavâsi-  
dêsavum | Pâriseya-kôṭeyum modalâge palav-eḍeyol amariyaram birayaruvam kâdi geldu palav-  
eḍegaḷolaṃ mahâ-têjaman ettiṣi mahâ-dânam geydu negalḍa Gamga-Vidyâdharam | Gamgarol ganḍam |  
Gangara singam | Gamga-chûḍâmani | Gamga-kandarppam | Gamga-vajram | Chalad-uttaramgam |  
Guttiya Gamgam | dharmmâvatâram | jâgad-êka-viram | nuḍidamte-ganḍam | ahita-mârttaṇḍam |  
kadana-karkkaṣam | maṇḍalika-Tripêtram | śrîman-Nolaṃba-kulântaka-devam palav-eḍegaḷolaṃ  
basadigaḷum mâna-stambhamgaḷumam mâḍisidaṃ | maṃgaḷam ||

(Apparently a later addition.)

Dharmmagalaṃ namagum naḍeyisi priyam ondu-varṣham râyamam pattu-viṭṭu Baṃkâpuradol  
Ajitasêna-bhaṭṭârakara śrî-pâda-sannidhiyol ârâdhanâ-vidhiyol. . . . . samâdhiyam sâdhisidaṃ ||

Vṛtta || ele Chôla-kshitipâla sandan eṇeya nim kôsaman ninnamam |  
gele mândatt iru Pâṇḍya pallade bhayam-gonḍ ôḷad ir ninnam ma- |  
ḍaḷadim bêgade nilva tega nevi ninn-utsaṃka Gamga-ma- |  
ṇḍalikam dēva-nivâsa-datta-vijaya geydam Nolaṃbântakam ||

### 39

*In the Mahanavami maṇṭapa.*

(East face.)

Śrîmat-parama-gambhîra-syâd-vâḍamôgha-lâñchhanam |  
jyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prahva-ruhvaripâla-mauli-manî-  
mayûkha-śekharihûta-pûta-pada-nakha-prakararum | jita-vrijina-Jinapati-mata-payah-payôdhi-lilâ-  
sudhâkararum | Chârṇvâkâkharvva-garvva-durvvârôrvvi-dharôtpâṭana-paṭishṭha-nishṭhurô-pâlaṃbha-  
dambhōḷi-damḍaru | m-akumṭha-kamṭha-kamṭhîrava-gabhira-bhûri-bbîma-dhvâna-nirdḍaḷita-durdda-  
meddha-Bauddha-mada-vêdamḍaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naishitya-  
pâtra-dâtra-daḷita-naiyâyika-naya-nikara-naḷarum | chapala-Kaṭiḷa-vipuḷa-vipina-dahana-dâvânaḷarum |  
śumbhad-ambhōda-nâda-nôḍita-vitata-Vaiśeshika-prakara-mada-marâḷarum | śarad-amala-śâsadhara-  
kara-nikara-nihâra-hârâkârânuvartti-kîrtti-vallivêlita-dig-antarâḷarum appa śrîman-mahâ-maṇḍalâ-  
châr्यyaru śrîmad-Dêvakîrtti-panḍita-dêvaru ||

kurvvê namah Kaṭiḷa-vâdi-vanôgra-vahnayê Chârṇvâka-vâdi-makarâkara-bâḍavâgnayê |  
Bauddhōgra-vâdi-timira-pravibhêda-bhânayê śrî-Dêvakîrtti-munayê kavi-vâdi-vâgminê ||  
saṃkalpaṃ jalpa-vallim vilayam-upanayamṣ chaṇḍa-vaitaṇḍikôkti  
srikhaṇḍam mûla-khaṇḍam jhaḍiti vighaṭayan vâdam êkāntabhêḍam |

nishpiṇḍaṃ gaṇḍa-śailaṃ sapadi vidalayaṃ sūtkṛiti prauḍha garijāt  
 sphūrjjanmēvā madōrjja jayatu vijayatē Dēvakīrtti-dvipēndrah ||  
 Chaturmmukha-chaturvakra-nirggamāgama-dussahā |  
 Dēvakīrtti-mukhāmbhōjē nṛityatiti Sarasvatī ||  
 chaturate sat-kavitvadoḥ abhijūate śabda-kaḷāpadoḥ prasan- |  
 nate matiyoḥ pravīnate nayāgama-tarkka-vichāradoḥ su-pū- |  
 jyate tapadoḥ pavitrāte charitradoḥ ondi virāḷisalu prasi- |  
 ddhate muni Dēvakīrtti-vibudhāgṇaṇḍ oppuvud i dharitriyoḥ ||

S'aka-varsha śāsirada embhatt aidaneya ||

varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āśhādhakē  
 māsē tan-navami-tithau Budha-yutē varē dinēśōdayē |  
 śrīmat-tārkkika-chakravartti daśa-dig-varttirdha-kīrtti-priyō  
 jātaḥ svargga-vadhū-manah-priyatamaḥ śrī-Dēvakīrtti-bratī ||  
 jātē kīrtty-avaśēshakē yati-patau śrī-Dēvakīrtti-prabhau  
 vādibhēbha-ripau Jinēśvara-mata-kshirābhi-tārāpatau |  
 kva-sthānaṃ vara-Vāg-vadhūr Jjinamuni-brātaṃ mamēti sphuṭaṃ  
 chākrośaṃ kurutē samasta-dharaṇau dākshinya-Lakshmir api ||  
 tach-chhishyō nuta Lakkhānandi-munipaḥ śrī-Mādhavēndu-vratī  
 bhavyāmbhōruha-bhāskaras Tribhuvana-khyātaś cha yōgiśvarah |  
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratishṭhām imāṃ  
 bhūtyā māmaṃ akārayan nija-yaśas sampūrṇa-dig-maṇḍalāḥ ||

40

*On the same stone.*

*(South face.)*

Bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāsinē |  
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhhiḥ  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih |  
 śasta-syāt-kāra-mudrā-śabalita-janātānanda-nādōru-ghōshaḥ  
 sthēyād āchandra-tāraṇ-parama-sukha-Mahāvīryya-vichī-nikāyah ||  
 śrīman-munindrōttama-ratna-varggāḥ śrī-Gautamādyāḥ prabhaviśnavas tē |  
 tatrāmbudhau sapta-maharddhi-yuktās tat-santatau bōdha-nidhir bbabhāva ||  
 śrī-bhadras sarvvatō yō hi Bhadrabāhur iti śrutah |  
 śrutakēvali-nāthēshu-charamaṇ-paramō munih ||  
 chandra-prakāśōjvala-sāndra-kīrttiḥ śrī-Chandra-Guptō jani tasya śishyah |  
 yasya prabhāvād vana-dēvatābhir ārādhitāḥ svasya gaṇō munināṃ ||  
 tasyānavayē bhū-viditē babhūva yah Padmanandi-prathamābbhidhānah |  
 śrī Koṇḍakundādi-muniśvarākhyas sat-samyamād udgata-chāraṇarddhiḥ ||  
 abhād Umāsvātī-muniśvarō 'śāv āchāryya-śabdōttara-Griddhrapiñchchah |  
 tad-anvayē tat-sadriśō'sti nānyas tāt-kālī-śēsha-padārthta-vēdī || [kīrttiḥ |  
 śrī-Griddhrapiñchchha-munipasya Balākapinchechhah śishyō'janishṭha bhuvana-traya-vartti-  
 chāritra-chañchur akhīḷavanipāḷa-maūḷi-māḷā-śīḷimukha-virājita-pāda-padmah ||  
 ēvaṃ mahāchāryya-paramparāyāṃ syātkāra-mudrānkita-tatva-dīpaḥ |  
 bhadras samantād guṇatō gaṇiśas Samantabhadrō'jani vādi-simhaḥ || tataḥ ||

yô Dēvanandi-prathamābbhidhānô buddhyâ mahatyâ sa Jinēndrabuddhiḥ ।  
 śrī-Pūjyapādô jani dēvatābhir yyat-pūjitam pāda-yugam yadiyam ॥  
 Jainēndram nija-śabda-bhāgam atulaṃ Sarvārtha-siddhiḥ parā-  
 siddhāntē nipuṇatvam udgha-kavitām Jainābhishēka-svakaḥ ।  
 cibandā-sūksmadhiyam Samādhi-śataka-svāsthyam yadiyam vidām  
 ākhyātīha sa Pūjyapāda-muniḥ pūjyô muninām gaṇaiḥ ॥

tataścha ॥

(West face.)

ajanishṭākalanīkam yaj-Jina-śāsanam āditaḥ ।  
 akalanīka-bachô yēna sô 'kalānīkô mahā-matiḥ ॥  
 ity ādy udgha-munindra-sautati-nidhau śrī-Mūla-saṅghē tatô  
 jātē Nandi-gaṇa-prabhēda-vilasad-Deśi-gaṇē viśrutē ।  
 Gollāchāryya iti prasiddha-munipô 'bhūḍ Golla-dēsādhipaḥ  
 pūrvvam kēna cha hētunā bhava-bhiyā dikshā grihītas sudhīḥ ॥  
 śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūḍ vṛishṭi-dhārā-nīśita-sara-gaṇô-grishma-mārttāṇḍa-bimbam ।  
 chakrē sad-vṛitta-chāpākāṇita-yati-varasyāgha-śatrūn vijētum  
 Gollāchāryyasya śishya sa jayatu bhuvanē bhavya-sat-kairavēnduh ॥  
 tach-chhishyasya ॥

Aviddha-karṇādika-Padmanandi-saiddhāntikākhyaḥ 'jani yasya lōkē ।  
 Kaumāra-dēva-bratitā-prasiddhar jīyāt tu sô jñāna-nidhis sa dhīrah ॥  
 tach-chhishyāḥ Kuḷabhūṣaṇākhyā-yatipaś chāritra-vārān nidhis  
 siddhāntāmbudhi-pāragô nata-vinēyas tat sa-dharmmô-mahān ।  
 śābdāmbhōruha-bhāskarāḥ prathita-tarkka-granthakārāḥ Prabhā-  
 chandrākhyaḥ munirāja-panḍita-varāḥ śrī-Kuṇḍakundānvayaḥ ॥  
 tasya śrī-Kuḷabhūṣaṇākhyā-sumunēs śishyô vinēya-stutas  
 sad-vṛittāḥ Kuḷachandra-dēva-munipaś siddhānta-vidyā-nidhiḥ ।  
 tach-chhishyô'jani Māghanandi-muniḥ Kollāpurē tīrttha-kṛid  
 rāddhāntāṇḍa-pāragô 'chāḷa-dhritiś chāritra-chakrēśvaraḥ ॥  
 eḷe māvim banav-abjadin tiḷigolaṃ māṇikyadin māṇḍanā- ।  
 vaḷi-tārādhipanīm nabham subhadam āgripantir irddattu nir- ।  
 mmaḷav igal Kuḷachandra-dēva-charaṇāmbhōjā-sēvā-vini- ।  
 śchāḷa-saiddhāntika-Māghanandi-muniyim śrī-Kuṇḍakundānvayam ॥  
 Himavat kutkīla-muktāphala-tarāḷa-tarat-tāra-hārēndu-kundô- ।  
 pama-kīrtti-vyāpta-dig-maṇḍalaṃ avanata-bhūmaṇḍalaṃ bhavya-padma- ।  
 gra-marichi-maṇḍalaṃ paṇḍita-tati-vinataṃ Māghanandy-ākhyā-vāchaṃ ।  
 yami-rājam vāg-vadhūti-niṭīla-taṭa-ḥaṭan nūtna-sad-ratna-pa .. ॥

... tam adara paṇiḷamaṃ bharadin nirbhēdisal kēsari yanipaṃ vara-samyamābdhi-chandaraṃ  
 dhareyol ॥

Māghanandi-saiddhāntiḥ । tach-chhishyasya ॥ avara guḍḍugaḷu sāmanta-kēdāra-nika-  
 ra-sadāna-śrēyāṃsa sāmanta-Niṃba-Dēva jagad-ārba-gaṇḍa sāmanta-Kāma-Dēva ॥

(North face.)

guru-saiddhântika-Māghanandi-munipaś śrīmach-chamû-vallabham |  
Bharataṃ chhâtran apâra-śâstra-nidhigaḥ śrī-Bhānukirtti-prabhâ |  
sphuritâṅkaṅkṛita-Dēvakirtti-munipaś śishyar jagan-maṇḍanaḥ |  
doreyê Gaṇḍavimukta-dēva ninagim inn āva saiddhântikaḥ ||  
kshirôḍad iva chandramâ mapir iva prakhyâta-ratnâkarât  
siddhântêsvara-Māghanandi-yaminô jâtô jagan-maṇḍanaḥ |  
chârittraika-nidhâna-dhâma-suvinaṃrô dipa-varttis svayam  
śrīmad Gaṇḍavimukta-dēva-yatipas saiddhânta-chakrâdhipaḥ ||  
āvara sa-dharmmar ||

āvom vâdi-kathâ-traya-pravaṇadoḥ vidvaj-janam mechche vi- |  
dyâvashtambhaman appu keydu paravâdi-kshôṇibhṛit-pakshamaṇ |  
Dēvendram kaḍiv-andaḍim kaḍid ele syâdvâda-vidyâstradiṃ |  
traividya-S'rutakirtti-divya-munivôḥ vikhyâtiyaṃ tâldidom ||  
S'rutakirtti-traividya- |  
vrati Rāghava-Pāṇḍaviyamaṇ vibudha-chamat- |  
kṛiti yenisi gata-pratyâ- |  
gatadiṃ pēḍ amala-kirttiyaṃ prakāṣidam ||

avar agrajaru ||  
yô Bauddha-kshithibhṛit-karâla-kulîśaś chârsvâka-mêghânâlô  
mîmâṃsâ-mata-vartti vâdi-madavan-mâtaṅga-kaṇṭhîravaḥ |  
syâdvâdâbldhi-śarat-samudgata-sudhâ-śôchis samastais stutas  
sa śrīman bluvi bhâsatê Kanakanandî khyâta-yôgîśvaraḥ ||  
Vêtâlô mukulîkṛitâṅjalipuṭas samsêvatê yat-padê  
Jhôttingaḥ-pratihârakô nivasati dvârê cha yasyântikê |  
yêna kṛîḍati santataṃ nuta-tapô-lakshmir yyaśaś S'rî-priyas  
sô 'yaṃ sumpbhati Dēvachandra-munipô bhattâraakaughâgraniḥ ||

āvara sa-dharmmar Māghanandi-traividya-dēvaru vidyâ-chakravartti-śrīmad-Dēvakirtti-paṇḍita-dēvara  
śishyaru śrī-S'ubhachandra-traividya-dēvaruṃ Gaṇḍavimukta-Vâdicaturmmukha-Rāmachandra-traiv-  
vidya-dēvaruṃ || Vâdi-vajrâṅkuśa-śrīmad-Akaṇka-traividya-dēvaruṃ â paramêśvarana guḍḍugaḷu  
mâṇika-bhaṇḍâri-Mariyâne-danḍanâyakarūṃ śrīman mahâ-pradhânaṃ sarvâdbhikâri-hiriya-danḍa-  
nâyakaṃ Bharatimayyaṅgaḷuṃ śrī-karapaṇa-heggaḍe Bhûchimayyaṅgaḷuṃ jagad-êka-dâni heggaḍe-  
Kôrayanūṃ ||

akaṇkaṃ pitṛi Vâji-vamśa-tiḷakaṃ śrī-Yaksha-Râjaṃ nijam- |  
bike Lôkâmbike loka-vandite su-śikchâre daivam divi- |  
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ- |  
laka-chûḍâmaṇi-Nârasingan enal ên nômp-uḷḷanô Huḷḷapaṃ ||

S'rīman mahâ-pradhânaṃ sarvâdbhikâri hiriya-bhaṇḍâri abhinava-Gaṅga-danḍanâyakaṃ śrī-Huḷḷa-  
Râjaṃ tamma guruḷaḥ śrī-Koṇḍakundānvayada śrī-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada  
śrī-Kollâpurada śrī-Bûpa-Nârāyaṇana basadiya pratividdhada śrīmat Kellaṅgeraya pratâpa-puravaṃ  
punar-bbharanavaṃ mâḍisi Jinâthapuradallu kalla-dânaśâleyam mâḍisida śrīman mahâ-maṇḍalâ-  
chârîya Dēvakirtti-paṇḍita-dēvargge parôkshê vinayavâgi nisidhiyaṃ mâḍisida | āvara śishyar  
Lekhkhānandî Mādhava Tribhuvāna-dēvar mahâ-dāna-pūjâbbishêkaṃ mâḍi pratishṭheyam mâḍidaru |  
maṅgaḷa mahâ | śrī śrī śrī ||

*In the same maṇḍapa.*

S'rīmat-syādvāda-mudrāṅkitam atula-mahimēndra-chakrēśvarēdyam  
Jainiyan śāsanam viśrutam akhila-hitam dōsha-dūram gabhīram |  
jyāt kārūnya-janmāvanir amita-guṇair vvarṇy-arēka-pravēkaiś  
samsēvyam mukti-kanyā-parichaya-karaya-prauḍham état trilōkyam ||  
śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvāyē |  
guru-kulam iha katham iti chēd bravimi samkshēpatō bhuvanē ||  
yaḥ sēvyah sarva-lōkaiḥ para-līta-charitam yaṁ samārādhayantē  
bhavyā yēna prabuddham sva-para-mata-mahā-śāstra-tatvam nitāntam |  
yasmai muktyaṅganā samsprihayati dūritam blīrutām yātī yasmād  
yasyāśā nāsti yasmims tribhuvana-mahitō vidyatē śīla-rāśiḥ ||

tan-Mēghachandra-traividya-śiśhyō rāddhānta-vēdi lōka-prasiddhah śrī-Vīraṇandī mōkshus tad-antēvāsi  
guṇābdlīḥ prastāṅga-janmā ||

yaḥ syād-vāda-rahasya-vāda-nipuṇō 'ganya-prabhāvō janā-  
nandaḥ śrīmad-Anantakīrtti-muniś chāritra-bhāsvat-tanuḥ |  
Kamōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō 'bhavat  
tach-chhishyō Gurupaūchakasmṛiti-pada-svalchchanda-san-mānasah ||  
Maladhāri-Rāmachandrō yamī tādīya-prāśishya-śiśhyō 'sau |  
yach-charaṇa-yugaḷa-sēvāparigata janāitai chandratām jagatī ||  
para-pariṇatī-dūrō 'dhyātma-satsāra-dhīrō vishaya-virati-bhāvō Jaina-mārgga-prabhāvaḥ |  
kumata-ghana-samirō dhvasta-māyāndhakārō nikhila-muni-vinūtō rāga-kōpādi-ghātaḥ ||  
chittē śubhāvanām Jainim vākyē paūcha-namaskriyām |  
kāyē brata-samārōpam kurvān dhyātmavin-muniḥ ||  
paūcha-triṃśat-samyuta-śata-dvayādihika-sahasra-nuta-varshēshu |  
vṛittēshu S'aka-nripasya tu kālē vistīrṇa-vilasad-annavanēmau ||  
Pramādi-vatsarē māsē S'rāvaṇē tanum atyajat |  
Vakrē krishṇa-chaturddaśyam S'ubhachandrō mahā-yatiḥ ||  
amara-puram amara-vāsam tad-gata Jina-chaitya-chaityabhavanānām |  
darśana-kutūhaleṇa tu yātō yātārtta-raudra-pariṇāmah ||

tach-chhishyar ||

duritāndhakāra-ravi-hima |  
karar ogedar Ppadmaṇandi-paṇḍita-dēvar |  
vvara-Mādhavēndu-samayā- |  
bharanar śrī-Mūla-saṅgha Dēśi-gaṇadoḥ ||  
guru-Rāmachandra-yatipana |  
vara-śiśhya-S'ubhēndu-muniya nistigeyam vi- |  
staradim māḍisidam Belu- |  
karey-adhipam rāya-rāja-guru-Gummaṭam ||  
śrī-Vijaya-Pārśva-Jina-vara-charaṇārūṇa-kamaḷa-yugaḷa-yajana-rataḥ |  
Bōgāra-rāja-nāmā tad vaiyāprityatō hi S'ubhachandraḥ ||  
hēyādēya-vivēkatā janatayā yasmāt sadādrīyatē  
tasya śrī-Kulabhūshaṇasya vara-śiśhyō Māghanandi-brati |  
siddhāntāmbudhi-tiragō viśada-kīrttis tasya śiśhyō 'bhavat

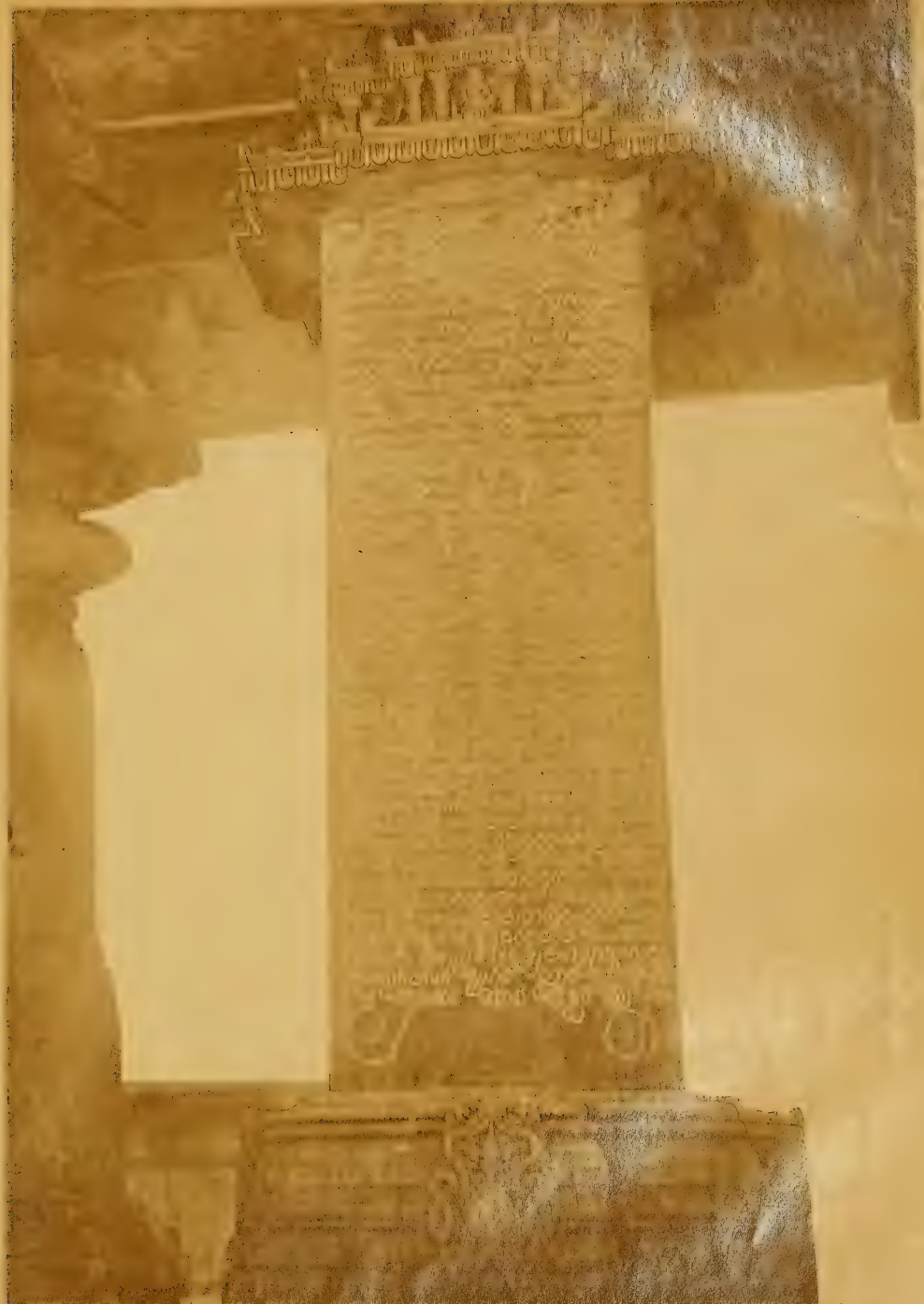
traividyah S'ubhachandra-yôgi-tilakah syâdvâda-vidyâûchitah ||  
 tach-chhishyâs Chârukirttiḥ prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyâḥ  
 jâtas śrī-Mâgbanandi-bratipati-nuta-bhaṭṭâarakas tasya śishyâḥ |  
 śiddhântâmbôdhi-sitadyutir Abhayaśâsī tasya śishyô mahiyan  
 Bâlênduh paṇḍitas tat-pada-mutir amaḷô Râmachandrô 'maḷângah ||  
 chitram sampratī Padmanandin iha kṛittantâvakinaṃ tapaḥ  
 padmânandy api viśrutâ pramadayity âśis satâṃ namratâṃ |  
 kâmaṃ pûrayasê S'ubhêadu-pada-bhakti âsakta-chêtaḥ  
 sadâ kâmaṃ dûrayasê nirâkṛita-mahâ-môhândhakârâgama ||  
 kâma-vidârô 'dârah kshamâvṛitô 'py akshamô jagati |  
 bhâsi śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-sitakara ||  
 paṇḍita-samudayavati S'ubhachandra-priya-śishya bhavati sudayâsti |  
 śrī-Padmanandi-paṇḍita-yamiśa bhavad-itara-muni-ghanâlôkê ||  
 śrīmad-adhyâtmi-S'ubhachandra-dêvasya svakhyântê, âsinâ Padmanandi-paṇḍita-dêvêna Mâdhava-  
 chandra-dêvêna cha parôksha-vinaya-nimittam nishadyakâkârâyêtâ || bhadram bhavatu Jina-śâsanâya ||

## 42

*In the maṇḍapa south of the above.*

(East face.)

S'rīmat-parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
 jiyât trailôkya-nâthasya-śâsanam Jina-śâsanam ||  
 śrīman-Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhōru-vârdhhiḥ  
 pradhvastâgḥa-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih |  
 śasta-syâtkâra-mudrâ-śâbalita-janatânanda-nâdōru-ghôshaḥ  
 sthêyâd âchandra-târam parama-sukha-Mahâviryya-vîchi-nikâyah ||  
 śrīman-muindrôttama-ratna-varggâ śrī-Gautamâdyâḥ prabhavishnavastê |  
 tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babbhûva ||  
 śrī Padmanandity anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundah |  
 dvitīyam âsid abhidhānam udyach-charitra-saṇjâta-suchârâṇ-arddhīḥ ||  
 abhûd Umâsvâtī-muniśvarô 'sâv âchâryya-śabdôttara-Griddhrapīñchah |  
 tad-anvayê tat-sadpiśô 'sti nânyas tât-kâlikâśêsha-padârthīa-vêdī |  
 śrī-Griddhrapīñchīa-munipasya Bâlâkapīñchah śishyô 'janishta bhuvana-traya-vartti-kirttiḥ |  
 châritra-chuñchur akhilâvanipâla-maḷi-mâlâ-silimukha-virâjita-pâda-padmaḥ ||  
 tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaras  
 tarkka-vyâkaranâdi śâstra-nipuṇas sâhitya-vidyâ-patiḥ |  
 mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhīravô  
 bhavyâmbhōja-divâkarô vijayatâṃ Kandarppa-darppâpabah ||  
 tach-chhishyâs tri-satâ vivêka-nidhayaś śâstrâbhdhi-pârângatâs  
 têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârththaka |  
 vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhō munir  
 nnânânûna-naya-pramâṇa-nipuṇô Dêvendra-saidhântikah ||  
 ajani mahipa-chûḍâ-ratnarâjîtânghrir vvijita-Makarakêṭûddanḍa-dôrdanḍa-garbbah |  
 kunaya-nikara-bhûddhrânika-dambhōli-danḍas sa jayatu vibhuhêndrô Bhârâtī-bhâlapaṭṭah ||  
 tach-chhishyâḥ Kaḷadhautanandi-munipas siddhânta-chakrêśvarah  
 pârâvâra-parita-dhârīṇi kuḷa-vyâptōru-kîrttiśvarah |  
 pañchâkshônma-kumbhi-kumbha-daḷana-prônemukta-muktâphaḷa-





prâṃśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ||  
 avargge ravichandra-siddhâ- |  
 nta-vidar Sâmpûrṇa-chandra-siddhânta-muni- |  
 pravarar avargge sisya- |  
 pravarar śrî-Dâmanandi-sanmuni-patigaḥ ||  
 bôdhita-bhavya-rasa-madanar munada-varjita-suddha-mânasar |  
 S'ridhara-dêvar emlar avargg agra-tanûbhavar âdar â yaśa- |  
 śrî-dharargg âda śi-syar avaroḥ negaḍdar Mmaladhâri-dêvaruṃ |  
 S'ridhara-dêvaruṃ nata-narêndra-kirîṭa-taṭârchechita-kramar ||  
 ânamrâvanipâḷa-jâḷaka-śirô-ratna-prabhâ-bhâsura  
 śrî-pâdâmburuha-dvayô vara-tapô-Lakshmi-manô-rañjanah |  
 môha-vyûha-mahidra-durddhara-paviḥ sach-chhîḷa-śâlir jjaḡat-  
 khyâtaś S'ridhara-dêva êsha munipô bhâbhâtî bhû-maṇḍalê ||

tach-chhishyar ||

bhavyâmbhôruha-shaṇḍa-chaṇḍa-kiraṇah karppûra-hâra-sphurat-  
 kirtti-śi-dhavaḷikṛitâkhiḷa-diśâ-chakraś charitrônṇataḥ |

(Soufle face.)

bhâtî śrî-Jina-puṇḡava-pravachanâmbôrâśi-râkâ-śaśî  
 bhûmau viśruta-Mâghanandi-munipas siddhânta-chakrêśvaraḥ ||

tach-chhishyar ||

sach-chhîḷaś śarad-indu-kunda-viśada-prôdyad-yaśaś śrî-patir  
 ddṛipyad-darppaka-darppa-dâva-dahana-jvâlâḷi kâlâmbudaḥ |  
 śrî-Jainêndra-vachaḥ payônidhi-śarat-sampûrṇa-chandraḥ kshitau  
 bhâtî śrî-Guṇachandra-dêva-munipô râddhânta-chakrâdhipaḥ ||

tat-sadharṃmar ||

udbhûtê nuta-Mêghachandra-śaśîni prôdyad-yaśaś-chandrikê  
 samvârddhêta tadastu nâma nitarâṃ râddhânta-ratnâkaraḥ |  
 chitraṃ tâvad idam payôdhi-paridhi-kshônau samudvikshyâtê  
 prâyêḡâtra vijrîmbhatê bharata-śâstrâmbhōjanis santatam ||

tat-sadharṃmar ||

chandra iva dhavaḷa-kirttir ddhavaḷi-kurutê samasta-bhuvanam yasya |  
 tach Chandrakirtti-saijñâ bhâṭṭâraka-chakravartinô 'sya vibhâtî ||

tat-sadharṃmar ||

naiyâyikêbha-simhō mimâṃsaka-timira-nikara-nirasana-tapanah |  
 Bauddha-vana-dâva-dahanô jayati mahân Udayachandra-paṇḍita-dêvaḥ ||  
 siddhânta-chakravartti śrî-Guṇachandra-vratîśvarasya babhûva |  
 śrî-Nayakirtti-munindrô Jina-pati-gaditâkhiḷârthha-vêdi śishyah ||

Svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayûkha-mâlâ sarô-maṇḍanibhûta-châru-charaṇâra-  
 vindaruṃ | bhavya-jana-hridayânandarum | Koṇḍakundânava-gagana-mârttâṇḍaruṃ | lîlâ-mâtra-viji-  
 tôchchanda-kusuma-kâṇḍaruṃ | Dêsiya-gaṇa-gajêndra-sândra-mada-dhârâvabhâsarum | vitarâṇa-viḷâsa-  
 rum | Pustaka-gachcha-svachcha-sarasi-sarôjarum | vandi-jana-sura-bhûjarum | śrîmad-Guṇachandra-  
 siddhânta-chakravartti-chârutara-charaṇa-sarasi-ruha-shaṭcharaṇaruṃ | aśêsha-dôsha-dûri-karaṇa-pa-  
 ri-patântaḥkaraṇaruṃ appa śrîman-Nayakirtti-siddhânta-chakravarttigal entappar endode ||

sâhitya-pramadâ-mukhâbja-mukuraś châritra-chûdâmanis  
 śrî-Jainâgama-vârdhhi-varddhana-sudhâ-sôchis samudbhâsatē |  
 yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvamsakas  
 sa śrîmân-Nayakirtti-dêva-munipas saiddhântikâgrêsarâḥ ||  
 Mânikyanandi-munipas śrî-Nayakirtti-vrêtîśvarasya saddharmanah |  
 Guṇachandra-dêva-tanayô râddhânta-payôdhi-pârâgô bhuvi bhâtî ||  
 hâra-kshira-harâtṭa-hâsa-haḷabbhit kundendu-mandâkini  
 karpṇûra-sphaṭika-sphurad-vara-yaśô dhautâ-trilôkôdaraḥ |  
 uchchaṇḍa-smara-bhûri-bhûdhara-paviḷ khyâtô babhûva kshitau  
 saś śrîmân Nayakirtti-dêva-munipas siddhânta-chakrêśvarâḥ ||  
 S'âkê randra-nava-dyu-chandramasi Durmmukhy-âkhyâ-saṃvatsarē  
 Vaiśâkhê dhavaḷê chaturdâśa-dînê vâre cha Sûryâtma-jē |  
 pûrvvâhnê praharē gatē 'rddha-sahitē svarggaṃ jagâmâtmanvân  
 vikhyâtô Nayakirtti-dêva-munipô râddhânta-chakrâdhipaḥ ||  
 śrîmaj Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis

(West face.)

sarppad-darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ |  
 sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvanîḥ  
 sthêyât śrî-Nayakirtti-dêva-munipas siddhânta-chakrêśvarâḥ ||  
 guruv âdam Khacharâdhipaṅge baligaṃ dânakke biṇṇiṅge tâṃ |  
 guruv âdam sura-bhûdharakke negaḷd â Kaiḷâsa-śailakke tâṃ |  
 guruv âdam vimutaṅge râjisuv Irungôlaṅge lôkakke sad- |  
 guruv âdam Nayakirtti-dêva-munipaṃ râddhânta-chakrâdhipaṃ ||  
 tach-chhishyar ||  
 hima-kara-śarad-abhra-kshira-kallôḷa-jâḷa-sphaṭika-sita-yaśasâ śrî-śubhra-dik-chakravâḷaḥ |  
 madana-mada-timisra-śrêṇi-tivrâṃsu-mâḷi jayati nikhiḷa-vandyô Mêghachandra-vratindraḥ ||  
 tat-sadharmanar ||  
 kandarpapâhava-kalpitô dhura-tanu-trâṇôpamôra-sṭhâḷi  
 chaṇṇchad-bhûr amâlâ vinêya-janatâ-nîrê-jinî-bhânavaḥ |  
 tyaktâśêsha-bahir-vvikaḷpa-nichayâś châritra-chakrêśvarâḥ  
 ſumbhantya Aṇṇitaṭâka-vâsi-Maladhâri-svâminô bhûtaḷê ||  
 tat-sadharmanar ||  
 shaṭ-karmma-vishaya-mantrê nânâ-vidha-rôga-hâri-vaidyê cha |  
 jagad-êka-sûrir êshaś S'rîdhara-dêvô babhûva jagati pravaṇaḥ ||  
 tat-sadharmanar ||  
 tarkka-vyâkaraṇâgama-sâhitya-prabhriti-sakaḷa-śâstrârththa-jñâḥ |  
 vikhyâta-Dâmanandi-traividya-muniśvarô dharâgrê jayati ||  
 śrîmaj-Jaina-matâbjinî-dinakarô naiyâyikâbhrânîḷaḥ  
 Chârvvâkâvanibhrit-karûḷa-kulîśô Bauddhâbdhi-kumbhôdbhavaḥ |  
 yô mimâṃsaka-gandha-sindhura-śirô-nirbbhêda-kaṇṭhîravas  
 traividyôttama-Dâmanandi-munipas sô 'yaṃ bhuvi bhrâjatê ||  
 tat-sadharmanar ||  
 dugdhâbdhi-sphaṭikêndu-kunda-kumuḷa-vyâbbâsi-kîrtti-priyas

siddhântôdadhi-varddhanâmrta-karâḥ pārartthya ratnâkarâḥ ।  
 khyâta śrī-Nayakirtti-dēva-muniḥ-śrī-pâda-padma-priyô ।  
 bhâty asyaṃ bhuvi Bhânukirtti-munipas siddhânta-chakrâdhipaḥ ॥  
 uragêndra-kshîra-nîrâkara-rajata-gîri-śrī-sita-chechhatra-gaṅgâ- ।  
 hara-hâsairâvatôbha sphaṭika-vishabha-śubhrâbhra-nihâra-hârâ- ।  
 mara-râja-śvêta-pankêruha-haladhara-vâk-śaṅkha-hamsêndu-kundô- ।  
 tkara-chañchat-kirtti-kântaṃ dhareyoḥ esadaṃ i Bhânukirtti-vratîndram ॥

tat-sadharṃmar ॥

sad-vṛttâkṛti-śôbhitâkṣiḷa-kaḷâ-pûrṇas smara-dhvaṃsakah  
 śâsvad-vîśva-viyôgi-hṛit-sukhakaraś śrī Bâlachandrô-muniḥ ।  
 vakrêṇôna-kaḷêṇa kâma-subṛidâ-chañchat-viyôgi-dvishâ  
 lôkêsminn upamiyatê katham asau tēnâtha bâlêndunâ ॥  
 uchchaṇḍa-madana-mada-gaja-nirbbhêdana-ṣaṭutara-pratâpa-mrigêndrah ।  
 bhavya-kumudaṅgha-vikasana-chandrô bhuvi bhâti Bâlachandra-munîndrah ॥  
 târâdri-kshîra-pûra-sphaṭika-sura-sarit-târahârêndu kunda-  
 śvêtôdyat-kirtti-Lakshmi-prasara-dhavalitâśêsha-dik-chakravâlâḥ ।  
 śrîmat siddhânta-chakrêśvara-nuta-Nayakirtti-vratîśâṅghri-bhaktah

(North face.)

śrîmân bhâṭtârakêśô jagati vijayatê Mēghachandra-bratîndrah ॥  
 gâmbhîrîyyê makarâkarô vitarayê kalpa-drumas tējasi  
 prôchchaṇḍa-dyumanîḥ kaḷâsv api śaśi dhairîyyê pûnar Mmandarah ।  
 sarvôrvvi-paripûrṇa-nirmmaḷa-yaśô Lakshmi-manô-rañjanô  
 bhâty asyaṃ bhuvi Mâghanandi-munipô bhâṭtârakâgrêsarâḥ ॥  
 vasu-pûrṇa-samastâśâḥ kshiti-chakrê virâjitê ।  
 chañchat-kuvalâyananda-Prabhâchandrô munîśvarâḥ ॥

tat-sadharṃmar ॥

uchchaṇḍa-graha-kôṭayô niyamitâs tishṭanti yēna kshitau  
 yad-vâg-jâta-sudhâ-rasô 'kṣiḷa-visha-vyuchchhêdakaś śôbhatê ।  
 yat-tantrôdgha-vidhis samasta-janatârôgyâya samvarttatê  
 sô 'yaṃ śumbhati Padmanandi-muninâthô mantra-vâdiśvarâḥ ॥

tat-sadharṃmar ॥

chañchach-chandra-marîchi-śârada-ghana-kshîrâbḍhi-târâchala-  
 prôdyat-kirtti-vikâsa-pâṇḍuratarâ-brahmâṇḍa-bhâṇḍôdarâḥ ।  
 vâk-kântâ-kâṭhina-stana-dvaya-taṭi-hârô gabhîra-sthîras  
 sô 'yaṃ sannuta-Nêmichandra-munipô vibhâratê bhûtalê ॥  
 bhâṇḍârâdhikṛitas samasta-sachivâdhiśô jagad-vîśrutaś  
 śrī-Huḷlô Nayakirtti-dēva-muni-pâdâmbhōja-yugma-priyâḥ ।  
 kirtti-śrī-nîlayâḥ parârthta-charitô nityaṃ vibhâti kshitau  
 sô 'yaṃ śrī-Jina-dharṃma-rakshaṇakaraḥ samyaktva-ratnâkarâḥ ॥  
 śrîmach-chhṛîkaraṇâdhipas sachiva-nâthô vîśva-vidvan-nidhiś  
 châtur-vvarṇa-mahâṇna-dâna-karaṇôtsâhi kshitau śôbhatê ।  
 śrī Nîlô Jina-dharṃma-nirmmaḷa-manâś sâhitya-vidyâ-priyas  
 saujanyaika-nidhiś śaśâṅka-vîśada-prôdyad-yaśâś śrī-patîḥ ॥

ārādhya Jinapō guruś cha Nayakīrtti-khyāta-yōgiśvarō  
 Jōgāmbā janani tu yasya janakaś śrī-Bamma-dēvō vibhulḥ ॥  
 śrīmat-Kāmalatā-sutā-pura-patiś śrī-Mallināthaś sutō  
 bhāty asyām bhuvi Nāga-dēva-sachivaś Chaṇḍāmbikā-vallabhaḥ ॥  
 sura-gaja-śaraḍ-indu-prasphurat-kīrtti-subhni  
 bhavad akhila-digantō vāg-vadlū-chitta-kāntaḥ ।  
 budha-nidhi-Nayakīrtti-khyāta-yōgindra-pādām-  
 buja-yuga-kṛta-sēvaḥ śōbbatē Nāga-dēvaḥ ॥  
 khyātaś śrī-Nayakīrtti-dēva-muni-nāthānām payaḥ-prōllasat-  
 kīrttinām paramam parōksha-vinayam karttum nishidhy-ālayam ।  
 bhaktyākārayad āśaśāṅka-dinakṛit-tāram sthiram sthāyinaṁ  
 śrī-Nāgas sachivōttamō nija-yaśaś śrī-subhra-din-maṇḍalaḥ ॥

## 43

*In maṇḍapa south of Chāmuṇḍa Rāya basti.*

(East face.)

Śrīmat-parama-gambhīra-syādvād-āmōgha-kūchhanam ।  
 jīyāt trailōkya-nāthasya-śāsanam Jina-śāsanam ॥  
 śrīman Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhīḥ  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ ।  
 śasta-syātākāra-mudrā-sabaḷita-janatānanda-nādhōru-ghōshaḥ  
 sthēyād āchandra-tāraṁ parama-sukha-Mahāvīrya-vichī-nikāyaḥ ॥  
 śrīman-munindrōttama-ratna-varggāś śrī-Gautamādyāḥ prabhavishṇavastē ।  
 tatrambudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ॥  
 śrī Padmanandity-anavadya-lāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ ।  
 dvitīyaṁ āśid abhidhānam udyach-charitra-saṁjāta-su-chāraṇardhīḥ ॥  
 abhūd Umāsvāti-muniśvarō 'sāv āchāryya-śabdōttara-Griddhrapiṇchchbaḥ ।  
 tad-anvayē tat-sadṛśō 'sti nānyas tāt kālīkāsēsha-pedārthha-vēdī ॥  
 śrī-Griddhrapiṇchcha-munipaśya Bālākapiṇchchbaś śīshyō 'janishṭa bhuvana-traya-vartti kīrttiḥ ।  
 chāritra-chañchur akhilāvanipāla-maṇḍi-mālā-śilīmukha-virājita-pāda-padmaḥ ॥  
 tach-chhishyō Guṇanandi-panḍita-yatiś chāritra-chakrēśvaraḥ  
 tarkka-vyākaraṇādi-śāstra-nipunāś sābhitya-vidyā-patiḥ ।  
 mithyā-vādi-madāṇḍha-sindhura-ghaṭā-saṅghaṭṭa-kanṭhīravō  
 bhavyāmbhōja-divākarō vijayatām kandarppa-darppapabaḥ ॥  
 tach-chhishyāś tri-satā-vivēka-nidbayaś śāstrābdhi-pāraṅgatāś  
 tēshūtkṛishṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārthhakaḥ ।  
 vyākhyānē paṭavō vichitra-charitāś tēshu prasiddhō muniḥ  
 nānānūna-naya-pramāṇa-nipunō Dēvēndra-saiddhāntikaḥ ॥  
 ajani mahipa-chūḷā-ratna rārājitaṅghrīr vijjita-Makara-kētūddanḍa-dōrddanḍa-garbbhaḥ ।  
 kunaya-nikara-bhūḍlūnīka-dambhōlī-danḍas sa jīyatū vibudhēndrō Bhārati-bhālapaṭṭaḥ ॥

(South face.)

tach-chhishyāḥ Kaladbautanandi-munipaḥ saiddhānta-chakrēśvaraḥ  
 pārāvāra-parita-dhārīni-kuḷa-vyāptōru-kīrttiśvaraḥ ।  
 pañchākṣa-nōnmada-kumbhī-kumbha-daḷana-prōnmukta-muktāphaḷā-

prāṃsu-prāñchita-kēsari budha-nutô vāk-kāminī-vallabhaḥ ||  
 avargge ravi-chandra-siddhān- |  
 ta-vidas Sampūrṇachandra-siddhānta-muni- |  
 pravarar avar avargge śiṣhya- |  
 pravarar śrī-Dāmanandi-saṃmunipatigaḥ ||  
 bōdhita-bhavyar asta-madanar mada-varjita-buddha-mānasar |  
 S'rīdhara-dēvar embar avargg agra-tanūbhavar ādar ā yaśa- |  
 śrī-dharargg āda śiṣhyar avaroḥ negaḍdar Mmaladhāri-dēvaruṃ |  
 S'rīdhara-dēvaruṃ nata-narēndra-kirīṭa-taṭārchchita-kramar ||  
 Maḍadhāri-dēvarindam |  
 beḷagidudu Jinēndra-śāsanam munnam ni- |  
 rmmaḷam āgi mattam iḷaḷ |  
 beḷag'd apudu Chandrakirti-bhaṭṭākararim ||

avara śiṣhyar ||

param āptākhiḷa-śāstra-tatva-niḷayam siddhānta-chūḍāmaṇi- |  
 sphuritāchāra-param vinēya-janātānandam guṇāṇika sun- |  
 daran emb umatijim samasta-bhuvana-prastutyan ādam Divā- |  
 karanandi-bratināthan ujaḷa-yaśō vibhrājītāśa-taṭam ||  
 vidita-vyākaraṇada ta- |  
 rkkada siddhāntada viśēshadim traividya- |  
 spadar end i dhare baṇṇi- |  
 pudu Divākaraṇandi-dēva-siddhāntigaram ||  
 vara-rāddhāntika-chakravartī durita-pradhvaṃsi kandarppa-sin- |  
 dhura-simham vara-siḷa-saḍ-guṇa-mahāmbhōrāśi-paṇkēja-pu- |  
 shkara-dēvēbha-śāśāṇka-sannibha-yaśaḥ śrī-rūpan ōhō Divā- |  
 karaṇandi-bratī-nirmadam nirupamam bhūpēndra-brīṇārchchitam ||

(West face.)

vara-bhavyānana-padmanuḷ alaral ajñāṇika-nētrōtpaḷam |  
 koragal pāpa-tamas-tanam parayaḷ ettam Jaina-mārggamaḷam- |  
 baram aty ujaḷam āgal ēm beḷagi tam bhū-bhāgamam śrī-Divā- |  
 karaṇandi-bratī-vāk divākara-karākāram bōl urbbi(t i bhū)-nutam ||  
 yad-vattra-chandra-viḷasad-vachanāṃpītāmbhaḥ-pānēna tushyati vinēya-chakōra-brīṇaḥ |  
 Jainēndra-śāśana-sarōvara-rājahamśō jiyāḍ asau bhuvī Divākaraṇandi-dēvaḥ ||

avara śiṣhyaru ||

Gaṇḍavimukta-dēva-Maḍadhāri-munīndrara pāda-padmanam |  
 kaṇḍ oḍ asādhyaṃ ēm neneda bhavya-janakk amakoṇḍa-chaṇḍa-vē- |  
 taṇḍa-virōdhi-daṇḍa-nripa-daṇḍa-patāt-prithu-vajraḍaṇḍa-kō- |  
 daṇḍa-karāḷa-Daṇḍadhāra-daṇḍabhayaṃ pēraṇiṅgi pōgarē ||  
 baḷa-yutaram baḷaḷchuvā latānta-śaraṅg idirāgi tāgi san- |  
 chaḷise paḷaṇchi tūḷḍ avanan ōḍisi mey-vagey-āda-dūsarim |  
 kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |  
 ttaḷam enisittu putt aḷardda meyya maḷam Maḍadhāri-dēvaram ||  
 maḷeḍum ad orṃme laukikada vārtteyan āḷada ketta bāḷigam |  
 tēreyada bhānuv astamitam āgire pōgada meyyan orṃmeyum |

tuṛisada kukkuṭāsanake sôlada Gaṇḍavimukta-vṛittiyam |  
 maṛeyad aghôra-duśchara-tapaś charitam Maḷadhâri-dēvara ||  
 â châritra-chakravartigala śishyaru ||  
 pañchēndriya-prathita-sāmaja-kumbha-piṭha-nirllôṭa-lampāṭa-mahôgra-samagra-siphaḥ |  
 siddhānta-vâri-nidhi-pûrṇa-niśādhināthô bhābhâti bhûri-bhuvanê S'ubhachandra-dēval |  
 śubhrābhṛābha-sura-dvīpāmara-sarit-tārāpati-prasphuṭaj-  
 jyôtsnâ kunda śasīrdha-kambu-kamājābhāśâ-taraṅgôtkaraḥ |  
 prakhyā-prajvala-kirttin anvaham imām gāyanti dēvāṅganâ  
 dik-kanyāḥ S'ubhachandra-dēva bhavataś châritra-bhû-bhāminim ||  
 S'ubhachandra-munindra-yaśaḥ- |  
 prabheyol sariy āgalārad int i chandram |  
 prabhu tegidē kandi kundidan |  
 abhava-śīrōmaṇig ad ēke kandum kundum ||  
 ettalū bijeyam gayvada- |  
 m attale dharmma-prabhāvam adhikôtsavadim |  
 bittaripud enale pōlvare |  
 vattinavar śrī-S'ubhēndu-saiddhāntikaram ||  
 kantu madāpahar ssakala-jīva-dayāpara-Jaina-mārgga-râ- |  
 ddhānta-payôdhigaḥ vishaya-vairigaḥ uddhata-karmma bhañjanar |  
 santata-bhavya-padma-dinakṛit-prabharam S'ubhachandra-dēva-si- |  
 ddhānta-munindraram pogalpud ambudhi vēshṭita-bhûri-bhūṭalam ||

(North face.)

khyâta-śrī-Maladhâri-dēva-yamināś śishyôttamē svar-ggatē  
 hâ hâ śrī-S'ubhachandra-dēva-yatipē siddhānta-chūḍāmaṇau |  
 lōkânugraha-kāriṇi kshiti-nutē kandarppa-darppāntakē  
 châritrōjvala-dīpikā pratihatâ vātsalya-vallī gatâ ||  
 S'ubhachandrē mahas-sāndrē grīhitē kâla-Râhuṇâ |  
 sândhakaram jagaj-jālam jāyatē ty ēti nâdbhutam ||  
 bānāmbhōdhi-nabhas-śasāṅka-tulitē jâtē S'akābdē tatō  
 varshē S'ōbhakṛit-āhvayē vyupanatē māsē punaś S'rāvaṇē |  
 pakshē kṛishṇa-vipaksha-varttini Sitē vārē daśamyām tithau  
 svar yyātah S'ubhachandra-dēva-gaṇabhṛit siddhānta-vārām-nidhiḥ ||

śrīmad avara guḍḍam ||

samadhigata-pañcha-mahâ-śabda mahâ-sāmantādhipati mahāprachanḍa-daṇḍanāyakam | vairi-bhaya-  
 dāyaka | gôtra-pavitra budha-jana-mitra | svāmi-drôha-gôḍhūma-gharaṭṭam | saṅgrāmaja-tuṭṭa |  
 Vishṇuvarddhana-Poysala-mahārāja-rāja-samuddharana kaligal-ābharana śrī-Jaina-dharmamāṇṛitām-  
 budhi-pravarddhana-sudhākara samyaktva-ratnākārādy-anēka-nāmavālī-samālankṛitarappa śrīman-ma-  
 hā-pradhāna-daṇḍanāyaka-Gaṅga-Rājam tamma gurugaḥ śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-  
 gachchhada S'ubhachandra-siddhānta-dēvargge parōksha-vinayakke nis'idhigeya nilisi mahâ-pūjeyam  
 māḍi mahâ-dānavam geydaru ||

â mahānubhāvan attige || S'ubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyam aty-â- |

daradindan Jakkāṇabbe māḍisuvaḥ sa- |

eb-charite guṇānvite yend |  
 i dharāṇi-taḷa meechei poḡaḷutirppuḍa niechham ||  
 doreyē Jakkaniḱabbeg i bluṇanadoḷ chāritradoḷ śiladoḷ |  
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dānāścharyadoḷ satyadoḷ |  
 guru-pādāmbuja-bhaktiyōḷ vinayadoḷ bhavyarkkaḷam kandaḍ ā- |  
 daradiṇi mannisutirppa pempin-eḷeyoḷ matt-anya-kāntā-janaṇi ||  
 śrīmat Prabhāchāndra-siddhānta-dēvara guḷḷa heggaḍe-Marddimayyaṇi bareduṇi ||  
 biruda-rūvāri-mukha-tiḷakaṇi Vardhamānāchāri kaṇḷarisidiṇi | maḷiḷaḷa malā || śrī śrī ||

## 44

*In the same Maṇṭapa.*

S'rimat-parama-gambhīra-syādvād-ānōgha-lāūchhanam |  
 jīyāt trailōkya-nāthasya śāsanaṇi Jina-śāsanaṇi ||  
 bhadrām astu Jina-śāsanaṇya sampādyatāṇi prati vidhāna hētavē |  
 anya-vādi-mada-hasti-mastaka-spāṭanaṇya ghaṭanē paṭiyasē ||  
 namas siddhēbhyah ||  
 janatādhāraṇa udāraṇa anya-vanitā-dūraṇi vachas-sundarī- |  
 ghana-vṛitta-stana-hāraṇa ugra-rana-dhīraṇi Māraṇa ēn endapai |  
 janakaṇi tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu- |  
 kte nikāmāta-charitre tāy enal id ēn Êcham mahā-dhanyanō ||  
 kanda || vitraṣṭa-maḷam budha-jana- |  
 mitraṇi dvija-kuḷa-pavitraṇ Êcham jagadoḷ |  
 pātraṇi ripukuḷa-kanda-kha- |  
 nitraṇi Kauṇḍinya-gōtraṇa amaḷa-charitraṇ ||  
 vṛitta || parama-Jinēśvaraṇi tanage deyvaṇi aḷurkkeyin oḷṇu vettam uḷḷ- |  
 uru-durita-kṣhayaṇi Kkanakanandi-muniśvaraṇi uttamōttamar |  
 ggurugaḷ udātta-vīraṇi avadāttata-yaśam nṛipa-kāma-Poysaḷam |  
 poreda-mahīśana endoḷ ele baṇṇipara āra nnegaḷd Êchigāṇkanā ||  
 kanda || Manu-charitaṇ Êchigāṇkana |  
 maneyoḷ muni-jana-saṇūhamuṇi budha-janamuṇi |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āva-kālamuṇi sōbhisugum ||  
 ā mahānubhāvaṇa-arḍdhāṅgiy ent appaḷ endoḷ ||  
 uttama-guṇa-tati-vanitā- |  
 vṛittiyāṇi oḷakonḍuḍu endu jagam ellam ka- |  
 y yettuvinam amaḷa-guṇa-saṇi- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷ ||  
 tanuvaṇi Jinapati-nutiyim |  
 dhanamaṇi muni-janada-triptiyim saphaḷam id in- |  
 n enag emb i nambugeyoḷ |  
 manamaṇi jagadoḷage Pōchikabbeye neṇipaḷ ||

jana-vimuta<sup>^</sup> Ëchigāṅkana- |  
 manas-sarô-haṁsi Gaṅga-Rāja-chamūnâ-|  
 thana janani janani bhuvana-|  
 kk ene negaḷḍaḷ Pôchikabbe guṇaḍ unnatiyim ||  
 enisida Pôchāmbike pari-|  
 janamum budha-janamum ormmeg ormmē manam taṇ-|  
 naṇe taṇidu parase punyama- |  
 n anantanam nerapi parapi jasamam jagadoḷu ||

vachana || int enisid ā Pôchāmbike Beḷaguḷaḍa tirtham modalād-anēka-tirthagaḷoḷu palavam chaityā-  
 layaṅgaḷa māḍisi mahā-dānam geydu ||

vṛtta || adan inn ēn emben ān ond amaṛḍa-sukṛitamam nōḍe rōmāñcham āda- |  
 ppudu pēḷy udyōgadindam smariyipaḍe namô Vitarāgāya gārha- |  
 sthyada yōsid-bhāvad i kālada pariṇatiyam geldu sallēkhanam sam- |  
 padadindam dēvi-Pôchāmbike sura-padamam lileym sūregonḍaḷ ||

Saka-varsha 1043 neya Sārvarī-samvatsarada Āśhādha-suddha-5-Sōmavāradandu saṇṇasanamam  
 kaikoḷu ēka-pārśva-niyamadip pañcha-padaman uchcharisutam dēva-lōkakke sandaḷ ||  
 ā jagaj-jananiya putram || samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-  
 danḍanāyakam | vairi-bhaya-dāyakam | gōtra-pavitrām | budha-jana-mitrām | śrī-Jaina-dharmā-  
 mṛitāmbudhi-pravardhana-sudhākaram | samyaktva-ratnākaram | āhārābhaya-bhaishajya-śāstra-dāna-  
 vinōda | bhavya-jana-hriḍaya-pramōda | Vishṇuvardhana-bhūpāḷa-Poysala-mahārāja-rājyābhishēka-  
 pūrṇa-kumbha | dharmma-harmyōddharaṇa-mūḷa-stambha | nuḍid-ante-gaṇḍa pagevaram beṇ-  
 koṇḍa | drōha-gharaṭṭādy anēka-nāmāvaḷi-samālanḱṛitan appa śrīman mahā-pradhānam danḍanāyakam  
 Gaṅga-Rājam tann ātmāmbike Pôchala-dēviyarū divakke salalu parōksha-vinayakk end i nisidhigeyam  
 nilisi pratishṭhe-geydu mahā-dāna-pūjārchchanābhishēkaṅgaḷam māḍida | māṅgaḷa-mahā śrī śrī ||  
 śrī-Prabhāchandra-siddhānta-dēva-nuḍḷuṇ pergaḍe-Bāvarajam baredam ||  
 rūvārī-Hoysalāchāriya magam Vardhamānāchārī biruda-rūvārī-mukha-tiḷakam kaṇḍarisidam ||

## 45

*West of Eraḍu Kaṭṭe basti.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē |  
 anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē ||

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvati-pura-varādhīśvaram Yādava-  
 kuḷāmbara-dyumani samyaktva-chūḍāmani Malaparoḷ-gaṇḍādy-anēka-nāmāvaḷi-samālanḱṛitan appa  
 śrīman mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-gonḍa bhuja-bala Vira-Gaṅga Vishṇu-  
 vardhana Hoysala Dēvara vijaya-rājam uttarōttarābhivṛiddhi-pravardhamānam āchandrārka-tāraṇi  
 saluttam ire tat-pāda-padmōpajivi ||

vṛtta || janatādhāran udāran anya-vanitā-dūram vachas-sundarī- |  
 ghana-vṛtta-stana-hāran ugra-rāṇa-dhīram Māran ēn endapai |  
 janakam tann ene Mākaṇabbe vibudha-prakhyāta-dharma-prayū- |  
 kte nikāmāta charitre tāt eval id ēn Ëcham mahā-dhyanō ||

kanda || vitasta-maḷam budha-jana- |  
 mitram dviḷa-kuḷa-pavitrān Ēḷham jagadoḷu |  
 pātram ripu-kuḷa-kanda-kha- |  
 nitram Kaṇḍiḷa-gōtram amaḷa-charitram ||  
 manu-charitān Ēḷgāṅkana |  
 manōyōḷ muni-jana-samūhamam budha-janamam |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āva-kālamam śōbhisugam ||  
 uttama-guṇa-tati-vaṇitā- |  
 vṛtṭiyan oḷakonḍud endu jagam ellam kai- |  
 y yettuvinam amaḷa-guṇa-sam- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant onisid Ēḷi-Rāḷuna Pōchikabbeya putran akhiḷa-tīrtthakara-parama-dēva-parama-charitākarnā-  
 nōdirṇa-vipuḷa-puḷaka-parikaḷita-vārabāṇunuv asama-samara-rasa-rasika-ripu-nriḷa-kāḷāpāvalēpa-lōpa-  
 lōlupa-kṛipāṇunuv āhārūbhaya-bhaishajya-śāstra-dāna-vinōdanam sakaḷa-lōka-sōkāpanōdanam ||

vṛtta || vajram Vajrabhrītō haḷam Haḷabhrītās chakram tathā Chakrinas  
 śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōḍaṇḍinaḷ |  
 yas tadvat vitanōti Vishnu-nṛipatēḷ kāryam katham mādrisair  
 Ggaṅgō Gāṅga-taraṅga-raṇḷita-yaśō-rāsīs sa varṇyō bhavēt ||

int enipa śrīman mahā-pradhānam daṇḍanāyakam drōha-gharatta Gaṅga-Rāḷam Chāḷukya-chakravartti-  
 Tribhuvana-Malla-Permmāḷi-Dēvana daḷam pannirvvaru sūmantar vverasu Kaṇṇegāla-biḷḷinalu biḷḷ ire ||

kanda || tege vāruvamam hāruva |  
 bageyam tanag iruḷa-bavarav enuta sa-rēgam |  
 buḷuva kaṭakigaran aḷiḷam |  
 puḷisidudu bhuj-āsi Gaṅga-daṇḍādhipana ||

embinam avaskanda-kēḷiyindam anibarum sāmantarumam bhaṅgisi tadiya vastu-vāhana-samūhamam  
 nija-svāmige tandu koṭṭu nija-bhujāvashṭambhakke mechchi mechchidem bēḷi koḷḷ eṇe ||

kanda || parama-prasādaman paḍe- |  
 du rāḷyamam dhanaman ēnumam bēḷad ana- |  
 svaram āge bēḷi-koṇḍam |  
 Paramanan idan Arhad-arḷchanāṇchita-chittam ||

antu bēḷikonḍu ||

vṛtta || pasarise kīrtanam-janani-Pōchala-dēviyar artthivaṭṭu mā- |  
 ḷisida Jinālayakkam osed ātma-manōrame Lakshmi-dēvi mā- |  
 ḷisida Jinālayakkam idu pūjane yōjitam endu koṭṭu san- |  
 tosamam ajasram āmpān ene Gaṅga-chamūpan id ēn udātānō ||

akkara || āḷiy-āgirppud Arhata-samayakke Mūla-saṅgham Koṇḍakundānvayam |  
 bādu veḷadam baḷeyipud alliya Dēsiḷa-gaṇada Pustaga-gachehhada |  
 bōdha-vibhavada kukkuṭāsana-Maladhāri-dēvara śishyar enipa pempin- |  
 gādam esedirppa S'ubhachandra-siddhānta-dēvara guḷḷam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enitoḷ av anitumaṇ tân eyde posayisidaṇ |  
 Gaṅgavāḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidaṇ |  
 Gaṅgavāḍiya Tigulaṇaṇ beṇkoṇḍu Vira-Gaṅgaṅge nimirchchi-koṭṭa |  
 Gaṅga-Râjan â munnina Gaṅga-Râyaṅgaṇ nûrmaḍi-dhanyan alte ||

*In maṇṭapa west of Eraḍu Kaṭṭe basti.*

Bhadram astu Jina-śâsanasya ||

jayatu durita-dûraḷ kshira-kûpara-hâraḷ prathita-prithula-kirti śrî-Subhêndu-bratiśaḷ |  
 guṇa-maṇi-gaṇa-sindhuḷ śiṣṭa-lôkayka-bandhuḷ vibudha-madlupa-phullaḷ phulla-bânâdi-sallaḷ ||

S'ri-vadhu-chandralêkhe-sura-bhûruhad-udbhavaḍim payôdi-vê- |  
 lâ-vadhu pempuv ettavol anindite nâgale chârû-rûpa-li- |  
 lâvati danḍanâyakiti Lakkale-dêṇati Bûchi-Râjan em- |  
 b i vibhu putte pempu voḍe ārjjisidaḷu pirid-appa kirttiyaṇ ||

â yabbeya magan ent appan endade ||

svasti samasta-bhuvana-bhavana-vikhyâta-khyâti-kântâ-nikâma-kamaniya-mukha-kamaḷa-parâga-para-  
 bhâga-subhagikṛitâtmiya-vaktranuṇ | svakiya-kâya-kânti-parihasita-kusumachâpa-gâtranuṇ | âhârâ-  
 bhaya-bhaishajya-śâstra-dâna-vinôdanuṇ | sakaḷa-lôka-sôkâpanôdanuṇ | nikhiḷa-guṇa-gaṇâbharâṇanuṇ |  
 Jina-charaṇa-śaraṇanuṇ enisida Bûchaṇaṇ ||

vṛitta || vinayada sîme satyada tavarṇmane śauchada janma-bhûmi yen- |  
 d anavarataṇ poḷavudu janam vibudhôtakara-kairava-prabô- |  
 dhana-himarôchiyaṇ negaḷda Bûchiyan udgha-parârthta-sad-guṇâ- |  
 bhîna-va-Dadhîchiyaṇ subhâṭa-bhîkara-vikrama-Savyasâchiyaṇ ||

â yaṇṇaṇ Saka-varusha 1037 neya Vijaya-saṃvatsarada Vaisâkha-suddha 10 Âdityavâradanda sarvva-  
 saṅga-parityâga-pûrvvakam muḍipidaṇ ||

padya || tyâgaṇ sarvva-guṇâdhikam tad-anujaṇ śauryaṇ cha tad bândhavaṇ dhairyyaṇ  
 garbba-guṇâti-dârûṇa-ripuṇ jñâṇaṇ manônyaṇ satâṇ |  
 śêśhaśêśha-guṇaṇ guṇaika-śaraṇaṇ śrî-Bûchaṇo 'tyâhitaṇ satyaṇ  
 satya-guṇikarôti kurutê kiṇ vâ na châturyyabhâk ||  
 yô vîryyê gaja-vairibhûyaṇ atulê dânakramê Bâchaṇo  
 yas sâkshât sura-bhûjabhûyaṇ avanau gambhîratâyâ vidhau |  
 yô ratnâkara bhûyaṇ unnati-guṇê yô Mêrubhûyaṇ  
 gataḷ sô 'ntê sânta-manâ-manishi-lashitaṇ gûrvvâṇabhûyaṇ gataḷ ||  
 Mârâkâra iti prasiddhatara ity atyûrjitaḷ-śûr iti  
 prâpta-svarggapati-prabhutva-guṇa ity uchchair mmanishiti cha |  
 śrîmad-Gaṅga-chamûpatêḷ priyatamâ Lakshmi-sadyikshâ  
 śilâ-stambhaṇ sthâpayatîsma Bûchaṇa-guṇa-prakhyâti-vṛiddhiṇ prati ||  
 dhare laghuṇ âytu viśruta-vinêya-nikâyaṇ anâtham âytu vâ- |  
 k-taruṇiyum iḷaḷ i jagadoḷ ârggaṇ anâdaraṇ iyeṇ âdaḷ en- |  
 d irade vishâdam âdam odavuttire bhavya-janântaraṇgadoḷ |  
 nirupaman eydidaṇ negaḷda Bûchiyaṇaṇ divi-chitra-lôkamaṇ ||

śrī-Mūla-saṅghada Dēśiga-gaṇada Pustaka-gachchhada S'ubhachandra-siddhānta-dēvara-guḍḍam  
Pūchanana niśidige ||

## 47

*In the same maṇṣapa.*

*(South face.)*

Bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāsinē |  
kutīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādya-amaḷa-Jina-varānika-saudhōru-vārddhiḥ  
pradhvasthāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru vēdih |  
śasta śyātkāra-mudrā-śabaḷita-janatānanda-nādōru-ghōśah  
sthēyād āchandra-tāraṇa parama-sukha-Mahāvīryya-vichī-nikāyah ||  
śrīman-munindrōttama-ratna-varggāḥ śrī-Gautamādyaḥ prabhaviṣṇavastē |  
tatrāmbudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ||  
śrī-Padmanandītya anavadya-nāmā hy āchāryya-śābdōttara Koṇḍakundaḥ |  
dvitīyam āśid abhidhānam udyach-charitra-saṇjāta-su-chāraṇarddhiḥ ||  
abhd Māsvātī-muniśvarō 'śāv āchāryya-śābdōttara-Gridhrapīṇchhaḥ |  
tad-anvayē tat-sadriśō 'sti nānyas tāt-kālikāśēsha-padārthta-vēdī ||  
śrī-Gridhrapīṇchha-munipasya Balākapiṇchhaḥ śishyō 'janīṣṭha bhuvana-traya-vartti-kīrttiḥ |  
chāritra-chuñchur akhīlāvanipāla-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
tach-chhishyō Guṇanandi-panḍita-yatīś chāritra-chakrēśvaraḥ  
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ |  
mithyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaythiravō  
bhavyāmbhōja-divākārō vijayatām kandarppa-darppāpahaḥ ||  
tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrābdlhi-pāraṅgatās  
tēshūtkrīṣṭasamā-dvi-saptatī-mitās siddhānta-śāstrārththaka |  
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō muniḥ  
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikah ||  
ajani mahipa-chūḍā-ratna rārājītāṅghrīr vījita-Makarakēṭūddanḍa-dōrddanḍa-garvvaḥ |  
kunaya-nikara-bhūdrānika-dambhōḷidanḍas sa jayatu vibudhēndrō Bhārati-bhālapaṭṭaḥ ||  
tach-chhishyāḥ Kaḷadhautanandi-munipās saiddhānta-chakrēśvaraḥ  
pārāvāra-parita-dhārīṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |  
pañchākshōnmada-kumbhi-kumbha-daḷana-prōnmukta-muktāphaḷa-  
prāṇsū-prāṇchita-kēsari-budha-nutō vāk-kāminī-vallabhah ||  
tat-putrakō Mahēndrādi-kīrttir Mmadana-śaṅkaraḥ |  
yasya Vāg-dēvatā śaktī śrautīm mālām ayūyujat ||  
tach-chhishyō Virāṇandī kavi-gamaka-mahā-vādi-vāgmitva-yuktō  
yasya śrī-nāka-sindhu-tridaśa-patī-gajākāśa-sankāśa-kīrttiḥ |  
gāyanty uchchaire ddigantē tridaśa-yuvatayah prīti-rāgānubandhāt  
sō 'yam jīyāt pramāda-prakara-mahidharō bhīla-dambhōḷidanḍah ||  
śrī-Gollāchāryya-nāmā samajani munipās śuddha-ratna-trayātmā  
siddhātmō 'dyarthta-sārthta-prakaṭana-paṭu-siddhānta-śāstrābdlhi vichīḥ |

saṅghāta-kṣhālitaḥḥaḥ pramada-mada-kaḷāḍḍha-buddhi-prabhāvō  
 jīyād bhūpāla-mauḷi-dyumaṇi-vidāḍḍhābhry-abja-lakṣmī-viśaḥ ॥  
 Perggaḍe Bhāva-Rājan baredaṁ maṅgaḷa ॥

(West face.)

Virāṇḍi-vibhūdhēndra-santatau Nūtna-chandira-narēndra-vaṁśa-chū-  
 ḍāmaṇiḥ prathita-Golladēśa-bhūpālakaḥ Kim api kāraṇēna saḥ ॥  
 śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā-tanutram  
 yasyābhūd dṛṣṭi-dhārā-niśita-śara-gaṇā grīṣma-mārttāṇḍa-bimbam ॥  
 chakram sad-vṛitta-chāpākalita-yati-varasyāgha-satrūn vijētum  
 Gollāchāryasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ॥  
 tapas-sāmarthyatō yasya chhātrōbhūd brahma-rākshasaḥ ॥  
 yasya smarāṇa-mātrēṇa muñchanti cha mahā-grahāḥ ॥  
 prāyjayatām gatam lōkē karaṇjasya hi tailakam ॥  
 tapas sāmarthyatas tasya tapaḥ kim varṇnitum kshamam ॥  
 Traikālya-yōgi-yatipāgra-vinēya-ratnas siddhānta-vārdhhi-parivarddhana-pūrṇna-chandraḥ ॥  
 dig-nāga-kumbha-likhitōjvaḷa-kīrtti-kāntō jīyād asāv Abhayanandi-munir jīagatyām ॥  
 yēnāśēsha-Pari-Shah-ādi-ripavaḥ samyag jitaḥ prōddhatāḥ  
 yēnāptā daśa-lakṣapōttama-mahā-dharmnākhyā-kalpa-drumāḥ ॥  
 yēnāśēsha-bhavōpatāpa-hanana-svādhyātma-samvēdanam  
 prāptam syād Abhayādi-nandi-munipās sō 'yam kṛitārtthō bhuvī ॥  
 tach-chiṣhyas sakalāgamārtha-nipuṇō lōkajñatā-samyutas  
 sach-chāritra-vichitra-chāru-charitas saujanya-kandānkuraḥ ॥  
 mithyātvābja-vana-pratāpa-hanana śrī-sōmadēva prabhur  
 jīyāt sat-Sakaḷēndu-nāma-munipāḥ kāmāṭavi-pāvakaḥ ॥  
 apicha Sakaḷachandrō viśva-viśvambharēśa-praṇuta-pada-payōjaḥ kunda-hārēndu rōchiḥ ॥  
 tri-daśa-gaja-su-vajra-vyōma-sindhu-prakāśa-pratima-viśada-kīrttir vṛg-vadhū-karṇnapūrāḥ ॥  
 śiṣhyas tasya dṛiḍha-vrataś śama-nidhis sat-samyamāmbhō-nidhiḥ  
 śīlānām vipulālayas samitibhir yুক্তis tri-gupti-śritāḥ ॥  
 nānā-sad-guṇa-ratna-rōhaṇa-giriḥ prōdyat-tapō-janmabhūḥ  
 prakhyātō bhuvī Mēghachandra-munipō traividya-chakrāḍipāḥ ॥  
 traividya-yōgisvara-Mēghachandrasyābhūt Prabhāchandra-munis su-śiṣyaḥ ॥  
 śumbhad-vratāmbhōnidhi-pūrṇna-chandrō nirdhūta-daṇḍa-tritayō viśalyaḥ ॥  
 pushpāstrānūna-dānōkṭaḷa-kṭaḷa-karaṇi-chchhēda-dṛipyan-mpigēndraḥ  
 nānā-bhavyābja-shaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ ॥  
 samsārāmbhōdhi-mārggē tarāṇa-karapatā-yāna-ratna-trayēśas  
 samyag-Jaināgamārththānvita-vimala-matiḥ śrī-Prabhāchandra-yōgi ॥

(North face.)

S'rī-bhūpālaka-mauḷi-lālita-padas sa-jñāna-lakṣmī-patiś  
 chāritrōtkara-vābanaś śita-yasas śubhrātapatrānūchitaḥ ॥  
 traīlōkyādbhuta-Manmathāri-vijayas saddharma-chakrādhīpāḥ  
 prīthvī-samstava-tūrya-glōṣha-ninadas traividya-chakrēśvaraḥ ॥

śābdaughasya śīrōmaṇiḥ pravīṣat-tarkkañā-chūḍāmaṇiḥ  
 siddhāntēddha-śīrōmaṇiḥ praśamavad-bhrātasya chūḍāmaṇiḥ |  
 prōdyat-samyaminām śīrōmaṇiḥ udañchad-bhavya-rakshāmaṇiḥ  
 jjiyāt sannuta-Mēghachandra-munipās traividya-chūḍāmaṇiḥ ||  
 traividyōttama-Mēghachandra-yaminaḥ patyur mmamāsi priyā  
 vāg-dēviḍi sahāvahittha-ḥṛidayā tad-vaśya-karmmārtthini |  
 kīrttir-vvāridhi-dik-kuḷāchaḷa-kuḷē svādātma prashṭum apy  
 anvēṣṭum maṇi-mantra-tantra-nichayaṁ sâ sambhramât bhrāmyati ||  
 tarkka-nyāya-suvajra-vēdir amaḷārhat-sūkti-san-mauktikaḥ  
 śabda-grantha-vīśuddha-śāṅkha-kaḷitaḥ syādvāda-sad-vidrumaḥ |  
 vyākhyānōjjita-pōṣhaṇa-pravipulā-prajñōdgha-vīchi-chayō  
 jjiyād vīsruta-Mēghachandra-munipās traividya-ratnākaraḥ ||  
 śrī-Mūla-saṅgha-kṛita-Pustuka-gachchha-Dēśiyōdyad-gaṇādhīpa-su-tārkkika-chakravartī |  
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras traividya-dēva iti sad-vibudhā stuvanti ||  
 siddhāntē Jina-Vīrasēna-śadṛiśas śāstrābjani-bhāskaraḥ  
 śaṭ-tarkkēshv Akalaṅka-dēva-vibudhas sākskād ayaṁ bhūtaḷē |  
 sarvva-vyākaraṇē vipaśchid-adhipas śrī-Pūjyapādas svayaṁ  
 traividyōttama-Mēghachandra-munipō vādibha-pañchānanaḥ ||  
 Rudrānīśasya kaṇṭhaṁ dhavalayati himajyōtishō jātam aṅkam  
 pītam sauvarna-śailaṁ śīśu-dinapa-tanuṁ Rāhu-dēhaṁ nitāntam |  
 S'ri-kāntā-vallabhāṅgaṁ Kamaḷabhava-vapur-Mmēghachandra vrātrindra-  
 traividyaśyākhiḷāśā-vaḷaya-ṇīḷaya-sat-kīrtti-chandrātapō 'sau ||  
 munināthaṁ dasa-dharmma-dhāri dṛiḍha-śaṭ-tripśad-guṇaṁ divya-bā- |  
 ṇa-nidhānaṁ minag ikshu-chāpam aṇiṇi-jyā-sūtram ōr onde pū- |  
 ṇa bāṇaṅgaḷam ayeḍe hīnan adhikaṅg ākshēpamam mārppud ā- |  
 va nayam darppaka Mēghachandra-muniyōḷ māṇ ninna dōr-darppamam ||

mṛidu-rēkhā-vīḷasaṁ Bhāva-Rāja-baḷaha dal bareduḍa birudaruvāri-mukha-tiḷaka-Gaṇḡgachāri kaṇḍari-  
 sida S'ubhachandra-siddhānta-dēvara guḍḍam ||

(East face.)

śravaṇiyaṁ śabda-vidyā-pariṇati-mahaniyaṁ mahā-tarkka-vidyā- |  
 pravaṇatvaṁ ślāghaniyaṁ Jina-nigadita-samsuddha-siddhānta-vidyā- |  
 pravaṇa-prāgalbhyam endend-upachita-pulakaṁ kīrttisal kūrttu-vidva- |  
 n-nivahaṁ traividya-nāma-praviditan esadaṁ Mēghachandra-vratindram ||  
 kshameg iḷaḷ jāuvanaṁ tividud atuḷa-tapaśrige lāvanyaṁ iḷaḷ |  
 samasandirdattu taṇṇi śruta-vadhug adhika-prauḍhiy āyt iḷaḷ end an- |  
 de mahā-vikhyātiyaṁ tāḷḍidan amaḷa-charitrōttamaṁ bhavya-chētō- |  
 ramaṇaṁ traividya-vidyōdita-vīśada-yaśaṁ Mēghachandra-vratindram ||  
 ide hamsi-brindam iṇṭal baged apudā chakōri-chayaṁ chañchuvindam |  
 kadukal sārddappud iśaṁ jaḍeyōḷ irisaḷend irddapaṁ seḷḷe gēral |  
 padedappaṁ Kṛishṇan embant esedu bisa-lasat-kandaḷi-kanda-kāntam |  
 pudidatt i Mēghachandra-vrati-tiḷaka-jagad-variti-kīrtti-prakāśam ||  
 pūjita-vidagdhā-vibudha-sa- |  
 māṇaṁ traividya-Mēghachandra-vrati-rā- |

rājisidam vinamita-muni- |

rājam Vrishabha-gaṇa-bhagaṇa-tārā-rājam ||

Saka varsham 1037 nēya Maṃmatha-sarpvatsarada Mārggasira-suddha 14 Bṛihavāram Dhanur-  
Ilagnada pūrvvāṇhad āru-gṇaigeṇyapp āgaḷu śrī-Mūla-saṅghada Lēśiga-gaṇada Pustaka-gachchhada  
śrī-Mēghachandra-traividyā-dēvar tṭamam-avaśāna-kālamam apidu palyaṅkāśanadoḷ irddu ātma-  
bhāvaneyam bhāvisuttum dēva-lōkakke sandar ||

ā bhāvane yent appud endode ||

ananta-bōdhātmakam ātma-tatvam nidhāya chētasya apahāya hētavē |

traividyā-nāmā muni-Mēghachandraḥ divam gatō bōdha-nidhir vvisishṭam ||

avar agra-śiṣhyar asēsa-pada-padārttha-tatva-vidaru sakala-śāstra-pārāvāra-pāragaruṇ guru-kuḷa-  
samuddharapuram appa śrī-Prabhāchandra-siddhānta-dēvar tanima gurugaḷge parōksha-vinayam  
kāraṇam āgi śrī-Kabbappu-tīrthadal tamma guḍḍam ||

samadhigata-paṇcha-mahā-sabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyakam vairi-bhaya-  
dāyakam gōtra-pavitram budha-jana-mitram svāmi-drōha-gōdhūma-gharaṭṭa saṅgrāma-jattalaṭṭa  
Viṣṇuvarddhana-bhūpāla-Hoysala-mahārāja-rājya-samuddharāṇa Kaḷi-gaḷābharāṇa śrī-Jaina-dharmma-  
mṛitāmbudhi-pravarddhana-sudhākara samyaktva-ratnākara śīḷan-mahā-pradhānam daṇḍanāyaka-  
Gaṅga-Rājan ātana manas-sarōvara-rājahamse bhavya-jana-prasamse gōtra-nidhāne Rukmiṇi-samāne  
Lakṣmīmāti-daṇḍanāyakitī yumantavarindam atisāya-mahā-vikhyātiyim śubha-lagnadoḷu pratishṭheya  
mādisidar ā-munindrōttamara nisidhigeyan ||

avara tapaḥ-prabhāvam ent appud endode ||

sa-madōḍyan-māra-gandha-dviraḍa-daḷana-kaṇṭhīravam krōdha-lōbha- |  
druma-mūla-chhēdanam durddhara-vishaya-silōchchhēda-vajra-pratāpam |  
kamanīyam śrī-Jinēndrāgama-jalanidhi-pāram Prabhāchandra-siddhānt- |  
ta-munindram mōha-vidhvamsana-karan esedam dhātriyoḷ yōgi-nātham ||

Dhāra-Rājam baredam ||

mattina māt ad ant irali jirṇa-Jināśraya-kōṭiyam kramam |  
battire munnirant ir ant ūrggaḷaḷam neṇ mādisuttam a- |  
tyuttama-pātra-dānad odavam meṇvuttire Gaṅgavādi-toṇ- |  
battam-sāśiram kopanam ādudu Gaṅgaṇa-daṇḍanāthanim |  
sōbheyan ēṃ kaykoṇḍudo |  
saubhāgyada-kaṇi yenippa Lakṣmīmātiyin- |  
d i bhuvana-taḷadoḷ āhā- |  
rābhaya-bhaishajya-śāstra-dāna-vidhānam ||

S'rimat-paraina-gambhira-syādvād-āmōgha-lāṅchhanam |  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam "

jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
 guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||

avara guḍḍi ||

parama-padârttha-nirṇayaman ânta-vidagdhatê durṇayaṅgalol |  
 parichayam endum illad atimugdhatê tam iniyâṅge chittadol |  
 pirid anurâgamam paḍeva râpu vinêya-janântaraṅgalol |  
 nirupama-bhaktiyan paḍeva pemp idu Lakshmaleg endum anvitam ||  
 chaturateyoḷ lāvanyaḍo- |  
 | atîśayam ene negalḍa dēva-bhaktiyoḷ int i |  
 kshitiyoḷage Gaṅga-Râjana |  
 sati Lakshmy-ambikeyoḷ itara-satiyar doreyê ||  
 saubhâgyadol amard âdam |  
 sôbhâspadam âda rūpin olpim pratyā- |  
 kshibhûta Lakshmi yend apu- |  
 d i bhûtaḷam initum eyde Lakshmîmatiyam ||  
 sôbhayan êp kaykoṇḍo |  
 saubhâgyada-kapi yenippa Lakshmîmatiyin- |  
 d i bhuvana taḷadol âhâ- |  
 râbhaya-bhaishajya-śâstra-dâsa-vidhânam ||  
 vitarâṇa-guṇam ade vanitâ- |  
 kṛtiyam kaykoṇḍu enipa mahimeya Lakshmi- |  
 matiy elavo dēvatâdhi- |  
 shîtēy allade kêvalam manushyâṅganayê ||  
 ibha-gamane hariṇa-lôchane |  
 śubha-lakshane Gaṅga-Râjan arddhâṅgane tâ- |  
 n abhinava-Rukmiṇi yenal i |  
 tribhuvanadol pôlvar olare Lakshmîmatiyam ||

śrī-Mûla-saṅghada Dêśiya-gaṇada Pustuka-gachchhada śrîmat-S'ubhachandra-siddhânta-dēvara guḍḍi  
 daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-saṃvatsarada . . . . . śuddha 11 S'ukravâradandu  
 sanyasanam geydu samâdhi-verasi muḍipi dēva-lôkakke sandaḷ ||  
 parôksha-vineyakke nishidhigeyam śrîmad-daṇḍanâyaka-Gaṅga-Râjam nillisi pratishṭhê mâḍi mahâ-  
 dânavam mahâ-pûjegaḷam mâḍidaru maṅgaḷam ahâ śrî śrî ||

*In the same maṇḍapa.*

(First side.)

Bhadram astu Jina-śâsanasya ||

Jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
 guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||  
 S'ri-vadhu-chandralêkhe sura-bhûruhad-udbhavadim payôdhi-vê- |  
 lâ-vadhu pempu-vettavol anindite nâg-ale chârurûpa-li- |  
 lāvati-daṇḍanâyakiti Lakkale-dêmati Bûchi-Râjan em- |  
 b i vibhu puṭṭe pempu vaḍed ârjjisidaḷ piridappa-kirttiyam ||

vachana || â yabbeya magaḷ ent appaḷ endade | svasti nistushâti-Jina-vrijina-bhâga-bhagavad-Arhad-arha-  
niya-châru-charaṇâravinda-dvandvânanda-vandana-vêḷâ-viḷôkanîyâkshamâyamaṇa-Lakshmi-viḷâseyum |  
apahasaniya-sviya-jivitêsa-jivitânta-jivana-vinôdânârata-rata-Rati-viḷâseyum | Kâleya-kâla-râkshasa-  
rakshâ-vikala-sakala-vâṇija-trâpati-prachanḍa-Châmunḍâtiśrêsthâ-râjîśrêsthî-mânasa-râjamâna-râja-  
hamsa-vanîtâkalpeyum | parama-Jina-mata-paritrâṇa-karaṇa-kâraṇibhûta-Jina-sâsana-dêvatâ-kârâ-  
kalpeyum | abhirâma-guṇa-gaṇa-vaśîkaraṇâyatânukaraṇiya-dharaṇi-suteyum | śrî-sâhitya-satyâpita-  
kshirôda-suteyum | sad-dharmmânurâga-matiyum enisida Dêmiyakka ||

padya || śrî-Châmunḍa-manô-manôratha-ratha-vyâpâra-naika-kriyâ  
śrî-Châmunḍa-manas-sarôja-rajâsâ râjad-dvirêphânâṇâ |  
śrî-Châmunḍa-grihânâṇôdgata-mahâ-śrî-kalpavalli svayam  
śrî-Châmunḍa-manah-priyâ vijayatâm śrî-Dêvamaty-aṅganâ ||

(Second side.)

âhâram tri-jagaj-janâya vibhayaṃ blîtâya divyaushadham  
vyâdhi-vyâpam apêta-dîna-mukhinê śrôtrê cha śâstrâgamam |  
êvam Dêvamatîs sadaiva dadati praprakshayê svâyusham  
Arhad-Dêva-matiṃ vidhâya vidhinâ divyâ vadhûḥ prôdabhût ||  
âsit para-kshôbbhakara-pratâpâsêshâvanipâla-kritâdarasya |  
Châmunḍa-nâmnô vaṇijal priyâ stri mukhyâ satî yâ bhuvi Dêmatiti ||  
bhûlôka-chaityâlaya-chaitya-pûjâ-vyâpâra-kṛtyâdaratô 'vatîrṇâ |  
svarggât sura-striti vilôkyamânâ punyêna lâvaṇya-guṇêna yâtra ||  
âhâra-śâstrâbhaya-bhêshajânâṃ dâinyi alam varṇa-chatushtayâya |  
paśchât samâdhi-kriyâyâsurantê sva-sthânavat svaḥ pravivêśayôchchaiḥ ||  
sad-dharma-sâtrup Kali-kâla-râjam jivâ vyavasthâpita-dharma-vṛtyâpi |  
tasyâ jaya-stambha-nibham silâyâ stambham vyavasthâpayati sma Lakshmiḥ ||

śrî-Mûlasaṅghada Dêśiga-ṇaṇa Pustaka-gachchhâda Subhachandra-siddhânta-dêvara guḍḍi Saka-  
varusha 1042 neya Vikâri-saṃvatsarâda Phâlguṇa bahuḷa 11 Bṛihavarâdandu sannyâsana-vidhiyîṃ  
Dêmiyakka mudîpidaḷu ||

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*In south maṇṭapa west of Pârsva-tîrthakara dîpe.*

(East face.)

Bhadraṃ bhûyâj Jinêndrânâṃ śâsanâyâgha-nâsinê |  
ku-tîrthâ-dhvânta-saṅghâta prabhinna-ghana-bhânave ||  
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhôru-vârddhiḥ  
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bodhôru-vêdih |  
śâsta-syâtâkâra-mudrâ-śabalita-janatânanda-nâdôrughôshaḥ  
sthêyâd âchandra-târaṃ parama-sukha-Mahâviryya-vîchi-nikâyah ||  
śrîman-munindrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishnavas tē |  
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-ṇaṇê babbhûva ||  
śrî-Padmanandity-anavadya-nâmâ hy âchâryya-śabdôttara Koṇḍakundah |  
dvitiyam âsid abhidhânâṃ udyach-charitra-saṃjâta-suchâraṇarddhiḥ ||  
abhihâ Umasrâti-muniśvarô 'sâv âchâryya-śabdôttara-Gridhra-piñchhaḥ |  
tad-anvayê tat-sadrîśô 'sti nânayas tâtkâlîkâśêsha-padârthâ-vêdî ||

śrī-Grīdhrapiñchha-munipasya Balākapiñchhaḥ śiṣhyō 'janīṣṭha bhuvana-traya-varṭti-kīrttiḥ |  
 chāritra-chañchur akhīlāvanipāḷa-mauli-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
 tach-chhishyō Guṇanandi-paṇḍita-yatīś chāritra-chakrēśvaraḥ  
 tarkka-vyākaraṇādi-śāstra-nipuṇas sālītya-vidyāpatih |  
 mithyā-vādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravō  
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppāpahāḥ ||  
 tach-chhishyās tri-satā-vivēka-nidhayaś śāstrāb̄dhi-pāraṅgatās  
 tēshūtkṛṣṭatamā dvi-saptati-mitās siddhānta-śāstrār̄tthaka |  
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih  
 nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-siddhāntikah ||  
 ajani mahipa-chūḍā-ratna-rūṛjītāṅghrīr vījita-Makarakēṭūddanḍa-dōrddanḍa-garvvaḥ |  
 kunaya-nikara-bhūdrāṇika-dambhōḷi-daṇḍas sa jayatu vibudhēndrō Bhārati-bhālapaṭṭaḥ ||  
 tach-chhishyāḥ Kaladhautanandi-munipas saiddhānta-chakrēśvaraḥ  
 pārāvāra-parita-dhārīṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |  
 pañchākṣhōnmada-kumbha-kumbha-daḷana-prōnmuktāphala-  
 prām̄su-prāñchita-kēsari-budha-nutō vāk-kāmini-vallabhāḥ ||  
 tat-putrakō mahēndrādi-kīrttir mmadana-śaṅkaraḥ |  
 yasya vāg-dēvatā śaktā śrantim mālām ayūyujat ||  
 tach-chhishyō Virānandi karigamaka-mahā-vādi-vāgmitva-yuktō  
 yasya śrī-nāka-sindhu-tridaśa-pati-gajākāśa-śaṅkāśa-kīrttiḥ |  
 gāyanti uchchair ddigantē tridaśa-yuvatayaḥ prīti-rāgānubandhāt  
 sō 'yam jīvāt pramāda-prakara-mahidharō bhīḷa-dambhōḷi-daṇḍaḥ ||  
 śrī-Gollāchāryya-nāmā samajani munipaś suddha-ratna-trayātmā  
 siddhātmaḍy-arttha-sār̄ttha-prakaṣṭana-paṭu-siddhānta-śāstrāb̄dhi-vichī |  
 saṅghāta-kṣhālītāḥ pramada-mada-kaḷālīdha-buddhi-prabhāvaḥ  
 jiyād-bhūpāḷa-mauli-dyumaṇi-vidalītāṅghryabja-lakṣmi-vilāsaḥ ||  
 Virānandi-vibudhēndra-santatau Nūtna-chandira-narēndra-var̄ṣa-chū- |  
 dāmaṇih prathita-Golladēśa-bhūpālakaḥ kim api kāraṇēna saḥ ||  
 śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vṛṣṭi-dhārā nīṣata-śara-gaṇā grīṣhma-mārttāṇḍa-bimbam |  
 chakrap sadvṛitta-chāpākalita-yati-varasyāgha-śatrūn vijēṭum  
 Gollāchāryyasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṅgaṇṇana likhita ||

(South face.)

tapas-sāmar̄thyatō yasya chhātrō 'bhūl brahma-rākshasaḥ |  
 yasya smarapa-mātrēṇa muchyanti cha mahā-grahāḥ ||  
 prājyājyatām gatām lōkē karaṇjasya hi tailakam |  
 tapas sāmārt̄thyataḥ tasya tapaḥ kim var̄ṇitum kshamaṇ |  
 Traikālya-yōgi-yati-tapāgrām vinēya-ratnas siddhānta-vārd̄dhi-parivarddhana-pūṛṇa-chandraḥ |  
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō jiyād asāv Abhayanandi-munir ijagatyām

yēnāsēsha-Pari-Shah-ādi-ripavas samyag-jitāḥ prōddhatāḥ  
 yēnāptā daśa-lakṣaṇōttama-mahā-dharmmākhyā-kalpa-drumāḥ |  
 yēnāsēsha-bhavōpatāpa-hanana-svādhyātma-samvēdanam  
 prāptam syād Abhayādanandi-munipās sō 'yam kṛitārthō bhuvī ||  
 tach-chishyas sakalāgamārttha-nipunō lōka-jūatā-samyutas  
 sach-chāritra-charitra-chāru-charitas saujanya-kandāṅkuraḥ |  
 mithyātvābja-vana-pratāpa-hanana-śrī-sōmadēva-prabhur  
 jīyāt sat-Sakalēndu-nāma-munpaḥ kāmātavi-pāvakaḥ ||  
 apiccha Sakalachandrō viśva-viśvaṃbharēśa praputa-padi-payōjah kunda-hārēndu-rōchih |  
 tridaśa-gaja-suvajra-vyōma-sindhu-prakāśa-pratima-viśada-kirttir vvāg-vadhū karṇapūrah ||  
 śishyas tasya drīḍha-vratas samanidhis sat samyamāmbhōnidhis  
 śīlānām vipulālayas samitibhir jyuktas tigupti-śritah |  
 nānā sad-guṇa-ratna-rōhaṇa-giriḥ prōdyat-tapō-janmablūḥ  
 prakhyātō-bhuvī Mēghachandra-munipō traividya-chakrādhipaḥ ||  
 śrī-bhūpāla-maulī-lālita-padas saṃjñāna-lakṣmī-patiś  
 chāritrōtkara-vāhanaś śita-yasas śubhūta-patrāñchitah |  
 trailōkyādbhuta-Manmathāri-vijayas saddharma-chakrādhipaḥ  
 prithvi-samstava-tūrya-ghōsha-ninadas traividya-chakrēśvaraḥ ||  
 śābdaughasya śīrōmaṇiḥ pravīḷasat-tarkkajūa-chūdāmaṇiḥ  
 saiddhāntēśu śīrōmaṇiḥ prasamavad-bhrātasya chūdāmaṇiḥ |  
 prōdyat-samyaminām śīrōmaṇiḥ udañchad-bhavya-rakṣhāmaṇiḥ  
 jīyāt sannuta-Mēghachandra-munipās traividya-chūdāmaṇiḥ ||  
 traividyōttama-Mēghachandra-yaminaḥ pratyur mmamāsi priyā  
 vōg-dhēvidi-sahīvahittha-hṛidayā tad-vasya-karmamārtthini |  
 kirttir vvarīdhi-dik-kuḷāchala-kuḷa-svādhatmāprashtum  
 apy anvēṣhtum maṇi-mantra-tantra-nichayam sā sambhramāt bhrāmyati ||  
 tarkka-nyāya-suvajra-vēdī amalārhat-sūkti-sanmauktikaḥ  
 śabda-grantha-viśuddha-śaṅkha-kalitaḥ syād-vāda-sad-vidrumaḥ |  
 vyākhyānōrjjita-pōshaṇa-pravipulā-prajñōdgha-vichī-chayō  
 jīyād viśruta-Mēghachandra-munipās traividya-ratnākoraḥ ||  
 śrī-Mūla-saṅgha-kṛita-Pustaka-gachchha-Dēśyōdyad-gaṇādhipa-sutārkkika-chakkravartti |  
 ca dōdhāntikēśvara-śīkhāmaṇi-Mēghachandras traividya-dēva iti sad-vibudhā stuvanti ||  
 siddhāntē Jinaviraśēna śadriśaḥ śāstrābhja-bhā-bhāskaraḥ  
 shat-tarkkēśhv Akalāṅka-dēva-vibudhō sākshād ayaṃ bhūtaḥ |  
 sarvva-vyākaranē v'paś'chid-adhipas śrī-Pūjyapādas svayam  
 traividyōttama-Mēghachandra-munipō vādib'la-pañchānanaḥ ||  
 likhitā-manōhara para-nāri-sahōdaran appa Gaṅgannana likhitā ||

(West face.)

Rudrāpāsasya kaṇṭham dhavalayati hima-jyōti-jātamakam pīṭam  
 saurama-sailam śīśu-dinapa-tanum rāhu-dēham nitāntam |  
 śrī-kāntā-vallabhāṅgam kamalabhava-vapur Mēghachandra-bratindra-  
 traividyaśikhilāśa valaya-nīlaya-sat-kirtti-chandrā tapō 'sau |

mûvattâraṃ guṇadim |  
 bhâva-janam kaṭṭi peṭṭa-veḷedar vṛishadim |  
 bhâvipaḍe Mēghachandra- |  
 traividyaṃ ad ento śânta-rasaman taḷedar ||  
 muninâthaṃ dasa-dharmmadhâri-dṛiḍha-shaṭ-tripsad-guṇaṃ divya-bâ- |  
 ṇa-nidhânaṃ ninag ikshu-châpam aḷini-jyâ-sûtram ôr onde pû- |  
 vina bânaṅgaḷam aye hinan adhikaṅg âkshêpamaṃ mâlḷpud â- |  
 va nayaṃ darppaka-Mēghachandra-muniyoḷ mân ninna dôr-ddarppamaṃ ||  
 śravaṇiyaṃ śabda-vidyâ-paripati-mahaniyaṃ mahâ-tarkka-vidyâ- |  
 pravaṇatvaṃ ślāghaniyaṃ Jina-nigadita-saṃsuddha-siddhânta-vidyâ- |  
 pravaṇa-prāgalbhyam endend upachita-puḷakaṃ kirttisal kûrttu-vidya- |  
 n nivahaṃ traividya-nâma-praviditan esedaṃ Mēghachandra-bratindram ||  
 kshameg iḡaḷ jaunamaṃ tivudud-atuḷa-tapaś-śrige lâvaṇyaṃ iḡaḷ |  
 samesand irdd attutaṃ niṃ śrutavaḍug adhika-prauḍhiy âyt êḡaḷ endan- |  
 de mahâ-vikhyâtiyaṃ tâḷḍidan amaḷa-charitrôttamaṃ bhavya-chêtô- |  
 ramaṇaṃ traividya-vidyôḍita-viśada-yaśaṃ Mēghachandra-bratindram ||  
 ide haṃsibṛindam iṇṭal baged apuda chakôri-chayaṃ chaṇchuvindaṃ |  
 kadukal sârdd appud iśaṃ jaḍeyoḷ irisal end irddapaṃ seḷḷe gēḡal |  
 padend appaṃ Kṛishṇan embant esedu bisa-lasat kandaḷi-kanda-kântaṃ |  
 pudid att i Mēghachandra-brati-tiḷaka-jagad-vartti-kirtti-prakâśaṃ ||  
 pûjita-vidagdha-vibudha-sa- |  
 mâjaṃ traividya-Mēghachandra-bratir â- |  
 râjisidaṃ vinamita-muni- |  
 râjaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-râjaṃ ||  
 stabdhâtmaran atanu-śara- |  
 kshubdharan êṃ vogalve pogalve Jina-śāsana-du- |  
 gdhâbdhi-sudhâṃsuvan akhiḷa-ka- |  
 kud dhavaḷima-kîrtti Mēghachandra-bratiyaṃ ||

tat sadharṃmaru ||

śrî-Bâlaachandra-muni-râja-pavitra-putraḥ prôddripta-vâdi-jana-mâna-latâ-lavitraḥ |  
 jiyâḍ ayaṃ jita-manôja-bhuja-pratâpas syâḍ-vâda-sûkti-śubhagaś S'ubhakîrtti-dêvaḥ ||  
 kiṇ vâpasmrîti-vismṛitaḥ kim upaṇigrastaḥ kim ugra-graha-vyagrô 'smin  
 sravaḍ aśrugagdha dâva chômlânânaṃ dṛiśyatê |  
 taj jânê S'ubhakîrtti-dêva-vidushâ vidvēshi bhâśhâ-visha-jvâlâ  
 jâṅgulikêna jihmita-matir vâdivarâkas svayaṃ ||  
 ghana-darppô-naddha Baudha-kshitidhara-paviy i-bandan i-bandan i-ban- |  
 dan êsan naiyâyikôdyat-timira-karapiy i-bandan i-bandan i-ban- |  
 dan êsan mimâṃsakôdyat-kari-karipuy i-bandan i-bandan i-ban- |  
 Ānê pô pô vâdi pōg end ulihadu S'ubhakîrttidha-kîrtti-praḡhōśhaṃ ||  
 vitathôktiṃ alt Ajaṃ-Paśu- |  
 pati-Sârchchi-yenippa mûvaruṃ S'ubhakîrtti- |  
 vrati-sannidhiyoḷ nâmô- |  
 chita-charitare toḍardad itara vâdigaḷ aḷavê ||  
 siṅgada saramaṃ kēḷda ma- |  
 taṅgaḷad ant aḷuki baḷukaḷ alladê sabheyoḷ |

poŋgi S'ubhakirtti-munipano- |  
 ĩ êñ gaḷa nuḍiyalke vâdigaḷ êñ deḷḍiyê ||  
 pô sâlvudu vâdi vṛithâ- |  
 yâsam vibudhō 'pahâsam anumanôpa- |  
 nyâsam nin i têtêhê- |  
 vâsam sandapude vâdi-vajrâñkuśanoḷ ||

Gaṅgannana likhita || Savanubhallara-dēvara Vâdi-Pâmôjana maga Dâsôja kaṇḍarisida ||

(North face.)

traividyâ-yôgiśvara-Mêghachandrasyâbhût Prabhâchandra-munis su śiśyah |  
 śambhad-vratâmbhônidhi-pûrṇa-chandro nirddhûta-daṇḍa-tritayô viśalyah ||  
 traividyôttama-Mêghachandra-su-tapaḥ-pyûṣha-varâśijah  
 sampûrṇâkshaya-vṛitta-nirmala-tanuḥ pushvad-budhânandanah |  
 trailôkyâ-prasara-d-yasas suchi-ruchiḥ yaḥ prôrttha-dôṣhagamah  
 siddhântâmbudhi-varddhanô vijayâtê pûrva-Prabhâchandramâh ||  
 samsârâmbhōdhi-madhyôttarâṇa-karâṇa-yâna-ratna-trayêśah  
 samyag-Jainâgamârthânrita-vimala-matis śrī-Prabhâchandra-yôgi ||  
 sakaḷa-jana-vinûtaṁ chârû-bôdha-Triṇêtram sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |  
 prakatita-nija-kirttim divya-kântâ-Manôjam sakaḷa-guṇa-gaṇêndram śrī-Prabhâchandra-dēvarṇam ||

tat sadharmmar ||

gaṇadhararam śrutadoḷ châ- |  
 raṇa-rishiyaran amaḷa-charitadoḷ yôgi-janâ- |  
 graṇig eṇe yennade mikkara- |  
 neṇe embude Virāṇandi-saiddhântikaroḷ ||  
 Harihara-Hiraṇyagarbhara- |  
 n uravaniyim gelda Kāmanam dipta-tapô- |  
 bharadind uripidar ene bi- |  
 ttarisidar âr Vvirāṇandi-saiddhântikaram ||  
 yan-mûrttir jġagatâṁ janasya nayanê karppûra-pûrâyatê  
 yat-kîrttiḥ kakubhâṁ śriyah kachabharê malli-latântâ yatê |  
 .....  
 jêjyâd bhuvi Virāṇandi-munipô râddhânta-chakrâdhipah |  
 vaidagdhyâ-śrī-valhûti-patir atula-guṇâlankṛtir  
 Mmêghachandra-traividyasyâtma-jâtô Madana-mahibhritô bhêdanê vajra-pâtah |  
 saiddhânta-vyûḷha-chûḷâmaṇir anupama-chintâmaṇir  
 bhîbhû-janânâṁ yô 'bhût saujunya-rundra śriyam avati mahô Virāṇandi munindrah ||

śrī-Prabhâchandra-siddhânta-dēvara guḍḍi Vishṇu-varddhana-bhujâ-baḷa-Vira-Gaṅga-Biṭṭi-Dēvana liriya-  
 arasi paṭṭa-mahâdêvi ||

S'ântala-Dêviya s.d.guṇa- |  
 vanteje saḷhîgya-bhâgyavatige Vachas śrī- |  
 kânteyum Agajeyum Achchuta- |  
 ĩ ânteyum eṇeyallad uḷḷa satiyar doreyê ||

S'ântala-Dêviya tâyi |

dânaman anûnamam kaḷ |  
kênârtthi yendu koṭṭu Jinanam manadoḷ |  
dhyânisutam muḍipidaḷ in- |  
n ên embudo Mâchikabbey ond unnatiyam ||

Saka-varṣam 1068 neya Krôdhana-samvatsarada Âsvîja-suddha-daśami Bṛihavâradandu Dhanur-  
llagnada pûrvvâhnaḍ âru-ghaḷigey app âgaḷ śrî-Mûla-saṅghada Koṇḍakundânayada Dêśiga-gaṇada  
Pustaka-gachchhada śrî-Mâghach vîdra-traividya-dêvara hiriya-śiṣhyar appa śrî-Prabhâchandra-siddhân-  
ta-dêvaru svarggasthar âdaru ||

## 51

*In north maṇḍapa in same place.*

(East face.)

S'rinat-parama-gambhîra-syâdvâd-âmôgha-lâncchhanam |  
jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
sakaḷa-jana-vinûtam chârû-bôdha-tri-nêtram sukara-kavi-nivâsam Bhârati-nṛitya-raṅgam |  
prakaṭita-nîja-kîrttim divya-kântâ-manôjam sakaḷa-guṇa-gaṇêndram śrî-Prabhâchandra-dêvam ||

avara guḍḍan ent appan endade ||

Svasti samasta-bhuvana-jana-vandya-mâna bhagavad-arhat-surabhi-gandhi-gandhâdaka-kaṇa-vyakta-  
muktâvaḷi kṛitôttamsa-hamsa sujana-manah-kamalîni-râja-hamsa mahâ-prachanḍam danḍanâyaka |  
śatru-bhaya-dâyaka | pati-hita-prakâra | nêkâṅgavîra | saṅgrâma-Râma | sâhasa-Bhîma | muni-jana-  
vinêya-jana-budha-jana-manas-sarôvara-râja-hamsanânûna-dânâbhinava-śrêyâṃsa | Jina-matânuprêkshâ-  
vichakṣhaṇa | kṛita-dharmma-rakṣhaṇa | dayâ-rasa-bharita-bhṛiṅgâra | Jina-vachana-chandrikâ-chakô-  
ranam appa śrîmatu Bala-Dêva-danḍanâyakan ene negaḍam ||

palarum munnina-puṇyad ond odavinim bhâgyakke pakkâdoḍam |  
baladiṃ tējadin oḷpinim guṇadin âd audâryyadiṃ dhairryyadiṃ |  
lalanâ-chitta-harôpachâra-vidhiyim gâmbhîryyadiṃ sauryyadiṃ |  
Bala-Dêvaṅge samânam appar oḷarê matt anyâ-danḍâdhipar ||  
Bala-Dêva-danḍanâyaka- |  
n alaṅghya-bhujâ-baḷa-parâkramam Manu-charitam |  
jala-nidhi-vêṣṭita-dhâtri- |  
taladoḷ saman âro mantri-chûḍâmaṇiyolu ||

â mahânubhâvan arddhâṅga-Lakshmi yent appaḷ endade ||  
sati-rûpam altu nôrppade |  
kshitiyoḷe saubhâgyavatiyan unnata-matiyam |  
pati-hitiyam guṇavatiyam sa- |  
tatam kirttipudu Bâchikabbeyam bhuvana-janam ||  
avarge su-putrar ppuṭṭida- |  
r avanitalam pogale Râma-Lakshmidharar a- |  
nt avar irvvar guṇa-gaṇadiṃ |  
Ravi-têjar Nnâga-Dêvanam Siṅgaṇanam ||

(West face.)

avarolage ||

dore yâr i bhuvaṇaṅgaḷolu diṭake kēlu samyaktvadoḷu satyadoḷu |  
 parama-sri-Jina-pūjeyoḷu vinayadoḷu saujanyadoḷu peppinoḷu |  
 paramôtsâhade nârppa dânad-eḍeyoḷu saucha-vratâchâradoḷu |  
 nirutaṁ nôrppaḍe Nâga-Dêvane valaṁ dhanyaṁ peḡar ddhanyarê ||

ant enipa Nâga-Dêvana |  
 kânte manô-ramaṇa-sakala-guṇa-gaṇe dharanî- |  
 kânteg avadhikaṁ nôrppaḍe |  
 kântiya dore yenisi Nâgiyakkaṁ negaḍaḷu ||

ant avar irvvara tanayaṁ |  
 santatam akhilôrvviyoḷage jasav esav inegaṁ |  
 chintita-vastuvaṇ iyalu |  
 chintâmaṇi-Kâmadhênuv enipaṁ Ballaṁ ||  
 ententu nôrppaḍa guṇa- |

vantaṁ kali-suchi-dayâparaṁ satyavidamaṁ |  
 bhrântan enutaṁ budhar a- |  
 śrântaṁ kirttipudu dhâtroyoḷu Ballaṇamaṁ ||

âtan-anujâte bhuvana- |  
 khyâtiya nere tâlḍi dâna-guṇad unnatiyîṁ |  
 Sitâ-dêvigav adhikaṁ |  
 bhûtaḷadoḷag Êchiyakkan ene mechchadar âru ||

vachana || â jagaj-janani yoḍa-putṭidaṁ ||

bhâvisi pañcha-padaṅgaḷa |  
 nôvade paṇḍikki môhapâsada toḍaraṁ |  
 dêva-guru-sannidhânada- |  
 l â vibhu Bala-Dêvan amara-gatiyaṁ paḍedaṁ ||

Saka-varusha 1041 neya Siddhârthi-saṁvatsarada Mârggâsira-suddha pâdiva Sôma-vâradandu  
 Môringereya-tirtthadaḷu sanyasana-vidhiyîṁ muṭṭipida ||

âtana janani Nâgiyakkanu Yêchiyakkanu parôksha-vinayakke Kabbappu-nâḍoḷ Mâjigeyahaḷalu  
 paḍḍisâḷeya mâtṭisi tamma gurugaḷ Prabhâchandra-siddhânta-dêvara kâlaṁ karchchi dhârâ-pûrvvakaṁ  
 mâtṭi koṭṭaru Âreya-keṛeyumaṁ â keṛeya muḍaṇa deseyalu khaṇḍuga beddal ||

## 52

In the same maṇṭapa.

(East face.)

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lâṇchhanaṁ |  
 jiyât trailôkya-nâthasya śâsanaṁ Jina-śâsanaṁ ||

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mahâ-mahâri-saṁhâra-karaṇa-kâraṇa-prachaṇ-  
 ḍa-dandanaṁyaka-mukha-darppaṇa-karṇê-japa-kubhrit-kulîśa Jina-dharmma-harṇya-mâṇika-kalâśa  
 Maḷayaḷa-mâlita-Kâsmira-kâlâgaru-dhûpa-c'hûma-dhyâmaḷikṛita-Jinârchchanâgâra | nirvvikâra Madana-  
 anô-hurikâra | Jina-gandhâ-laka-pavitrikṛitôttamâṅga-Viralakshmi-bhujâṅga âhârâbhaya-bhaishaḷya-

śâstra-dâna-vinôdam Jina-dharmma-kathâ-kethana-pramôdanumappa śrîmatu Bala-Dêva-daṇḍanâyakane  
negarḍam ||

sthiranê bâpp amarâdriyindav adhikam gambhîranê bâppu sâ- |  
garadinḍ aggaḷam entu dâniye surôrvvijakke mârandaḷam |  
sura-râjaṅg ene yendu kirttipudu kaykoṇḍ akkaṇim santatam |  
dharej-ellaṅ Bala-Dêv-amâtyanan ilâ-lôkaika-vikhyâtanam ||

Bala-Dêva-daṇḍanâyaka- |  
n alaṅghya-bhuja-baḷa-parâkramam Manu-charitam |  
jalanidhi-vêshṭita-dhâtri- |  
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ||

palarum munnina puṇyad ond odavinim bhâgyakke pakkâdoḍam |  
baladiṁ tējadin oḷpinim guṇadin âd-audâryyadiṁ dhairryyadiṁ |  
lalanâ-chitta-harôpachâra-vidhiyim gâmbhîryyadiṁ śauryyyadiṁ |  
Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhiparu ||

â Bala-Dêvaṅgam mṛiga- |  
śâbêkshaṇe yenipa Bâchikabbegav akhiḷôr- |  
vvi-bandhu puṭṭidam guṇa- |  
lôbaran adaṭ-aleva-Siṅgimayyan udâram ||

Jina-dharmmâmbara-tigma-rôchi-sucharitram bhavya-vamśôttamam si- |  
shṭi-nidhânam mantri-chûḍâmaṇi budha-vinutam gôtra-vamśyâmbarârkkam |  
vanitâ-chitta-priyam nirmaḷau anupaman atyuttamam kîre-kûrppam |  
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayam dhâtriyoḷ Siṅgimayyam ||

(West face.)

Jina-pada-bhaktan ishṭa-jana-vatsalan âsrita-kalpa-bhûruham |  
muni-charaṇâmbujâta-yuga-bhṛiṅgan udâran anûna-dâni ma- |  
ttina purushargge pôlipud ad âr ddore yemb inegam negaḷdan t- |  
manuja-nidhânan endu pogalguṁ dhare pèrggaḍe Siṅgimayyanâ ||

ene negaḷda Siṅgimayyanu |  
vanite manôrathana Lakshmi yenipaḷu rūpiṁ |  
jana-vinute Siriya-dêviya- |  
n anunayadiṁ pogalvud akhiḷa-bhûtaḷa-vellam ||

vachana || â mahânubhâvan avasâna-kâladoḷu ||

parama-śrî-Jina-pâda-paṅkaruhamaṁ sad-bhaktiyim tâlḍi ni- |  
bbaradiṁ pañcha-padaṅgaḷam neneyutam durmmôha-sandôhamam |  
tvaritam khaṇḍisutam samâdhi-vidhiyim bhavyâbjani-bhâskaram |  
nirutam pèrggaḍe Siṅgimayyan amarêndrâvâsamam porḍidam ||

Svasti samadbigata-pañcha-mahâ-kalyâṇasṭha-mahâ-prâtiḥâryya-chatus-triṇśad-atiśaya-virâjamâna bha-  
gavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirû-  
papa-pravâna-râddhântâdi-sakala-śâstra-pârâvâra-pârâga parama-tapaś-charaṇa niratarum appa śrîman  
maṇḍalâchâryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanuṁ Siriyaṇveyuṁ Saka-vartsha  
1041 neya Siddhârṭti-saṁvatsaraḍa Kârttika-suddha dvâdasa Sômarâradandu mahâ-pûjeyam mâḍi  
niśidhiyam niṇisidaḷ ||

*In the same maṇḍapa.*

*(East face.)*

S'rimad Yādava-vamśa-maṇḍana-maṇiḥ kṣhōṇisa-rakṣhā-maṇir  
Lakṣmī-hāra-maṇiḥ narēśvara-śiraḥ-prōtṭuṅga-śumbhan-maṇiḥ |  
jiyān nīti-pathēkṣha-darppaṇa-maṇiḥ lōkayka-chūdāmaṇiḥ  
śrī-Viṣṇu-vinayārchechitō guṇa-maṇis samyaktva-chūdāmaṇiḥ |  
ereda manujaṅge sura-bhū- |  
miruham śaraṇ end avaṅge kuṣisāgāraṇ |  
para-vaniteḡ Anilatanayaṇ |  
dhuradoḷu poṇaṇvaṅge Mṛityu Vineyādityaṇ ||

vṛitta || enetānuṇ kere-dēgulaṅgaḥ enetānuṇ Jaina-gēhaṅgaḥ en- |  
t enetun nārkkalaṇ ūrggaḍaṇ prajegaḷaṇ santōshadiṇ māḍidaṇ  
Vineyāditya-nṛipāḷa-Poysaḷane sandirddhaṇ Balindraṅge mē- |  
l ene pempam pogalvannan āvano mahā-gambhīraṇaṇ dhīraṇaṇ ||  
iṭṭageḡ end agaḷda kuḷigaḷ kerey āḍavu kalluge goṇḍa pēr- |  
vveṭṭu dharā-talakke sariy āḍavu supṇada bhaṇḍi banda per- |  
vvaṭṭeḡe paḷḷam āḍuv ene māḷisidaṇ Jina-rāja-gēhamam |  
neṭṭane Poysaḷēsan ene baṇṇipar āṇ Mmale-rāja-rājanam ||

kaṇḍa || ā Poysaḷa-bhūpaṅge ma- |  
hipāḷa-kumāra-nikara-chūdā-ratnaṇ |  
śrī-pati nija-bhūja-vijaya-ma- |  
hīpati janiyisidan adhaṭan Eṇeyaṅga-nṛipaṇ ||

vṛitta || Vinayāditya-nṛipāḷan-ātmajun ilā-lōkaika-kaḷpadrumaṇ |  
Manu-mārggaṇ jagad-ēka-vīraṇ Eṇeyaṅ-urvviśvaraṇ mikkan ā- |  
tana putraṇ ripu-bhūmipāḷaka-madas-sammarddanam Viṣṇu-va- |  
rddhana-bhūpaṇ negaḷdaṇ dharāvaḷeyadoḷu śrī-rāja-kaṇṭhīraṇam ||

kanda || ā negaḷd Eṇeyaṅga-nṛipā- |  
ḷana sūnu bhīhad vairi-maṇḍanaṇ sakala-dhari- |  
tri-nāthan arthi-janaṭā- |  
Bhānusutaṇ Viṣṇu-bhūpan udayaṇ geydaṇ ||  
ari-narapa-sirāspāḷana- |  
karan uddhata-vairi-maṇḍaḷēśvara-mada-saṇ- |  
haraṇaṇ nijānvayaikā- |  
bharaṇaṇ śrī-Biṭṭi-Dēvan ī vara-dēva ||

Svasti samadhigata-pañcha-mahā-śabḍa mahā-maṇḍaḷēśvara | Dvārāvati-pura-varādhīśvara | Yādava-  
kuḷāmbara-dyumaṇi | samyaktva-chūdāmaṇi | Malaparoḷ-gaṇḍa | chalake-balu-gaṇḍa | nāḷim-munn-iṇṇi-  
sauryyamaṇ meṇeva | Talakāḍu-gōṇḍa | gaṇḍa-prachandaḥ | Paṭṭi-Perumāḷa-nija-rājyābhyudaya-  
śaṇa-dakṣhaka | avinaya-narapāḷaka-jana-sikṣhaka | Chakragoṭṭa-vana-dāvānaḷan | ahita-maṇḍaḷika-  
kāḷānaḷa | Toṇḍa-maṇḍaḷika-maṇḍaḷa-prachanda-daurvānaḷa | prabaḷa-ripu-baḷa-samharaṇa-kāraṇa |

vid-iṣṭa-maṇḍalika-mada-nivāraṇa-karaṇa | Nōlambavāḍi-goṇḍa | pratipakṣa-narapāḷa-lakṣmīyan-irkkuli-goṇḍa | tappo-tappuva jaya-śrīkāntēyan-appuva | kūre-kūrppa sauryaṇam-tōrppa | virāṅgan-āṅgita-dakṣiṇa-dōrdanda | nuḷidante-goṇḍa | Adiyamana-hridaya-śūla | virāṅgan-āṅgita-lōla | uddhatārāti-kañja-vana-kuñjara | saraṇāgata-vajra-pañjara | sabaja-kirti-dhava | saṅgrāma-vijaya-dhava | Bēṅgi-Raya-manō-bhaṅga | vira-prasaṅga | Narasiṅga-Varmima-nirmūḷanaṇ | taḷapāḷa-kālāṇaṇ | Hānuigalu-goṇḍa | chaturmukha-goṇḍa | chatura-chaturmukhan | āhava-Ṣaṇmukha | Sarasvatī-karṇāvatampas | unṇata-Viṣṇuv-aṃsa | ripu-hridaya-śalya | bhitarāṇ-kolla | dāna-vinōḍa | champakūṃḍa | chit-samaya-samuddharāṇa | gaṇḍar-ābharaṇa | vivēka-Nārāyaṇa | vira-pārāyaṇa | sāhitya-vidyādhara | samara-dhurandhara | Poysalāṇvaya-bhānu | kavi-jana-kāmadhēnu | Kali-yuga-pārṭha | duṣṭaṅge-dhūrttha | saṅgrāma-Rāma | sāhasa-Bhīma | haya-Vatsa-rāja | kāntā-Manōja | matta-geja-Bhagadattāṇ | abhinava-Chārudatta | Nilagiri-samuddharāṇa | gaṇḍar-ābharaṇa | Koṅgara-Māri | ripu-kuḷa-taḷapra-hāri | Tereyūran-aleva | Koyatūra-tuḷiva | Heṇṇeru-disāpaṭṭa | saṅgrāma-jataḷaṭṭa | Pāṇḍyanāṇ-beḷ-koṇḍa | Uchchaṅgi-goṇḍa | ēkāṅga-vira | saṅgrāma-dhīra | Pombuchcha-nirdhāṭṭaṇa | Sāvimalenirḷḷōṭṭaṇa | vairi-kālāṇaṇ | ahita-dāvāṇaḷa | śatru-narapāḷa-diśāpaṭṭa | mitra-narapāḷa-lalāṭapāṭṭa | ghaṭṭavan-aḷiva | Tuḷuvara-śāleṇa | Gōyindavāḍi-bhayaṇkaran | ahita-bāḷa-Saṅkhara | roddhava-tuḷiva | śitagaraṇ-piḷiva | Rāyarāyapura-sūrekaḷa | vairi-bhaṅgaḷa | vira-Nārāyaṇa | saurya-pārāyaṇa | śrīmatu Kēśava-dēva-pādārādhaka | ripu-maṇḍalika-sādhakādy anēka nāmāvali-samāṇkṛitanuṇ giri-durgga-vana-durgga-jaḷa-durggādy anēka-durggaṅgaḷan aśramadiṇ koṇḍa chaṇḍa-pratāpaḍiṇ Gaṅgavāḍi-tombattaru-sāsiramumaṇ Lokkiḡoṇḍi-varaṇ uṇḍige sādhyāṇ māḍi | mattaṇ ||

vṛitta || eḷeyōḷu duṣṭaran uddhatārigaḷa nāḷ and otti beṅkoṇḍu dōr- |  
 bbaḷadiṇ dēśamaṇ āvagaṇ taṇge sādhyāṇ māḍiral Gaṅga-maṇ- |  
 ḍalam eṇḍ ōlage tettum ittu besanaṇ pūṇḍ irppinaṇ Viṣṇu-Po- |  
 ysalaṇ irḍḍaṇ sukhadiṇḍe rāḷyad oḍavindaṇ santatōśāhadiṇ ||  
 hattidan ettal attal idirāḍa-nṛipāḷakar alḷi baḷḷi kaṇ- |  
 ḍ ittu samasta-vastugaḷan āḷutanamasale pūṇḍu santataṇ |  
 suttalum ōlag ippar eṇḍ munninavarggaṇ anēkar āḍavar- |  
 gg attalaḷagaṇ pogartteg eṇḍ baṇṇipaṇ āvano Viṣṇu-bhūpaṇaṇ ||

Antu Tribhuvana-malla Taḷakāḍu-goṇḍa bhujā-bāḷa-Vira-Gaṅga-Viṣṇu-varddhana-Poysala-Dēvara vijaya-rāḷyāṇ uttarōtārābhivṛiddhi-pravarddhamāṇaṇ āchandrārḷka-tāraṇ-baraṇ saluttam ire tat-pāda-padmōpajivi priyī-araṇi paṭṭa-mahādēvi Sāntala-Dēvi ||

(South face.)

Svasty anavarata-parama-kalyāṇābhūdya-sahasra-phala-bhōga-bhāḡini dvitīya-Lakṣmī-lakṣhaṇa-samāṇeyuṇ | sakala-guṇa-gaṇāṇaneyuṇ | mabhinava-Bukumiṇi-dēviyuṇ | pati-hita-Satyabhāmeyuṇ | vivēkaika-Bṛihaspatiṇ | pratyutpanna-Vāchaspatiṇ | muni-jana-vinēya-jana-vinīṇeyuṇ | chatuṣ-samaya-samuddharāṇeyuṇ | brata-guṇa-sila-chārītrantāḷkaruṇeyuṇ | lōkaika-vikhyāṇeyuṇ | patibratā-prabhāva-prasiḍḍha-Sīteyuṇ | sakala-vandi-jana-chintāmaṇiyuṇ | samyaktva-chūḍamaṇiyuṇ | mudṇvṛitta-savati-gandhavāraṇeyuṇ | puṇyōpārjajana-karaṇa-kāraṇeyuṇ | Manōja-rāja-vijaya-patāḷeyuṇ | nija-kalābhūdya-dīpiḷeyuṇ | gita-vāḍya-sūtradhāreṇuṇ | Jina-samaya-samudita-prākāreṇuṇ | Jina-dharma-kathā-kathana-pramōḍeyuṇ | mähārābhaya-bhaishajya-śāstra-dāna-vinōḍeyuṇ | Jina-dharma-nirmāḷeyuṇ | bhavya-jana-vachchhāḷeyuṇ | Jina-gandhōḍaka-pavitri-kṛitōttamāḡeyuṇ appa ||

kanda || ā neḷāḷḍa-Viṣṇu-nṛipana ma- |  
 nō-nayana-priye chaḷāḷa-niḷāḷaki chan- |  
 ḍrāṇane Kāmana Rati yalu |  
 tān eṇḍ toṇḍe sari samāṇe Sāntala-Dēvi ||

vṛitta || dhuraḍoḷ Vishṇu-nṛpāḷakaṅge vijaya-śrī-vakshadoḷu santataṃ |  
 paramānandadin ōtu nilva vipuḷa-śrī-tējaḍ uddāniyaṃ |  
 vara-dig-bhittiyaṃ eydisal neṇeva kīrtti-śrīy anutt irppuḍ i |  
 dhareyoḷ S'āntala-Dēviyaṃ neṇeye baṇṇipp aṇṇanē vaṇṇipaṃ ||

Kali-kāla-Vishṇu-vaksha- |  
 sthaḷadoḷu Kali-kāla-Lakshmi nelasidaḷ ene S'an- |  
 tala-Dēviya saubhāgyama- |  
 n ele gaḷa baṇṇisuven embanē vaṇṇisuvaṃ ||

S'āntala-Dēvige sad-guṇa- |  
 vantege saubhāgya-bhāgyavatige Vachas-śrī- |  
 kānteyum Agajeyum Achyuta- |  
 kānteyum eṇey allaḍ uḷida satiyar ddoreyē ||

akkara || gurugaḷu Prabhāchandra-siddhānta-dēvaru hetta-tāyi guṇa-midhi Māchikabbe |  
 piriya-perggade Māraṣiṅgayaṃ tande māvanapaṃ perggade Siṅgimayaṃ |  
 arasaṃ Viṣṇu-varddhana-nṛpaṃ vallabhaṃ Jinanāthaṃ tanag endu Viṣṇu-deyvaṃ |  
 arasi S'āntala-Dēviya mahimeyaṃ baṇṇisalu bakkume bhūṭaḷadoḷu ||

Saka-varuṣhaṃ 1050 mūṇeneya Virōdhikṛit-saṃvatsarada Chaitra-suddha-pañchami Sōmavāradandu  
 Sīragaṅgeya tīrthadalu muḍipi svarggatey āḍaḷu ||

vṛitta || i Kali-kāḷadoḷu Manu-Bṛihaspati vandi-janāśrayaṃ jaga- |  
 d-vyāpita-kāmadhēnum abhimāni mahā-prabhu-panḍitāśrayaṃ |  
 lōka-jana-stutaṃ guṇa-gaṇābharaṇaṃ jagad-ēka-dāniy a- |  
 vyākuḷa-mantriyendu pogalguṃ dhare pērggaḍe Māraṣiṅgaṇaṃ ||  
 doreyē pērggaḍe Māraṣiṅga-vibhuvīṅ i-kāḷadoḷu |  
 puruṣhārthaṅgaḷoḷ aty udārateyoḷaṃ dharmaṇmānūrāgaṅgaḷoḷu |  
 Hara-pādābja bhaktiyoḷu niyamadoḷu siḷaṅgaḷoḷu tān enalu |  
 sura-lōkakke manōmudind arasu pōḍaṃ bhūṭaḷaṃ kīrttisalu "

kanda || anupama-Sāntala-Dēviyu- |  
 m anunayadiṃ tande Māraṣiṅgayanum eṇa i |  
 vanite-Māchikabbeyu- |  
 m inibarum oḍanoḷane muḍipi svarggatar āḍar ||

lōkhaḷa Bōkimayya ||

(West face.)

arasi suragatiyaṃ aydida- |  
 i iral āg enag endu bandu Beḷugolaḍadu du- |  
 rddhara-sannyāsanadiṃ |  
 pariṇate tāyi Māchikabbe tānuṃ torēdaḷ ||

vṛitta || ari-maḷuḍ-irdda kaṇ-maḷarggaḷ oḍuva pañcha-padaṃ Jinēndraṇaṃ |  
 smariyisuv oḷe bandhu-janamaṃ biḍip-unnati sannyasakke van- |  
 d iral osed ondu tiṅgaḷ upavāsadoḷ imbine Māchikabbe tāṃ |  
 suragatiḷ eydiḍaḷu sakaḷa-bhavyara sannidhiyoḷ samādhiiṃ ||

kanda || ā Māraṣiṅgamayyana |  
 kōṇṇi Jina-churapa-bhakte guṇa-saṃyutev u- |

ddâma-patibrate yend i- |

bhûmi-janam pogalê Mâchikabbeye negalâ |

Jina-pada-bhakte bandhu-jana-pûjitey âsrita-kâmadhênu Kâ- |

mana-satigam mahâ-sati-guṇâgrani dâma-vinôde santatam |

muni-jana-pâda-paṅkaruḥa-bhakte jana-stute Mârasingama- |

yyana sati Mâchikabbe yene kîrtisugum dhare mechchi nichchalum ||

Jinanâtham tanag âptanâge Bala-Dêvam taude pett-abbe sa- |

d-vanitâgrêzare Bâchikabbe yene tamnam Siṅgamam sandamân- |

tanadin aggada Mâchikabbe sura-lôkakk ôdâ | endendu mê- |

dini yellam pogaluttam irppud ene baṇṇipp aṇṇanê vaṇṇipam ||

vṛitta || peṇḍir ssannyâsamam goṇḍ avaroḷag initam ballar âr embinam kai- |

koṇḍâgaḷ ghôra-vîra-vrata-paripateyam mechchi santôshadindam |

pâṇḍitam chittadoḷ taṭtire Jina-charaṇâmbhōjamam bhâvisuttam |

koṇḍâḍal dhâtri tannam suragati vaḍedaḷ lileyim Mâchikabbê ||

dânaman anûnamam kaḷ |

kêṇârthi yendu koṭṭu Jinanam manadoḷ |

dhyânisuttam muḍipidaḷ i- |

nn ên embudo Mâchikabbey oḷd unatiyam ||

intu tanma gurugaḷu Prabhâchandra-siddhânta-dêvaram Varddhamâna-dêvaram Ravichandra-dêvaram  
samasta-bhavya-janaḷgaḷa sannidhiyolu sannayasanamam kaikoṇḍ avara pêḷva samâdhiyam kêtutta muḍi-  
pidaḷu ||

paṇḍita maraṇadin i-bhû- |

maṇḍaladoḷu Mâchikabbey antevol âr kkai- |

koṇḍ intu negalâḷ arigaḷ a- |

khaṇḍitamam ghôra-vîra-sannyâsanamam ||

avara vaṇṇâvatâram ent endade ||

kanda || Jina-dharmma-nirmmaḷam bha- |

vya-nidhânam guṇa-gaṇâśrayam Manu-charitam |

muni-charaṇa-kamala-bhṛiṅgam |

jana-vinutam Nâga-Varmma-daṇḍâdhîṣam ||

vṛitta || anupama-Nâga-Varmmana kuḷâḷgane pempina Chandikabbe sa- |

j-jana-nute mâni-dâmina-guṇi mikka-patibrate siladinde mê- |

dini-sutegam migil pogalâl ân ariyem guṇadaṅka-kârtteyam |

Jina-pada-bhakteyam bhuvana-saṁstuteyam jagad-êka-dâniyam ||

avargge su-putram budha-jana- |

nivahak kârttîva kâmadhênu venuttam |

bhuvana-janam pogalalu mi- |

kk avan udayam geydan uttamam Bala-Dêvam ||

vṛitta || sakaḷa-kaḷâśrayam guṇa-gaṇâbharayam prabhu-paṇḍitâśrayam |

sukavi-jana-stutam Jina-padâbjani-bhṛiṅgam anûna-dâni lau- |

kika-paramârtham emb eraḷumam neḷe ballan enutte daṇḍanâ- |

yaka-Bala-Dêvanam pogalvud ambudhi-vêṣṭita-bhûri-bhûtaḷam ||

muni-nivahakke bhavya-nikarakke Jinéśvara-pūjegalge mi- |  
 kk anupama-dāna-dharmavad odavinge nirantaram onde mārggadim |  
 maneyol anākuḷaṃ maduvey-andada-pāṅgiṇol unbud endadim |  
 manuḷa-nidhānaṃ pogalvanē vogalvaṃ Bala-Dēv-amātyanaṃ ||

sthiranē Méru-girindradinde migilē gambhīranē bhāppu sā- |  
 garadin aggaḷam entu dāniye surōrvvijakke mēl bhōgiyē |  
 Sura-rājaṅ eṇe yendu kīrttipudu kaykoṇḍ aḷkaṇṇaṃ santataṃ |  
 dhareyol śrī-Bala-Dēv-amātyanaṃ iḷā-lōkaika-vikhyātaṃ ||

kanda || Bala-Dēva-daṇḍanāyaka- |  
 n alaṅghya-bhuja-bāḷa-parākramaṃ Manu-charitaṃ |  
 jalanidhi-vēṣṭita-dhātṛi- |  
 taḷadoḷu saman āro mantri-chūdāmaṇiyolu ||

S'rimatu Chārukīrtti-dēvara guḷḷa lēkhaka Bōkimayya barada biruda-rūvāri-mukha-tiḷaka Gaṅgā-  
 chariya tamma Kāṃvāchāri kaṇḍarisida ||

(North face.)

Svasty anavarata-prabāḷa-ripu-bāḷa-vishama-samarāvani-māhā-mahāri-saṃhāra-karaṇa-kāraṇa | prachan-  
 ḍa-daṇḍanāyaka-nukha-darppana | kathaka-māgadha-puṇyapāṭhaka | kavi-gamaki-vādi-vāgmi-janatā-  
 dāridra-santarppana | Jina-samaya-mahā-gagana-śōbhākara-divākara | sakāḷa-muni-jana-nirantara-dāna-  
 guṇāśraya | śrēyaṃsa Sarasvatī-karṇāvatamsa | gōtra-pavitra | parāṅganā-putra | bandhu-jana-manō-  
 raṇjana | durita-prabhāṇjana | krōdha-lōbhāṇṇita-bhaya-māna-mada-vidūra | Gutta-Chārudatta | Jimūta-  
 vāhana | samāna parōpakārōdāra | pāpa-vidūra | Jina-dharma-nirmala | bhavya-jana-vatsala | Jina-  
 gandhōdaka-pavitrikṛitōttanāṅgaṃ | anupama-guṇa-gaṇōttuṅga | muni-charaṇa-sarasiruha-bhṛīṅga |  
 paṇḍita-maṇḍālī-puṇḍarika-vana-prasaṅga | Jina-dharma-kathā-kathana-pramōdanam | āhārābhaya-  
 bhaishajya-śāstra-dāna-vinōdanam appa śrimatu Bala-Dēva-daṇḍanāyakan eṇe negaḷḍa ||

ā Bala-Dēvaṅgaṃ mṛiga- |  
 śābēkshaṇe yaṇipa Pāchikabbegav akhīlō- |  
 rrvī-bandhu puṭṭidaṃ guṇi- |  
 lōbaran adaṭ aleva Siṅgimayyan udāraṃ ||

vṛitta || Jinapati-bhaktan iṣṭa-jana-vatsalaṃ āśrita-kalpa-bhūruhaṃ |  
 muni-charaṇāmbujāta-yuga-bhṛīṅgaṃ udāraṃ anūna-dāni ma- |  
 ttina purushargge pōlisuvad ār dore yembinēgaṃ negaḷḍan i |  
 manuḷa-nidhānaṃ endu pogalguṇa dhare pērggaḍe Siṅgimayyana ||  
 Jina-dharmāmbara-tigmarōchi su-charitraṃ bhavya-vaṃśōttamaṃ si- |  
 ṣṭa-nidhānaṃ mantri-chintāmaṇi budha-vinutaṃ gōtra-vaṃśāmbarārkkam |  
 vanitā-chitta-priyaṃ nirmalaṃ anupamaṃ atyuttamaṃ kṛēkūrppam |  
 vinayāmbhōrāsi vidyā-nidhiḃ guṇa-nīlayaṃ dhātṛiyol Siṅgimayyaṃ ||

kanda || S'riyā-dēvi guṇāgrāṇi |  
 i yugadoḷu dāna-dharma-chintāmaṇi Bhū-dē- |  
 viya Konti-dēviya |  
 dore yenna Siṅgimayyana vadhuva ||

Svasty anavarata-parama-kalyāṇābhyaudaya-sata-saḥasra-phala-bhōga-bhāgini dvitīya-Lakshmi-samāne-  
yūṃ sakaḷa-kalāgamanūneyūṃ vivēkayka-Brihaspatiyeṃ muni-jana-vinēya-jana-vinīteyūṃ patibratā-pra-  
bhāva-prasiddha-Siteyūṃ samyaktva-chūḷāmaṇiyūṃ udyōta-savati-gandha-vāraṇeyūṃ āhārābhaya-bhai-  
shajya-śāstra-dāna-vinōdeyūṃ appa śrīmad-Vishṇu-varddhana-Pōysaḷa-Dēvara piriy-arasi paṭṭa-mahādēvi  
S'āntala-Dēviyar śrī-Belguḷa-tīrtthadoḷu Savati-gandha-vāraṇa-Jinālayamaṃ māḍisiy adakke dēvatā-pūje-  
gaṃ rishi-samudāyakk-āhāra-dānakkaṃ jīrṇnōddhārakkam Kalkaṇi-nāḍa Mātṭa-Navileyumam Gaṅga-  
samudrada naḍu-bayalal ayvattu-koḷaga-gaddeya tōṭamumaṃ nālvattu-gadyāna-ponnan ikki kaṭṭisi  
charuṅge vīḷasana-kaṭṭamumaṃ śrīmad Vishṇu-varddhana-Pōysaḷa-Dēvaraṃ bēḍikoṇḍu Saka-varusha  
sāyirada nālvattaydenēya S'ōbhakṛit-saṃvatsarada Chaitra-suddha-pāḷiva Brihaspati-vāradandu tamma  
gurugaḷu śrī-Mūla-saṅghada Dēsiya-gaṇada Postaka-gachchhada śrīman Mēghachandra-traividya-dēvara  
sisshyar appa Prabhāchandra-siddhānta-dēvarge pāda-prakhāḷanaṃ māḍi sarbba-bādhā-parihāravāgi  
biṭṭa datti ||

vṛtta || priyadind int idan eyde kāva-purushargg āyūṃ mahā-śrīyūṃ a-  
kkey idam kāyade kāyva pāpige Kurukshētrōrvviyoḷ Bārāṇā-  
siyoḷ ēl-kōṭi-munindraraṃ kapileyaṃ vēdāḍhyaraṃ kondud on-  
d ayaṣaṃ sārggum idendu sāṅṇid apud i śailāksharam santataṃ ||

ślōka || sva-dattāṃ para-dattāṃ vā yō harēti vasundharāṃ |  
shashtir-varusha-sahasrāṇi-vishṭāyāṃ jāyatē krimih ||

*In Pārśvanātha basti.*

(North face.)

S'rīman-nātha-kulēndur Indra-parishad-vandya-śrūta śrī-sudhā-  
dhārā-dhauta-jagat-tamō 'paha-mahāḥ-piṇḍa-prakāṇḍam mahāt |  
yasṃān nirmmaḷa-dharimma-vāddli-vipula-śrīr vvarddhamānā satāṃ  
bharttur bbhavya-chakōra-chakram avatu śrī-Vardddhamānō Jinah ||  
jīyād arthayutēndrabhūti-viditābhikhyō gaṇē Gautama-  
svāmī sapta-maharddhibhis tri-jagatim āpādayan pādāyōḥ |  
yad-bōdhāmbudhim ētya Vira-Himavat-kutīḷa-kaṇṭhād budhām  
bhōdāttā bhuvanam punāti vachana svachchhanda-Mandākinī ||  
tīrtthē śadaśan abhavan naya-dṛik-sahasra-visrabdha-bōdha-vapushas S'rutakēvalindrāḥ |  
nirbbhindatāṃ vibudha-brīḍa-śrō 'bhivandya sphūṛjjad-vachāḥ-koḷisatāḥ kumatādri-mudrāḥ ||  
varṇyaḥ kathan nu mahimā bhāṇa Bhadrabāhōr  
mmōhōru-malla-mada-marddana-vṛtta-bāhōḥ |  
yach chhishyatāpta-sukṛitēna-sa Chandra-Guptas  
śūsṛshyatē sma suchiram vana-dēvatābbih ||  
vandyō vibhur bbhuvi na kair iha Koṇḍakundaḥ kunda-prabhā-prapayi-kirtti-vibhūshitāḥ |  
yās chāru-chāraṇa-karāmbuja-chaḥcharikās chakrē śrutasya Bharatē prayataḥ pratishṭhāt ||  
vandyō bhasmaka-bhasma-sātkṛiti-paṭuḥ Padmāvati-dēvatā-  
dattōdāta-padas sva-mantra-vachana-vyāhūta-Chandraprabhah |  
āchāryas sa Sāmantabhadra-gaṇabbṛid yēnēha kālē Kalau  
Jainaṃ vartma samanta-bhadram abhavad bhadrāṃ samantān muhuḥ ||

chūṛṇi || yasyaivaṃ vidhā vādārambha-saṃprambha-vijīrṇbhūtābhiivyaktayas sūktayah ||

vṛitta || pūrvvaṃ Pāt diputra-madhya-nagarē bhēri mayā tāḍitā  
 paścān Mālava-Sindhu-Thakka-vishayē Kāñchipurē vaidisē |  
 prāptō 'haṃ Karabhāṭakaṃ bahu-bhaṭaṃ vidyōtkṛtaṃ saṅkṛtaṃ  
 vādārthī vicārāṃy ahaṃ narapatē śārdūla-vikṛiḍitaṃ ||  
 avaṭu-tataṃ aṭati jhaṭiti sphuṭa-ṭaṭu-vāchāta-Dhūrijāṭer api jīhvā |  
 vādini Samantabhadre sthitavati tava sadasi bhūpa kā sthānaishāṃ ||

yō 'sau ghāti-mala-dvishad-bala-śilā-stambhāvali-khaṇḍana-  
 dhyānāsīḥ ṭaṭur Arhatō bhagavatas sō 'sya prasādi-kṛitaḥ |  
 chhātrasyāpi sa Siṃhanandi-muninā nō chēt kathāṃ vā śilā-  
 stambhō rājya-Ramāgamādhva-parighas tēnāsi khaṇḍō ghaṇaḥ ||  
 Vakragriva-mahā-munēr ddaśa-śata-grivō 'py Ahindrō yathā  
 jātaṃ stōtūṃ eḷaṃ vachō-baḷaṃ asau kiṃ bhagna-vāgmi-brajaṃ |  
 yō 'sau śāsana-dēvatā-bahumatō hri-vakra-vādi-graha-  
 grivō 'sminn atha śabda-vāchyam avadaḍ māśāṃ samāśēna śhaṭ ||  
 nava-stōtraṃ tatra prasaratī kavindrāḥ kathāṃ api  
 prapāṃaṃ Vajrāḍau rachayata paran Nandini munau |  
 Nava-stōtraṃ yēna vyarachi sakaḷārha-pravachana-  
 prapañchāntarbbhāva-pravapa-vara-sandarbbha-subhagaṃ ||  
 mahimāsa Pātrakēsari-gurōḥ paraṃ bhavati yasya bhakty āsit |  
 Padmāvati-sahāyāt tri-lakṣhaṇa-kadartthanāṃ karttūṃ ||  
 Sumati-dēvam amuṃ stutayēna vas Sumati-saptakam āptatayā kṛitaṃ |  
 pariḥṛitāpada-tatva-padārthhināṃ sumati-kōṭi-vivartī bhavartī-hṛit ||  
 udētya samyag diśi dakṣiṇasyāṃ Kumārasēnō-munir astam āpa |  
 tatraiva chitraṃ jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśaḥ ||  
 dharmmārttha-kāma-parinirvṛiti-chāru-chintāś Chintāmaṇiḥ prati-nikētam akāri yēna |  
 sa stūyatē sarasa-saukhyā-bhujā sujātaś Chintāmaṇir mmuni-vṛishō na kathāṃ janēna ||  
 chūḍamaṇiḥ kavinaṃ Chūḍamaṇi-nāma-sēvya-kāvya-kaviḥ |  
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kīrtm āharttūṃ ||

chūṛṇi || ya ēvam upaślōkitō Daṇḍinā ||

Jahnōḥ kanyāṃ jātāgrēṇa babhāra Paramēśvaraḥ |

Śrīvarddha-dēva sandhatsē jīhvāgrēṇa Sarasvatīm ||

Pushpāstrasya jayō gaṇasya bharaṇaṃ bhūbhṛich-chhikhā-ghaṭṭanaṃ  
 padbhyām astu Mahēśvaras tad api na prāptūṃ tuḷām Īśvaraḥ |  
 yasyākhaṇḍa-kalāvātō 'shṭa-viḷasad-dikpāla-mauli-skhalat-  
 kīrtti-Sras-sarītō Mahēśvara ila stutyas sa kais syān muniḥ ||  
 yas saptati-mahā-vādān jigāyānyānathā mitān |  
 Brahma-kakshōrchchitas sō 'rchyō Mahēśvara-muniśvaraḥ ||  
 Tārā yēna vinirjīta ghaṭa-kuṭī guḍhāvatārā samaṃ  
 Bauddhair yyōdhṛita-piḍa-piḍita-kudṛig dēvārttha-sēvāṇjaliḥ |  
 prāyāschittam avāṅghri vārija-rajasa-snāṇam cha yasyācharat  
 dōshāṇāṃ Sugatas sa kasya vishayō Dēvākāḷaṅkaḥ kṛitī ||

chūṛṇi || yasyēdaṃ ātmanō 'naṃya-sāmānya-niravadya-vidyā-vibhavōpavarmanam ākarṇnyatē ||

rājan Sāhasa-tuṅga santi bahavaḥ śvētātapatrā nṛipāḥ  
 kintu tvat-sadṛiśā raṇē vijayinas tyāgōnnatā durllabhāḥ |

tadvat santi budhā na santi kavayō vādīsvarā vāgminō  
 nānā-sāstra-vichāra-chātura-dhiyaḥ kālē Kalau madvidhāḥ ||  
 namō Mallishēṇa-Maladhāri-dēvāya ||

(East face.)

rājan sarvvāri-darppa-pravidalana-paṭus tvam yathātra prasiddhas  
 tadvat khyātō 'ham asyām bhuvi nikhila-madōtpātanaḥ paṇḍitānām |  
 nō chēd ēśhō 'ham ētē tava sadasi sadā santi santō mahāntō  
 vaktum yasyāsti śaktis sa vadatu viditāśēsha-śāstrō yadi syāt ||  
 nāhaṅkāra-vaśīkṛitēna manasā na dvēṣiṇā kēvalam  
 nairātmyam prati-padya naśyati janē kārūṇya-buddhyā mayā |  
 rājās śrī-Himaśītaśasya sadasi prāyō vidagdhatmanō  
 Bauddhaughān sakalān vijitya Sugataḥ pādēna visphōṭitaḥ ||

śrī-Pushpasēṇa-munir ēva padam mahimnō dēvas sa yasya samabhūt sa bhavān sadharmmā |  
 Śrī-vibhramasya bhavanan nanu padmam eva pushpēshu mitram ibha yasya sahasra-dhāmā ||  
 Vimalachandra-munindra-gurōr ggunuḥ prasamitākhiḷa-vādi-madam padam |  
 yadi yathāvad avaiśhyata paṇḍitair nnanu tadān avadiśhyata vāg vibhōḥ ||

chūṛṇi || tathā hi | yasyāyam āpādita-paravādi-hṛidaya-sōkaḥ patrāmbana-slōkaḥ |  
 patram śatru-bhayaṅkarōru-bhavana-dvārē sadā sañcharan  
 nānā-rāja-karindra-bṛinda-turaga-vrātākulē sthāpitam |  
 S'aivān Pāsupatāms Tathāgata-sutān Kāpālikān Kāpīlān  
 uddīśyōddhṛita-chētasā Vimalachandrāśāmbarēṇādarāt ||

durita-graha-nigrahād bhayam yadi bhō bhūri-narēndra-vanditam |  
 nanu tēna hi bhavya-dēhinō bhajata śrī-munim Indranandinam ||  
 ghaṭa-vāda-ghaṭa-kōṭi-kōvidam kōvidam pravāk |  
 Paravādi-Malla-dēvō dēva ēva na saṁśayaḥ ||

chūṛṇi || yēṇyam ātma-nāmadhēya-niruktir uktānāma prīṣṭhavantaṁ Kṛishṇa-Rājam prati ||  
 grihita-pakshād itarāḥ paras syāt tad vādinās tē paravādinās syuḥ |  
 tēshām hi mallāḥ paravādi-mallas tan-nāma man-nāma vadanti santaḥ ||

āchāryya-varyyō yatir Āryya-dēvō rāddhānta-kartā dhriyatām sa mūrdhni |  
 yas svargga-yānōtsava-simui kāyōtsargga-sthitaḥ kāyam udutsasarjja ||  
 śravaṇa-kṛita-triṇō 'sau saṁyamam jūātu-kāmaś śayana-vihita-vēlā-supta-luptāvadhānaḥ |  
 śrutim arabhasa-vṛityōamrija piñchēbhēna śīśyō kila mṛidu-parivṛityā datta-tat-kīṭa-varṇmā ||  
 viśvam yaś śruta-binduāvarurudhē bhāvam kuśāgrīyayā  
 budhyaivāti-mahiyasā pravachasā baddham gaṇadhīśvaraiḥ |  
 śīshyān praty anukampayā kṛīsa-matin aidam yugīnān sugis  
 tam vāchārchechata Chandrakirtti-gaṇinam chandrābha-kirttim budhāḥ ||  
 sad-dharmma-karmma-prakṛitim prapāmād yasyōgra-karmma-prakṛiti-pramōkshaḥ |  
 tan-nāmi Karmma-prakṛitim namāmō bhāṭṭārakam dṛiṣṭa-kṛitānta-pāram ||  
 api sva-vāg-yyasta-samasta-vidyas traividya-śābdē 'py anumanyamānaḥ |  
 S'rīpāla-dēvaḥ pratipālaniyas satām yatas tava vivēchanī dhīḥ ||  
 tīrttham śrī-Matisāgarō gurur ilā-chakram chakāra sphuraj-  
 jyōtiḥ-pīta-tamarpayāḥ-pravitatiḥ pūtam prabhūtāśayaḥ |  
 yasmād bhūri-parārtthya-pāvana-guṇas śrī-varddhamānōllasad-  
 ratnōtpattir ilāṭāḍhipa-śiras-śṛiṅgāra-kāriṇy abbūt ||

yatrâbhiyôktari laghur llaghu-dhâma-sôma-saumyângabhrit sa cha bhavaty api bhûti-bhûmih |  
vidyâ-dhanañjaya-padam vísadam dadhânô Vishnus sa éva hi mahâ-muni-Hêmasênah ||

chûrñni || yasyâyau avanipati-parishadi nigrâha-mâhi-nipâta-bhiti-dustha-durggarvva-parvâtârûdha-  
prativâdi-lôkah pratijnâ-slôkah ||

tarkkê vyâkaranê krita-śramatayâ dhimattayâpy uddhatô  
madhyasthêshu manishishu kshitiibhritâm agrê mayâ sparddhayâ |  
yah kaschit prativakti tasya vidushô vâgmêya-bhañgam param  
kurvvê 'vasyam iti pratihi nripatê hê Haimasênam matam ||

kitaishinâm yasya nripâm udâtta-vâchâ nibaddhâ hita-rûpa-siddhih |  
vandyô Dayâpâla-munis sa vâchâ siddhas satâm mûrddhani yah prabhâvaih ||  
yasya śrî-Matisâgarô gurur asau chañchad-yaśâś-chandra-sûh  
śrîmân yasya sa Vâdirâja-gaṇabhrit sa brahmachâri vibhoh |  
êkô 'tîva kṛitî sa éva hi Dayâpâla-vratî yan-manasy âstâm  
anya-parigraha-graha-kathâ svê vigrâhê vigrâhah ||  
traîlôkya-dîpikâ vâpi dvâbhyâm êvôdagâd iha |  
Jina-râjata êkasmâd êkasmâd Vâdirâjatah ||  
âruddhâmbaram indu-bîpba-rachitautsukyam sadâ yad yaśâś  
chhatram vâk-chamarîja-râji-ruchayôbhyarñnam cha yat-karñnayôh |  
sêvyas sîmha-samarchchya-pîthâ-vibhavas sarvva-pravâdi-prajâ  
dattôchchair jjayakâra-sâra-mahimâ śrî-Vâdirâjô vidam ||

chûrñni || yadiya-guṇa-gôcharô 'yam vachana-vilâsa-prasarah kavînâm || || namô 'rhatê ||

(South face.)

śrîmach-Châlûkya-chakrêśvara-jaya-kaṭakê Vâg-vadhû-jauma-bhûmau  
nishkânḍau dîṇḍimah paryayati paturatô Vâdirâjasya jishnôh |  
jaby udyad-vâda-darppô jahilhi gamakatâ garvva-bhûmâ jahâhi  
vyâhârê 'rshyô jahilhi sphuṭa-mṛidu-madhura-śrâvya-kâvyâvalêpah ||  
Pâtâlê Vyâla-râjô vasati su-vîditam yasya jîhvâ-sahasram  
nirggantâ svarggatô 'sau na bhavati Dhishanô Vajrabhrîd yasya śishyah |  
jîvêtân tâvad êtan nîlaja-bâja vasâd vâdinêh kê 'tra nânâyê  
garvvam nirmmuchya sarvvam jayinam ina-sabhlê Vâdirâjam namanti ||  
Vâg-dêvin suchira-prayôga-sudrîdha-prêmânam apy âdarâd  
âdattê mama pârsvatô 'yam adhiunâ śrî-Vâdirâjô munih |

bhô bhô paśyata paśyataisha yaminâm kîp dharṇma ity uchchakair  
abrahmanya-parâh Purâtana-munêr vâg-vṛittayah pâtuvaḥ ||  
Gangâvanîśvara-śirô-mañi-baddha-sandhyâ-râgôllasach-charaṇa-châru-nakhêndu-lakshmih |  
S'ri-sâbda-pûrvva-Vijayânta-vinûta-nâmâ dhîmân amânusha-guṇô 'sta-tamah pramâñsuh ||

chûrñni || stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ||

yad-vidyâ-tapasôh prasastam ubhayam śrî-Hêmasênô munau  
prâg âsit suclûrâbhiyôga-bulatô nîtam parâm unmatim |  
prâya S'rivijayê tad êtat akhilam tad-vidhikâyâm sthitê  
sañkrântam katham anyathânaticchinâd îdṛig-vidhê dṛik-tapah ||

vidyôdayô 'sti na madô 'sti tapô 'sti bhâsvan nôgratvam asti vibhutâsti na châsti mânah |  
yasyâśrayê Kamalâbhadrâ-munîśvaran tam yah klyâtim âpad iha sâmyad-aghair ggunaughaih ||

smarāṇa-mātra pavitratamaṇi manō bhavati yasya satām ila tīrtthinām |  
 tam ati-nirmmaḷam ātma-viśuddhaye Kamaḷabhadra-sarōvaram āsrayē ||  
 sarvvaṅgair yyam ihālilinge sumahā-bhāgaṃ kalā-Bhārati  
 bhāsvantaṃ guṇa-ratna-bhūṣhaṇa-gaṇair apy agrimaṃ yōginām |  
 taṃ santaḥ stuvatām alaṅkṛita-Dayāpālābhīdhānaṃ mahā-  
 sūriṃ bhūri-dhīyō 'tra paṇḍita-padaṃ yatraiva-yuktaṃ smṛitāḥ ||  
 vijita-Madana-darppaḥ śrī-Dayāpāla-dēvō vidita-sakala-sāstrō nirjītasēsha-vādī |  
 vimalatara-yaśōblir vyaṅga-dik-chakravālō jayati nata-mahibhīṇi mauli-ratnāruṇāṅghṛiḥ ||  
 yasyōpāsa-pavitra-pāda-kamala-dvandvaṃ nṛpaḥ Poysalō  
 lakṣmīṃ sannidhim ānayāt sa Vinayādityaḥ kṛitājñā-bhuvah |  
 kas tasyārhati S'ānti-dēva-yaminas sāmarttīyam itthaṃ tathē-  
 ty ākhyātum virālāḥ khalu sphurad-uru-jyōtir ddaśās tādṛśāḥ ||  
 Svāmīti Pāṇḍya-prithivīpatinā nisṛṣṭa-nāmāpta-dṛṣṭi-vibhavēna nija-prasādat |  
 dhanyas sa ēva munir Āhava-malla-bhūbhug āsthānikā-prathita-S'abda-chaturmukhākhyah ||  
 śrī-Muḷlūra-vidūra-sāra-vasudhā-ratnaṃ sanāthō guṇē  
 nākshūṇina mahikṣhitām uru-mahaḥ-piṇḍas sirō-maṇḍanaḥ |  
 ārādhyo Guṇasēna-paṇḍita-patis sa svāsthya-kāmair jjanā  
 yat-sūktāgama-gandhatō 'pi gaḷita-glāṇiṃ gatim lambitāḥ ||  
 vandē vanditam ādarād alar-alas syād-vāda-vidyā-vidāṃ  
 svānta-dhvānta-vitāna-dhūnana-vidhau bhāsvantaṃ anyam bhuvī |  
 bhaktōtpādita-sēvam ānatikṛitām yat-sanniyōgān manah-  
 padmaṃ sadma bhavēd vikāsa-vibhavaśyōukta-nidrā-bharam ||  
 mithyā-bhāṣhaṇa-bhūṣhaṇam pariharētaundhatya .. chata  
 syād-vādaṃ vadatā namēta vinayād vādibha-kaṇṭhīraṇam |  
 nō chēt tad-guṇa-nirjīta-sruti-bhaya-bhrāntāḥ stha yūyam yatas  
 tūrṇam nigrāha-jirṇa-kūpa-kuharē vādī-dvipālī pātinaḥ ||  
 guṇāḥ kunda-spandōḍḍamara-samarā vāg-amṛita-vāh-  
 plava-prāya-prēyaḥ-prasara-sarasā kīrtir iva sā |  
 nakhēndu-jyōtsnāghrēr nṛpa-chaya-chakōra-praṇayini  
 na kāsām ślāghānām padam Ajitasēna-vratipatiḥ ||  
 sakala-bhuvanapālānura-mūrdhāvabaddha-splurita-makuṭa-chūḍāliḍha-pādāravindaḥ |  
 madavaḍ-akhiḷa-vādibhēndra-kumbha-prabhēdī gaṇabhṛd Ajitasēnō bhāti vādibha-simhaḥ ||

chūṇi || yasya samsāra-vairāgya-vaiḥbhavam ēvaṃ vidhās sva-vāchas sūchayanti ||

prāptam śrī-Jina-sāsanam tribhuvanē yad-durllabham prāginām  
 yat-samsāra-samudra-magna-janatā-bastāvalambāyitam |  
 yat-prāptāḥ para-nirvyāpēksha-sakala-jñāna-śrīyālāṅkṛitās  
 tasmāt kiṇ gabaṇam kutō bhayavaśāḥ kāvātra dēhē ratiḥ ||  
 ātmaśvāryam viditam adhūnānanta-bōdhādi-rūpaṃ  
 tat-samprāptiyai tadanu samayam vartatē 'traiva chētāḥ |  
 tyaktānyasmin Surapati-sukhē Chakri-saukhyē cha tṛiṣṇam  
 tat-tuchchbārtthair alam alam adhi lōchanair lōka-vṛittaiḥ ||  
 ajānann ātmānam sakala-vishaya-jñāna-vapusham  
 sadā śāntam svāntaḥkaraṇam api tat-sādhanaṭayā |  
 bahi-rāga-dvēṣaiḥ kaluṣhita-manāḥ kō 'pi yatatām  
 katham jīnann ēnam kṣhaṇam api tatō 'nyatra yatatē ||

(West face.)

chūrṇni || yasya cha śiṣhyayōḥ Kavītākānta-Vādikōlāhalaḥāparanāmadhēyayōḥ S'āntinātha-Padmanābha-  
paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇmanam idam asampūrṇnam ||

tvām āsādy mahā-dhiyaṃ parigatā yā viśva-vidvaj-jana-  
jyēsthārādhyā-guṇā chīrēṇa sarasā vaidagdhya-sampad-girā |  
kṛtsnāsānta-nirantarōdita-yasās-śrīkānta-S'āntē na tām  
vaktum sāpi Sarasvatī prabhāvati brūmaḥ katham tad-vayaṃ ||  
vyāpṛta-bhūri-mada-santati-vismṛtēshyā-  
pārshyaṃ āpta-karṇāruti-kāndīśikam |  
dhāvanti hanta paravādi-gajās trasantaś  
śrī-Padmanābha-budha-gandha-gajasya gandhāt ||

dikṣhā cha śikṣhā cha yatō yatīnāṃ Jaināṃ tapas tāpa-haran dadhānāt |  
Kumārasēnō 'vatu yach-charitraṃ śrēyaḥ-pathōdāharanāṃ pavitraṃ ||  
jagad-garima-ghasmara-Smara-madāndha-gandha-dvipa-  
dvidhā karṇa-kēsari charaṇa-bhūshya-bhūbhṛich-chhikhaḥ |  
dvi-shaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō  
dayēta mama Mallishēṇa-Maladhāri-dēvō guruḥ ||  
vandē taṃ Maladhāriṇaṃ muni-patiṃ mōha-dvipad-vyāhati-  
vyāpāra-vyavasāya-sāra-hṛidayāṃ satsamyamōru-śriyaṃ |  
yat-kāyōpachayī bhavan malam api pravyakta-bhakti-kramā-  
namrākamra-manō-mīlan-maḥaṃ aśhī prakṣhālanaika-kshamaṃ ||  
atuchchha-timira-chchhatā-jatila-janma-jīrṇāṭavi-  
dāvāṇa-tuḷā-jushām prithu-tapaḥ-prabhāva-tvishām |  
padaṃ pada-payōruha-bhramita-bhava-bhṛiṅgāvalir  
mmamōllasatu Mallishēṇa-munirāṇ manō-mandirē ||  
nairmalyāya maḥaviḷāṅgam akhila-trailōkya-rājya-śriyē  
naishkīñchanyam atuchchha-tāpahṛitayē nyanāchaddhutā śantapaḥ |  
yasyāsau guṇa-ratna-rōhṇa-giriś śrī-Mallishēṇō gurur  
vvandyo yēna vichitra-chāru-charitair ddhātrī pavitrī-kṛitā ||  
yasminn apratimā kshamābhīramatē yasminn dayā nirddayā-  
ślēshō yatra samatva-dhīḥ prapayini yatrāspṛihā sa-spṛihā |  
kāman nirvṛiti-kāmukas svayaṃ adhō 'py agrēsarō yōginām  
āścharyyāya kathan nanāma charitaiś śrī-Mallishēṇō munih ||  
yah pūjyah prithivī-talē yam anisāṃ santas stuvanty ādarāt  
yēnānuga-dhanur jītaṃ mupi-janā yasmai namaḥ kurvatē |  
yasmād āgama-nirṇayō 'yam abhavad yasyāsti jīvē dayā  
yasminn śrī-Maladhāriṇi brati-patau dharmmō 'sti tasmai namaḥ ||  
Dhavaḷa-sarasa-tīrtthē saisha sannyaśa-dhanyāṃ  
parinatim anutīṣṭhāṃ nandinā nishṭhitātmā |  
vyasṛijata nijam aṅgam bhaṅgam Aṅgōdbhavasya  
grathitum iva sa Mūlaṃ bhāvaṃ bhāvanābhīḥ ||

chūrṇni || tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamala-madhukaribhūta-bhāvēna mahā-  
nubhāvēna Jaināgama-prasiddha-sallēkhanā-vidhi-viśṛīyamāna-dēhēnasamādhi-vidhi-vilōkanōchita-kara-  
ṇa-kutūhala-mīṭita-sakala-saṅgha-santōśba-nimittam ātmantaḥkaraṇa-paripati-prakāśanāya niravadyaṃ  
padyam idam āśu virachitaṃ ||

ârādhyā ratna-trayaṃ āgamōktaṃ vidhāya nūśālyam asōśha-jantōḥ ।

kṣhamāṃ cha kṛtvā Jina-pāda-mūlē dēhaṃ parityajya divaṃ viśāmaḥ ॥

S'ākē śūnya-śarāmbārāvani-mitē saṃvatsarē Kilakē

māsē Phālgunikē tritīya-divasē vārē 'sitē Bhāskurē ।

Svātau S'vēta-sarōvarē sura-puraṃ yātō yatīnāṃ patir

mmadhyāhnē divasa-trayānaśanataś śrī-Mallishēṇō munīḥ ॥

śrīman Maladhāri-dēvara guḍḍaṃ biruda lōkhaka Madana Mahēśvaraṃ Mallināthaṃ baredaṃ biruda-  
rūvāri-mukha-tīlakaṃ Gaṅgāchāri kaṇḍurisidaṃ ॥

## 55

*In Padmāvati basti.*

(East face.)

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanaṃ ।

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

bhadram astu Jina-śāsanāya sampadyatāṃ prati-vidhāna-hētavē ।

anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭīyasē ॥

ślōka ॥ śrīmatō Varddhamānasya varddhamānasya śāsanē ।

śrī-Koṇḍakunda-nāmābhūn Mūla-saṅghāgrāṇir ggaṇī ॥

tasyānvayē 'jani khyātē Dēśikē ['bhyudītē] gaṇē ।

gaṇī Dēvēndra-saiddhānta-dēvō Dēvēndra-vanditaḥ ॥

tach-chhishyaru ॥

jayati Chaturmukha-dēvō yōgīsvara-hṛdaya-vanaja-vana-dīnanāthaḥ ।

Madana-mada-kumbhi-kumbha-sthaḥa-ḍaḷanōlvaṇa-paṭishṭha-nishṭhura-simhaḥ ॥

yond-oudu dig-vibhāgado- ।

ḷ ond-ond ashtōpavāsadiṃ kāyōtsa- ।

rggaṃ ḍalene negaḍdu tiṅga- ।

ḷ sandaḍe pārasi Chaturmukhākhyeyan āḷdaru ॥

avargaḷige śishyarāda- ।

r pravimaḷa-guṇar amaḷa-kīrtti-kāntāpatigaḷ ।

kavi-gamaki-vādi-vāgmi- ।

pravara-nutar chchatur-asīti-sūkhayeyan uḷlar ॥

avarolaḷe Gōpaṇandi- ।

pravara-guṇar adishṭa-mudgar āghāta-yaśar ।

kkavitā-Pitāmahar-tta- ।

rkka-varishṭhar Vakra-gachchhaḍōḷ pesar vvaḍedar ॥

jayati bhuvī Gōpaṇandi Jina-mata-laśad amṛita-jaḷadhi-tuhinakaraḥ ।

Dēśiya-gaṇāgraganyō bhavyāmbuja-shaṇḍa-chaṇḍakaraḥ ॥

vṛitta ॥ tiṅga-yaśōbbhirāman abhimāna-suvarṇa-dharādharāṃ tapō ।

maṅgaḷa-Lakṣmi-vallabhan ilāṭaḷa-vandita-Gōpaṇandiy-ā- ।

vaṅgam asādhyam appa-pala-kālade ninda Jinēndra-dharmmamam ।

Gaṅga-nṛpāḷar-andina-vibhūtiya rūḍhiyan eyde māḍidaṃ ॥

Jina-pādāmbhōja-bhṛīṅgaṃ Madana-mada-haraṃ karma-nirmūḷanaṃ vāg- ।

vanitā-chitta-priyaṃ vādi-kuḷa-kudhara-vajrāyudham chāru-vidvāj- ।

jana-pātraṃ bhavya-chintāmaṇi sakaḷa-kaḷā-kōvidaṃ kāvya-Kaṇḍā- ।

sanam end ānandadindaṃ poḷaḷe negaḷdan ī Gōpaṇandi-bratindram ॥

maleyade S'āṅkhyā maṭṭav iru Bhautika poṅgi kaḍaṅgi bāgaḍ ir- |  
 ttola tol abuddha-Bauddha tale-dōgaḍe Vaiṣṇav aḍaṅg aḍaṅgu vāg- |  
 balada poḍarppu vēḍa gāḍa Chārvvaka Chārvvaka nīmma darppamam |  
 salipame Gōpaṇandi-muni-puṅgavan emba maḍāṇḍha-sindhuraṃ ||

(South face.)

tageyal Jaimini-tippikoṇḍa pariyal Vaiśeṣhikam pōgaḍ un- |  
 ḍigey ottal Sugatam kaḍaṅgi baḷeg ōyalk Akṣhapāḍam biḍal- |  
 puge Lōkāyatan eyde S'āṅkhyān aḍasalk amamamma ṣaṭ-tarka-vi- |  
 dhigaḷoḷ tūḷditu Gōpaṇandi-dig-ibha-prōḍbhāsi-gandha-dvipam ||  
 ḍiṭa-nuḍiv-anyavādi-mukha-mudritan uddhata-vādi-vāg-baḷō- |  
 dbhaṭa-jaya-kāḷa-daṇḍan apaṣabḍa-maḍāṇḍha-kuvādi-daitya-Dhūr- |  
 jjaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṅkaran endu daṇḍuḷam |  
 sphuṭa-paṭu-ghōṣha-dik-taṭaman aiditu vāk-paṭu Gōpaṇandiyā ||  
 parama-taṭō-nidhāna vasudhaika-kuṭumba Jaina-śāsanām- |  
 bara-paripūrṇa-chandra sakalāgama-tatva-paḍārttha-śāstra-vi- |  
 stara-vachanābhiraṃa guṇa-ratna-vibhūṣaṇa Gōpaṇandi nin- |  
 noreg inis appaḍam doragaḷ ill eṇe gāṇen iḷa-taḷāgraḍoḷ ||

kanda || ēnan ēnan ele pēḷven aṇṇa sa- |  
 n-māna-dāniya guṇa-vrataṅgaḷam |  
 dāna-śaktiy abhimāna-śakti vi- |  
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharmmaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuṭa-prōtāśma-raśmi-chehhaṭṭa  
 chehhaṭṭa-kuṇṭuma-paṅka-lipta-charaṇāmbhōjāta-Lakṣmi-dhavaḷ |  
 nyāyābhākara-maṇḍanē dinamāṇiś śabḍābja-rōdhōmaṇiḷ  
 sthēyāt paṇḍita-puṇḍarika-taraṇiś śrīmān Prabhāchandramāḷ ||  
 śrī-Chaturmukha-dēvānām śiṣhyō dhṛiṣhyaḷ pravāḍibhiḷ |  
 paṇḍiteś śrī-Prabhāchandrō rundra-vādi-gajāṅkuṣaḷ ||

avara sadharmmaru ||

Bauddhōrvvidhara-sambāḷ Naiyāyika-kaṇṇa-kuṇṇa-vidhu-bimbāḷ |  
 śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Viṣṇu-Bhaṭṭa-gaṭṭaṭṭaḷ ||

tat-sadharmmaru ||

Maladhāri-munindrō 'sau Guṇachandrābhīdhānakaḷ |  
 Balipurē mallikāmōḍa-S'āntiśa-charaṇārchchakaḷ ||

tat-sadharmmaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ |  
 syād-vāda-śuddha-siddhānta-vēdi vādi-gajāṅkuṣaḷ ||  
 siddhāntāṃrita-vārdhhi-varddhana-vidhus sāhitya-vidyā-nidhiḷ  
 Bauddhādi-pravitarka-karkkaśa-matiś śabḍāgamē Bhāratih |  
 satyādy-uttama-dharma-harṇya-niḷayas sad-vṛtta-bōdhōdayas  
 sthēyād viśruta-Māghanandi-muniṣaś śrī-Vakra-gachchhādhīpaḷ ||

avara sadharmmaru ||

Jainendrê Pūjya[pādas] sakala-samaya-tarkkê cha Bhaṭṭakalaṅkaś  
sāhityê Bhāravis syāt kavi-gamaka-mahā-vāda-vāgmitva-rundrah |  
gitê vādye cha nṛityê diśi vidīśi cha sapvartti-sat-kīrtti-mūrttis  
sthēyāch chhri-yōgi-brindārehchita-pada-Jinachandrō vitandrō munīndrah ||

avara sadharmmaru ||

(West face.)

Vaṅkāpura-munīndrō 'bhūd Dēvēndrō rundra-sad-guṇaḥ |  
siddhāntādy-āgamārthajñō sa-jñānādi-guṇānvitaḥ ||

avara sadharmmaru ||

Vāsavachandra-munīndrō rundra-syādvāda-tarkka-karkkaśa-dhishṇaḥ |  
Chālukya-kaṭaka-madhyê Bāla-Sarasvatir iti prasiddhīm prāptaḥ ||

ivargge sabōdara sadharmmaru ||

śrīmān Yaśahkīrtti-viśāla-kīrttis syādvāda-tarkkābja-vibōdhanārkaḥ |  
Bauddhādi-vādi-dvipa-kumbha-bhēdi śrī-Siṃhalādhiśa-kpitaṅgghya-pādyah ||

avara sadharmmaru ||

muṣṭi-traya-pramitāsana-tuṣṭaś śiṣṭa-priyas Trimuṣṭi-munīndrah |  
duṣṭa-paravādi-mallōtkṛiṣṭa-śrī-Gōpaṇandi-yatipati-śiṣyah ||

avara sadharmmaru ||

Maladhāri Hēmachandrō Gaṇḍavimuktaś cha Gauḷamuni-nāmā |  
śrī-Gōpaṇandi-yatipati-ś'śhyō 'bhūch chhuddha-darsana-jñānādyāḥ ||

kanda || dhārīṇiyol manasiya-sam- |

hārigaḷ-ṃ neneyal ugra-pāpaṃ kiḍugup |  
sūrigaḷan amaḷa-guṇa-san- |  
dhārīgaḷaṃ Gauḷa-dēva-Maladhārigaḷaṃ ||

avara sadharmmaru ||

śrī-Mūla-saṅghê gata-dōsha-mêghê Dēśi-gaṇê sach-charitādi-sadguṇê |  
bhāraty atuchchhê vara-Vakra-gachchhê jātas subhāvas S'ubhakīrtti-dēvaḥ ||  
ājirage kīrtti-narttaka- |  
g ājira-bhūgōlav āge S'ubhakīrtti-budhaṃ |  
rājāvaḷi-pājitan ēṃ |  
rājisidano Vakra-gachchha-Dēśiya-gaṇadoḷ ||

avara sadharmmaru ||

śrī-Māghanandi-siddhāntāmrīta-nidhi-jāta-Mêghachandrasya |  
śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jātā |

avara sadharmmaru ||

Kalyāṇakīrtti-nāmābhūd bhavya-kalyāṇa-kāraḥ |  
S'ākīny-ādi-grahāṇaṃ cha nirdhātana-dhurandharah ||

avara sadharmmaru ||

siddhāntāmrīta-vārdhhi-sūta-suvachō-Lakshmī-lalāṭékshaṇaḥ  
śabda-vyāhṛiti-nāyikāmbaka-chakōrānanda-chandrōdayah |  
sāhitya-pramadā-kaṭāksha-viś'kha-vyāpāra-śikṣā guruḥ  
sthēyād viśruta-Bālachandra-munipaś śrī-Vakra-gachchhādhipaḥ ||  
śrī-Mūla-saṅgha-kumālākara-rājahamso Dēśiya-sad-gaṇa-guṇa-pravarāvatamsaḥ |  
jīyāj Jināgama-sudhārnava-pūrṇa-chandraś śrī-Vakra-gachchha-tīlakō muni-Bālachandraḥ ||

siddhântâdy-akhiḷâgamârtha-nipuna-vyâkhyâna-samśuddhiyîṃ |  
 śuddhâdhyâtmaka-tatva-nirṇaya-vachô-vinyâsadîṃ prauḍi-saṃ- |  
 baddha-vyâkaraṇârtha-śâstra-bharatâḷaṅkāra-sâhityadîṃ |  
 râddhântôttama-Bâḷachandra-muniy ant âkhyâtâr i lôkadol ||  
 viśvâśâ-bharita-sva-śiṭaḷa-kara-prabhîrâjitas sâgara-  
 prôdbhûtas sakaḷânataḷ kuvaḷayânanandas satâm îsvaraḷ |  
 kâma-dhvaṃsana-bhûshitaḷ kshiti-taḷê jâtô yathârthâhvasas  
 sô 'yaṃ viśruta-Bâḷachandra-munipas siddhânta-chakrârdhipaḷ ||

(South face.)

śrî-Mûla-saṅghada Dêśiya-gaṇada Vakra-gachchhada Koṇḍakundânayada pariyâḷiya Vaḍḍa-dêvara  
 baḷiya || Dêvendra-siddhânta-dêvaru | avara śishyaru Vṛishabhanandy-âchâryyar emba Chatur-  
 mmukha-dêvaru | avara sishyaru | Gôpanandi-panḍita-dêvaru | avara sadharmmaru | Mahêndra-  
 chandra-panḍita-dêvaru | Dêvendra-siddhânta-dêvaru | S'ubhakirtti-panḍita-dêvaru | Mâghanandi-  
 siddhânta-dêvaru | Jinachandra-panḍita-dêvaru | Guṇachandra-Maladhâri-dêvaru | avarolage Mâgha-  
 nandi-siddhânta-dêvara śishyaru | Triratnanandi-bhaṭṭâraka-dêvaru | avara sadharmmaru | Kalyâṇa-  
 kirttir bhaṭṭâraka-dêvaru | Mêghachandra-panḍita-dêvaru | Bâḷachandra-siddhânta-dêvaru | â Gôpa-  
 nandi-panḍita-dêvara śishyaru Jasakirtti-panḍita-dêvaru | Vâsavachandra-panḍita-dêvaru | Chandra-  
 nandi-panḍita-dêvaru | Hêmachandra-Maladhâri-Gaṇḍavittar emba Gauḷa-dêvaru | Trimuṣṭi-dêvaru ||

*At the east side of Gandhavarâṇa basti.*

Traividyôttama-Mêghachandra-su-tapaḷ-piyûsha-vârâśîjas  
 sampûrṇnâkshaya-vṛitta-nirmmaḷa-tanuḷ ghushyad-budhânandanah |  
 trailôkyâ-prasarad-yaśâś-subha-ruchir yyaḷ prâsta-dôshâgamas  
 siddhântâmbudhi-varddhanô vijayatê pûrṇa-Prabhâchandramâḷ ||  
 S'risôḍarâmbuja-bhavad uditô 'trir Atri jâtêndu-putra-Budha-putra-Purûravastah |  
 Âyus tatas cha Nahushô Nahushâd Yayâtiḷ tasmâd Yadur Yyadu-kulê bahavô babhûvah ||  
 khyâtêshu têshu nripatiḷ kaḷhitaḷ kadâchit kaśchid vanê muni-varêshv achalaḷ karâḷam |  
 sârdḍulakaṃ pratihatô Poysaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmaḷ ||  
 tatô Dvâravati-nâthâ Poysaḷa dvîpi-lâñchhanah |  
 jâtâś S'asapurê têshu Vinayâditya-bhûpatiḷ ||  
 saś śrî-vṛiddhikaram jagaj-jana-bitam kṛitvâ dharâm pâḷayan  
 śvêta-chchhatra-sahasra-patra-kamaḷê Lakshmiṃ chiram vâsayan |  
 dôrdḍandê ripu-khaṇḍanaika-chaturê vîra-śriyam nâṭayan  
 chikshêpâkhiḷa-dikshu śikshita-ripuḷ tējaḷ-prasastôdayah ||  
 śrîmad-Yâdava-vaṃśa-maṇḍana-maṇiḷ kshôṇiśa-rakshâ-maṇiḷ  
 Lakshmi-hâra-maṇiḷ narêśvara-siraḷ-prôttuṅga-śumbhan-maṇiḷ |  
 jyan niti-pathêksha-darppana-maṇiḷ lôkayka-chûḍâmaṇiś  
 śrî-Vishṇur vvinayârjjitô guṇa-maṇis samyaktva-chûḍâmaṇiḷ ||

kanda || ereda manujaṅge sura-bhû- |  
 miruham śaraṇ-endavaṅge kuḷiśâgaram |  
 para-vaniteg Anila-tanayam |  
 dhuraḍol poṇaridāṅge mṛityu Vinayâdityam ||

balidaḷe maledaḷe Malapara- |  
 taleyoḷ bāl iḷuvan uḍita-bhaya-rasa-vaṣaḍim |  
 baliyada maleyada Malepara- |  
 taleyoḷ kaiy iḷuvan oḷane Vinayāḍityam ||  
 ā Poysaḷa-bhūpaṅge ma- |  
 hipāḷa-kumāra-nikara-ḥūḷāratuṁ |  
 śrī-pati uija-bhuja-vinaya-ma- |  
 hipati janiyisidān adhaṭan Eṇeyāṅa-nṛipam ||

**vṛtta** || anupama-kīrti mūṇeneya Māruti nālkeney ugra-vahniy ay- |  
 ḍaneya samudram āṇeneya pūgaṇey ēḷaney urbbareṣhan eṇ- |  
 ṇeneya kuḷādriy ombhateney udgha-samēta-hāsti pa- |  
 ttaneya nidhāna-mūrttiy ene pōlvavar āṇ Eṇeyāṅa-dēvanam ||  
 ari-puraḍoḷ dagad-dhagila-dandhagil embud arāti-bhūmipā- |  
 ḷara śiraḍoḷ garilgari-garigaril embudu vairi-bhūtaḷē- |  
 śara karuḷoḷ chimilchimi-chimichimil embudu kōpa-vahni-dur- |  
 ddharataram endoḷ aḷkuṇade kāḍuvar āṇ Eṇeyāṅa-dēvanam ||

**kanda** || ā negaḷḍ Erega-nṛipāḷana |  
 sūnu bṛihad-vairi-marḍḍanam sakaḷa-dhari- |  
 tri-nāthan artthi-javātā- |  
 Bhānu-sutam jishṇu Viṣṇuvarddhanan eṣeḍam ||  
 uḍeyam geḷal oḍanodaṇ an- |  
 t uḍitōḍitam āge sakaḷa-rājyābhyudayam |  
 maḍavad-arāti-nṛipāḷaka- |  
 pada-vidāḷanan amama Viṣṇuvarddhana-bhūpam ||

**vṛtta** || kelaram kittikki bēram bidurdu kelaran aty-ugra-saṅgrāmaḍoḷ bā- |  
 ḷ-dale goḍḍ ākṣhepadindaṁ kelara talegaḷam meṭṭi mind ugra-kōpam |  
 malev atyudvittaram tottaḷad uḷidu nija-prājya-sāmrajyamam tō- |  
 ḷ-valaḍim nishkaṇṭakam māḍidan adhika-baḷam Viṣṇu jishṇu-pratāpam ||  
 durbbārāri-dharā-dharēndra-kuḷiṣam śrī-Viṣṇu-bhūpāḷan āṇ- |  
 ddēr bbaddil seḍeḍ oḍi pōgi bhayadind ā bandan ī bandan end |  
 urbbipāḷara kange lōkam anituṁ tad-rūpan āg irppinam |  
 sarbbam Viṣṇu-mayam jagatt enip id ēṇ pratyakṣham āg irḍḍuḍo ||

**vachana** || śvasti samadhigata-paūcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram  
 Yādava-kuḷāmbara-dyumaṇi samyaktva-ḥūḍāmaṇi Malaparoḷ-gaṇḍādy-anēka-nāmāvaḷi-samāḷaṅkṛita-  
 nuṁ | mattam Chakragoṭṭi Talaḷakāḍu Nilagiri Koṅgu Naṅgali Kōḷāḷam Tereyūru Koyatūru Koṅgaḷiy Uch-  
 chaṅgi Taleyūru Pomburcha Vandhāsura-chaṅka Baḷeya-vaṭṭana yend ivu modalāg anēka-durgga-  
 trayaṅgaḷan aśramadim koṇḍu chaṇḷa-pratāpadim Gaṅgavāḍi-tombhattaṇu-sāsiramumam nuḍige sādhyam  
 māḍi sukhadim rājyam geyyuttam irḍḍa śrīman-mahā-maṇḍalēśvaram Tribhuvana-malla Talaḷakāḍu-  
 koṇḍa bhuja-baḷa Vira-Gaṅga Viṣṇuvarddhana Poysaḷa Dēvara vijaya-rājyam uttarōttarābhivṛddhi-  
 pravarddhamānam āchandrārkka-tāram baram salluttam ire ||

**kanda** || ā negaḷḍa Viṣṇu-nṛipana-ma- |  
 nō-nayana-priye chaḷāḷi-niḷāḷaki chan- |  
 drānane Kāmāna Ratiyalu |  
 tān eṇe tōṇe sari samāne S'āntala-dēvi ||

vṛitta || aggada Mārasīṅgana manō-nayana-priye Māchikabbey-an- |  
 t aggada-kirtti-vett-esavar agra-tanūbhavē Vishṇuvarddhanañg- |  
 aggada chitta-vallabhey enalk abhivarnnipar āro Lakshmig-an- |  
 t aggalam appa māntanada S'āntala-dēviya punya-vṛiddhiyam ||  
 dhuradol Vishṇu-nripālakaṅge vijaya-śrī-vakshadol santatam |  
 paramānandadi nōtu nilva vipula-śrī-tējad-uddāniyam |  
 vara-dig-bhittiyān eydisal kaṇeva kirtti śrīy enutt irppud i |  
 dhareyo! S'āntala-dēviyam neṇeye baṇṇipp ātanē vaṇṇipam ||

kanda || S'āntala-dēviya guṇamam |  
 S'āntala-dēviya samasta-dinōnnatiyam |  
 S'āntala-dēviya śīlam a- |  
 chityam bhuvak-ayka-dāna-chintāmaṇiyam ||

vachana || svasty anavarata-parama-kalyāṇābhilyudaya-sata-sahasra-phala-bhōga-bhāgini dvitīya-La-  
 kshmi-samāneyum | sakaḷa-kaḷāgamānūneyum | abhinava-Rukmiṇīdēviyum | pati-bitā-Satyabhāveyum |  
 vivēkayka-Bṛihaspatiyum | pratyutpanna-Vāchaspatiyum | muni-jana-vinēya-jana-vinīteyum | pati-bratā-  
 prabhāva-prasiddha-Sīteyum | sikaḷa-vandi-jana-chintāmaṇiyum | samyaktva-chūḍāmaṇiyum | ud-  
 vṛitta-savati-gandha-vāreneyum | chatus-samaya-samuddhara-karaṇa-kāraṇeyum | Manōja-rāja-vijaya-  
 patākeyum | nija-kuḷābhilyudaya-dīpikeyum | gīta-vādya-nṛitya-sūtradhāreyum | Jina-samaya-samudita-  
 prākāreyum | āhārābhaya-bhaishajya-śāstra-dāna-vinōdeyum appa Vishṇuvarddhana-Poysaḷa-Dēvara-  
 priy-arasi-paṭṭa-mahādēvi S'āntala-Dēvi Saka-varsha sās'ra40ydeueya\* S'ōbhakṛitu-saṃvatsarada  
 Chaitra-suddha-pāḍya-Bṛihaspativāradandu śrī-Belgoḷada-tīrtthadoḷu Savati-Gandha-vāraṇa-Jinālayamam  
 māḍisi dēvatā-pūje gaisi rishi-samudāyakk āhāra-dānakkā Kalkaṇi-nāḍa Moṭṭe-Navileyam tamma gurugaḷ  
 śrī-Mūla saṅghada Dēsiya-guṇada Pustaka-gachchhada śrīman-Mēghachandra-traividyā-dēvara śiṣhyaru  
 Prabhāchandra-siddhānta-dēvarge pāda-prakshālānam māḍisi sarbba-bādhā-parihāravāgi biṭṭa-datti ||

vṛitta || priyadint idan eyde kāva-purushargg āyūm mahā-śrīyum akk- |  
 ey idam kāyade kāyva pāpige Kurukshētrōrbbiyo! Bāṇarā- |  
 siyo! ēl-kōti-munīndrarām kapileyam vēdādhyarām kondud ond- |  
 ayaṣam sārggum id endu sārīdapud i śailāksharam santatam ||

ślōka || sva-dattam para-dattam vā yō harēti vasundharām |  
 shashṭir-vvarsha-sahasrāṇi viśṭāyām jāyatē krimih ||

Elāsana-kattava keṇey āgi kattisi Savati-gandha-lasti-basadiḅe sarugige dēviyarū Jinālayakke biṭṭaru ||  
 śrīmatu priy-arasi-paṭṭa-mahādēvi S'āntala-dēviyarū tāvu māḍisida Savati-gandha-vārapada basadiḅe  
 śrīmat-Vishṇuvarddhana-Poysaḷa-Dēvara bēḍikonḍu Gaṅgasamudrada keḷagaṇa naḷu-bayal ayyattu-  
 koḷaga garḍe tōṭavam śrīmat-Prabhāchandra-siddhānta-dēvara kālam karchchi dhārāpūrvvakam māḍi  
 biṭṭa-datti |

idan alīdavam Gaṅgeya taḍiyoḷe hadineṇṇu-kōti-kapileyam konda mahā-pītakam || māṅgaḷam ahā śrī śrī |  
 śrīmat-Prabhāchandra-siddhānta-dēvara śiṣhyaru Mahēndrakirtti-dēvarū munniḅa-hadimūru kaṇchīna  
 hoḷavaligeḅa S'āntala-dēviya basadiḅe māḍisi koṭṭaru māṅgaḷam ahā śrī śrī ||

\* The correct date is *sīsavaḷa naḷavṛṭṭayāneya*, but the engraver, having by mistake omitted *naḷavṛṭṭ* and inscribed *sīsiravāḍayāneya*, has corrected it as best he could by turning the *ḍa* of *sīsiravāḍ* into *40*, which as read gives the right result but looks strange to the eye.

*On pillars north of Gaṇḍa-vāraṇa basti.*

*(North face.)*

Saṃśūra-vana-madhyē 'sminn piḥums tad-gaṇ jana-drumān |  
 aḷōkyāḷōkyā sad-vṛttāṃ bhinatti Yama-takshakāḥ ||  
 śrī-rājāt Kṛishṇa-rājēndrana magana magam satya-śaucha-dvayāḷam- |  
 kāraṃ śrī-Gaṇḍa-Gāṅgēyana magaḷa magam Vira-Lakshmi-viḷāsā- |  
 gāraṃ śrī-Rāja-chūḍāmaṇiy aliyan id ēṇ pempo peḷḍ end alapin |  
 bhūri-kshmā-chakramuṇ baṇnise sale negaḷḍam Raṭṭa-Kandarppa-Dēvam ||  
 para-bhūmiśvara-bhikaram kara-nisātōgrāsi śatpi-kshiti- |  
 śvara-vidhvamsa-param parākrama-guṇātōpam vipakshāvani- |  
 śvara-paksha-kshaya-kāraṇam raṇa-jayōdyōgaṃ dvishan-mēdini- |  
 śvara-saṃhāra-havirbhujam bluḷa-baḷam śrī-Rāja-mārttaṇḍanā ||  
 iṇiyalk aṇmuvar iyal-āṇar arebar pūyḍ ivar āraṇum ā- |  
 nt iṇiyalk aṇmar ad āva gaṇḍa-guṇam ād audāryyam end aḷkad ā- |  
 nt iṇiv aṇmuṇ pirid iṇa peṇṇum esed opp iḷḍ appuv ār baṇnisa- |  
 l neṇavar bbirada chāgad-unnaṭikeyam śrī-Rāja-mārttaṇḍanā ||  
 kiḷada jasakke tā negaḷḍiyāda chalaṇ nered etti garttadiṇ |  
 kuḷuva chalaṇ todaḷ-nuḷiyad irppa chalaṇ para-veṇṇoḷ ōt ōḍam- |  
 baḷada chalaṇ śaraṇya vare kāva chalaṇ para-sainyamam baṇam |  
 giḷe kuḷad aṭṭi kolva chalaṇ āḷda chalaṇ Chalad-aṇkakāraṇā ||  
 iru peṇad ēnanin poḷaḷut iḷḍapud iṇa negaḷte kalpa-bhū- |  
 miruhadin aggaḷam nuḷi Surāchaladind achalaṇ parākramam |  
 khara-kara-tējadiṇ bisidu maṇḷaḷa nanniya birad andam ī- |  
 d oret enc baṇnisaḷ neṇavar ār ivanam Chalad-aṇkakāraṇam ||  
 digāsuga malladuda dane peḷḍape nennir atarkya-vikramam |  
 mṛiga-pati gallad illa gaḷa sanda gabhīrate-vārdhige... |  
 jagat prasiddhige... ||  
 ... ||

*(East face.)*

Dusthita-lōka-kalpa-taruv embudu vairi-narēndra-kumbhi-kuṇ- |  
 bha-sthala-pāṭana-pravaṇa-kēsariy embudu kāmīni-janō- |  
 ra-sthala-hāram embudu mahā-kavi-chitta-sarōrūhākara- |  
 vasthita-haṃsan embudu samasta-mahijanam Indra-Rājanam ||  
 pusivude takku koṭṭ aliṇi kolvaḍe mantanam anya-nārig ā- |  
 ḷisuvude chittam iṇyade binnanam ārumaṇ eyde kūrṭtu baṇ- |  
 chisuvude kalta kalpa yeve matt avaram pesar-goṇḍad entu pō- |  
 lisuvudo peḷḷim iḷaḷina rāja-tanūjaroḷ Indra-Rājanam ||  
 nikhīḷa-vinaman-narēśvara- |  
 mukhābja-nētrōtpaḷāḷakāḷōḷa-śīli- |  
 mukha-nikaradin eśevudu pada- |  
 nakha-kamaḷākara-viḷāsam ahitara-Javanā ||

mannisi pirid ivan toda- |  
 lam nuḍiyan toḍardu māṇan aḍaṇdam id ē- |  
 n unnati vaḍedudo chāgada |  
 nanniya birada negartte Chalad-aggaḷiyā ||  
 śarad-amṛita-kirāṇa-ruchiṇi |  
 charāchara-vyāptiṇi jagaj-jana-nutiṇi |  
 karam esed iḷdapud ēn ī- |  
 śvara-mūrttiyo kirtti Kirtti-Nārāyaṇa ||  
 nuḍivar biraman ondu gaṇṭu seḍavar chaṇḍakki vuyvāpar ē- |  
 vaḍe pal-gachchuvār āme sauchigaleṁ end irppar ppara-striyaro- |  
 | gaḍaṇṇam nannige biruvar nuḍi todaḷ dōsakke pakk ādad ēṇ |  
 baḍa-gaṇḍar Kali-kāladol kaḷigaloḷ gaṇḍam piram gaṇḍarē ||

(South face.)

S'ṛige vijayakke viddege |  
 chāḷukk aḍaṭṭinge jasake peṇṇiṇi inita- |  
 kk āgaram id endu kaṇṭaka- |  
 d āgamadoḷe negaḷṇum alte birara ballam || \*  
 oḷagaṇṇam dakshiṇa sukara-duṣhkaramaṇṇi poragaṇa sukara-duṣhkara-bhēdamam |  
 oḷage vāmāde viṣhamaman alliya viṣhama-duṣhkaramaṇṇi niṇṇ aḍara porag-a- |  
 ggaḷike yenip ati-viṣhamaman aḍaṭṭi ati-viṣham i duṣhkaram emba duṣhkaramaṇṇi |  
 eḷeyol ōṇṇan ēṇ chārisal ā ballam nālku prakaraṇamum ēn Indra-Rājaṇṇi ||  
 chārise nālku prakaraṇa |  
 chāraṇe mū-nūṇa mūvat-eṇṇi enisidav ā- |  
 chāraṇegaḷan aśramadiṇṇi |  
 chārisugaṇṇi kōṭi-teradin eḷeva-beḷaṇṇam ||  
 baḷasuv eḷuva suliva gullin tappu chāraṇa-dōsham ēn baḷe poṭṭava- |  
 ṭṭ aḷeg ēṇ saman āg ā Girigeṇa kolm aḷdi migaluṇṇi nēlamum anasiya din e- |  
 nn aḷariyoḷ bare pora geḷagi doḍaḷam baḷadoḷam kaḍu-gāḷu banna bappu- |  
 duḷ āy annappaḍe chārisuv eṇṇiya Raṭṭa-Kandaṇṇan ant āva ballam ||  
 iḷe-janan id aridu Girigeṇa- |  
 n eḷad-ōr-ggaṇḍam kālōlage poragaṇe mēḷe |  
 kaḷ-peravara charipa bahalika- |  
 yaḷav aḷakaṇṇi vaḷame Kirtti-Nārāyaṇaṇṇam ||  
 Girige mēḷas ind ēk kiṇid akkara kālpu nālvar alaḷa mige kiṇidum aksha- |  
 dhuragaṇṇi beṭṭadiṇṇi piriḍakke vaḷayaṇṇi bhū-vaḷayadin attā piriḍum akke |  
 girige kiḷvaḷi-vaḷayaṇṇi int inittimam bagevāge karamariḷ int iṇaṇṇi |  
 iradē patt-eṇṇa-vaḷayaṇṇi barisadannam bhōgam ikkavan allan Indra-Rājaṇṇi ||  
 kaḍup ugaduḷḍi avaḷ aṇgaḷa |  
 beḷaṇṇigaḷa bēṇe baṇṇagaḷa baḷvigaliṇṇi |  
 kaḍu-jāṇane badi-keyvara |  
 maḍurddapp aḷ ene biṭṭam ev aram eḷeva-beḷaṇṇam ||

The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

negalḍa maṇḍala-māḷe tri-maṇḍala yamaka-maṇḍalam āḷḍ ā-chandra- |  
 mārggaṇ bagev āḍ aridappa sarvāstī bhadram uḷḷavaḷḷam cakra-vyūham ba- |  
 legaḷam poḷaḷisal takka peṇava duṣhkarad aṇṇepaṇḷaṇ aśramadiṇ nereda |  
 ..... jagadoḷ eleva-beḍaṇḡam ||  
 .....

(West face.)

udda veḷa moḷavar embud e- |  
 m irddaṇ munn alli kaḍupinoḷ bahu-vidhadim- |  
 d udda veḷam eladu muridam |  
 baddam enal balaḷḍa peṇagan eḷeva-beḍaṇḡam ||  
 eṇakam allade pollad āḡ eṇagi | dorekoṇḍa koḷva teṇan allade |  
 neṇeye barale takkaḍiy āṇma | biṇuvalliye bisal aṇipa yalla |  
 paṇiyan āḍiṇṇe murivalli kaḍupinoḷ | muridam illiliya binnāṇava- |  
 n nereye kalpade | birara-bīranam giḍegaḷ ā- | bharāṇanam nind i kallāṇa-sūdana || \*  
 kû-subhav êṁ asuch anya- |  
 g āśaye negalḍam takkaḍiyolepum |  
 trāsadeyum kuṇkadeyum |  
 bisandeyum idḍa meḷesum eḷeva-beḍaṇḡam ||  
 ..... Kirtti-Nārāyaṇanam ||  
 vanadhi-nabhô-nidhi-pramita-saṅkhyē S'akāvanipāḷa-kāḷamam |  
 neneyise Chitrabhānu-parivarttise Chaitra-sitētarāṣṭamī |  
 dina-yuta-Sôṁavāradoḷu nākūḷa-chittade nōntu tāḷḍidar |  
 jana-nutan Indra-Rājan akhīlāmara-rāja-mahā-vibhūtiyam ||

*On a pillar west of Tērina basti.*

(East face.)

..... ssal u- |  
 chchaḷidu nijāḍhipam besasid er-bbasanam kusid irmmak eḷḍu bi- |  
 ḷḍ alīpanan anyavasthitanan orvvasak alkuva yōḷag alṭaram |  
 paḷiyede yilladoḷ poleyutirppudu Māvana-gandha-hastiyam ||  
 para-baḷav eydi keyduv eḍey āḍuva tāṇadoḷ alli bīramam |  
 para-vadhu vaṭṭe kātaradey āḍuva tāṇadoḷ alli sauchamam |  
 paṇikisi sandar illa peṇar orbbaruv ennal id aṇmu sāuchav em- |  
 baraḷaḷ eḷa .....

(South face.)

.....  
 ..... vudam dorege vakkume Māvana-gandha-hastiyam ||  
 oḷaneya nāyakar uḷḍu tāgume .... maḷḍa vakkadoḷ dus ya- |  
 n baḍuvinaṇ ḷḷḍi sandu savakatt alḷid allige nūṭuki bīram a- |  
 chchaḍivinaṇ āme taḷṭ iṇṇidu balḍev arāṭiyan endu poḇchchaḷi |  
 nuḍiv aliḡaṇḍaram naguvud oṭṭaḷi Māvana-gandha-hastiyam ||

\* This verse and those following, except the 1st, have not been made out satisfactorily.

aṇugigale rāja-chūḍā- ।  
maṇiyoḷ gaḍe mallaniya gelle lēpada bi- ।  
nnana .....

(West face.)

.....  
lālāge kaṇḍu pāṇuvalli bittarisuvud ariyaṅ ariyan eṃ । ēna negaḷda Piḷḷa Gali-dina-Sauvirano prachaṇḍa-  
bhujā-daṇḍaṃ māvana-gandha-hasti kavi-jana-vinutaṃ mone-mutte-gaṇḍaṃ āhava-saṇḍa । pare  
Chitrabhānu-samvatsaram adhik-Āśhāḍha-bahuḷa-dasami-dinaḍoḷ guru-charaṇa-mūḷadoḷ subha-pariṇā-  
made Piḷḷan Indra-lōkak ogadaṃ ॥

*In front of S'āsana basti.*

S'rimat-parama-gambhira-syādvād-āmōgha-lāñchanaṃ ।  
jīyāt trailōkyā-nāthasya śāsanaṃ Jina-śāsanaṃ ॥  
bhadrām astu Jina-śāsanaṃ sampadyatāṃ prati-vidhāna-hêtavê ।  
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanê paṭiyasê ॥

Namô vita-rāgāya namas siddhēbhyaḥ ॥

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēsvaraṃ Dvārāvati-pura-varādliśvaraṃ Yādava-  
kuḷāmbara-dyumaṇi samyaktva-chāṭāmaṇi Malaparoḷ-gaṇḍādy-anēka-nāmāvali-samāḷaukṛitar appa  
śrīman-mahā-maṇḍalēsvaraṃ Tribhuvana-malla Talakāḍu-goṇḍa bhujā-baḷa Vira-Gaṅga Vishṇu-  
varddhana Hoysaḷa Dēvara vijaya-rājyaṃ uttarōttarābhivṛiddhi-pravaraddhamānam āchandrārkkā-  
tāraṃ salluttam ire tat-pāda-padmoṇajivi ॥

ṛitta ॥ janatādhāran udāran anyā-vanitā-dūraṃ vachas-sundarī- ।  
ghana-ṛitta-stana-hāran ugra-raṇa-dhūraṃ Māran ēn endapai ।  
janakaṃ tām ene Mākaṇabbe vibudha-prakhyāte-dharmma-prayu- ।  
kte nikāmāta charitre tāy ēnal id ēn Êchaṃ mahā-dhanyanō ॥

kanda ॥ vitrasta-maḷaṃ budha-jana- ।  
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu ।  
pātraṃ ripu-kuḷa-kanda-kha- ।  
nitraṃ Kaṇḍinya-gōtraṃ amaḷa-charitraṃ ॥

manu-charitan Êchigāṅkana ।  
maneyoḷu muni-jana-samūhamuṃ budha-janamuṃ ।  
Jina-pūjane Jina-vandane ।  
Jina-mahimegaḷ āva-kālamuṃ sōbhisugam ॥  
uttama-guṇa-tati-vanitā- ।  
ṛittiyān olaṇḍuḍ endu jūḡum eḷḷaṃ ka- ।  
y yettulinan amaḷa-guṇa-saṃ- ।  
pattige jagadoḷage Pōchikabbeye nōntaḷu ॥

aut enisid Êchi-Rājana Pōchikabhaya putran akhila-tīrtthakara-parama-dēva-parama-charitākarnna-  
nōdirṇna-ripuḷa-jūḷake-parikūḷita-vārabhānuv asama-samara-rasa-rasika-ripu-nripa-kaḷāpāvalēpa-lōpa-  
lōlupa-kṛipāṇanuṃ āhārābhaya-lhaishajya-śāstra-dāna-vinōdanuṃ sakala-lōka-sōkāpa-nōdanuṃ ॥

vṛitta || vajraṃ Vajrabhrītô haḷaṃ Haḷabhrītaś chakraṃ tathâ Chakrīṇaś  
 śaktīś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōḍaṇḍinaḥ |  
 yas tadvat vitanōti Viśṇu-nṛpatēḥ kāryyaṃ katham mādrīśair  
 Ggaṅgō Gāṅga-taraṅga-rañjita-yaśō-rāśis sa varṇyō bhavēt ||

int enipa śrīman mahā-pradhānaṃ daṇḍanāyakaṃ drōha-gharaṭṭa Gaṅga-Rājāṃ Chālukya-chakravartti-  
 Tribhuvana-Malla-Permmāḍi-Dēvana daḷaṃ pannirvvaru sāmantar vverasu Kanṇegāla-biḍinalu biṭṭ ire ||

kanda || tege vāruvamam hāruva |  
 bageyam tanag iruḷa-bavarav enuta sa-vēgam |  
 buguva kaṭakigaran aḷiraṃ |  
 pugisidudu bluḷ-āsi Gaṅga-daṇḍādhipana ||

vachana || eṇabinam avaskanda-kēḷiyindam anil-erum sāmantarumam bhaṅgisi tadiya vastu-vāhana-sam-  
 ḥhamam nija-svānige tandu koṭṭu nija-bhujāvasaṭambhakke mechchi mechchiden bēḍi koḷḷim ene ||

kanda || parama-prasādamaṃ paḍe- |  
 du rājyamam dhanaman eṇumam bēḍad ana- |  
 śvaram āge bēḍi-koṇḍam |  
 Paramanan idan Arhad-archchanāñchita-chittam ||

antu bēḍikoṇḍu ||

vṛitta || pasarise kirttanam-janani-Pōchala-dēviyar arttbiyaṭṭu mā- |  
 ḍisida Jinālayakkam osed ātma manōrame Lakshmi-dēvi mā- |  
 ḍisida Jinālayakkam idu pūjana yōjitan endu koṭṭu san- |  
 tosanam ajasram āmpam ene Gaṅga-ḥamūpan id ēn udāttanō ||

akkara || ādiy-āgīrppud Arhata-samayakke Mūla-saṅgha Koṇḍakundānvayam |  
 bādu vēḍadam baḷeyipud alliya Dēsiga-ḡaṇḍa Pustaka-gachchhada |  
 bōḍha-vibhavada kukkuṭāsana-Maladhāri-dēvara śiśhyar enipa pempin- |  
 gādam esedirppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-ḥamūpati ||

Gaṅgavāḍiya basadigaḷ euitōḷ av anitumam tām eyde posayisidam |  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḷisidam |  
 Gaṅgavāḍiya Tigulaṛam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi-koṭṭam |  
 Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgam nūrmmaḍi-dhanyan alte ||

ettidan ellig alli neleviḷane māḍidan ellig alli kaṇ |  
 pattidud ellig alli manam āv eḍey eydidud ellig alli sam- |  
 pattina Jaina-gēhamane māḍise dēsadoḷ allig allig e- |  
 tettaḷam āvagam paḷeya māḷkevol ādudu Gaṅga-Rājanim ||

Jina-dharmmāgraniyatti Mabbarasiyam lōkam guṇaṅg olvud ē- |  
 k ene Gōḍāvari ninda kāraṇadin iḡaḷu Gaṅga-daṇḍādhiṇā- |  
 thanumam Kāvēri pērchchi suttī piridum nīr ottiyum muṭṭi i- |  
 il ene samyaktvada pempanin neḡeye baṇṇippaṇṇane vaṇṇipam ||

int enipa daṇḍanāyaka-Gaṅga-Rājāṃ Saka-varshaṃ 1039 neya Hēmanambi-saṃvatsarada Phāḷguṇa-  
 śuddha 5 Sōmavārādandu tamma gurugaḷu S'ubhachandra-siddhānta-dēvara kālām karchchi Parama-  
 nam koṭṭar || daṇḍanāyaka-Ēchi-Rājanam tanag abhividdhiyāge salisidam | Paramana sināntaram  
 mūḍalu sallyada kalla-lāḷlavē ḡaḍi | teṅkalu kaḍida kunnari horagāḡi | haḍuvalu Bekkan ola-gereya

Mârinakeṛeya galdey olaḡâgi | Beḡuolaḡke hōda baṭṭe ḡaḡi | baḡaḡalu mēre | Nēṛila-keṛeya mûḡaṇa  
kōḡiyim teṇkaṇa hosa-geṛey achchugatt̃ âḡud eḡam̃ | â Hosageṛeya baḡaḡaṇa-kōḡiyindam̃ mûḡa hōda  
nīru-vakkeyindam̃ | aykana kaṭṭāda tāyi-vaḡḡadindam̃ | teṇkal âḡud eḡlav initum̃ Paramaṅge simeyâgi  
biṭṭa datti || i dharmmamam̃ pratipâḡisidargge mahâ-puṇyam̃ akkum̃ ||

vṛittam̃ || priyadind̃ int̃ idañ eyde kâva-purushargg̃ âyum̃ mahâ-śrīyum̃ a- |  
kkey idam̃ kâyade kâyva pâpige Kurukshêtrôrvviyoḡ Bâṇarâ- |  
siyoḡ êḡ-kôṭi-munindraraṇam̃ kavileyam̃ vêḡâḡhyaram̃ kondud̃ ond- |  
ayasaṇam̃ sârggum̃ id̃ endu sâḡrid̃ apud̃ i śâḡlâksharam̃ santatam̃ ||

ślōka || sva-dattâm̃ para-dattâm̃ vâ yô harêḡ vasundharâm̃ |  
shashṭir̃ vvarsha-sahaśrâṇi vishṭhâyâm̃ jâyatê krimiḡ ||  
bahubhir̃ vvasudhâ dattâ râjabhis̃ Sagarâḡibhiḡ |  
yâni yâni yathâ dharmma tâni tâni tathâ phalam̃ ||

biruda-rûvâri-mukha-tiḡakam̃ Varddhamânâchâri khaṇḡarisisidam̃ ||

## 60

*Viragal east of Bâhubuli basti.*

S'rig̃ âsrayaṽ ene tēja- |  
kk̃ âḡaraṽ ene negaḡḡa Gaṅga-vajranal̃ êṇ ka- |  
bbam̃ geydañ emb̃ar̃ avaro- |  
i bôgeyo mârppaḡeg̃ oraṇṭañ annana baṇṭam̃ ||

Rakkasa-maṇiya kôneya Gaṅgana kâḡegadol̃ tanna sâvam̃ niśchaysi kâḡegadinde Rakkasa-maṇiya  
kaḡipi tanna balavum̃ mârbbalavum̃ patanñ ane pegalondid̃ ene kâḡega bayisida ghôḡayilar̃ pparapiṅge  
mârbbalam̃ biḡ êḡadi kayḡâñ ûṇkarisi tanna bala peṛa-bâḡadalli bandadiṇ̃ ḡaḡadad̃ Dêvâjiyoḡe pâyisi  
mûlam̃ eḡlamam̃ paḡal̃ baḡisi bôḡeyam̃ paḡedũ santudũ poyigañ âtmânichchhapam̃ adir̃ îḡikavaṇḡaranak̃  
âsraya Gaṅgana vettam̃ eḡlamam̃ biduḡuvinañ teraḡḡi palaram̃ tûḡi tûḡanike tanna birad̃ aḡalad̃ eḡeyam̃  
para-balam̃ pogaḡal̃ badikade mâgi biḡḡad̃ andinandũ kaiyam̃ moreḡu sôvudũ poyegeñ ant̃ el-agradol̃ ||

naṭṭa-saralaḡim̃ didakakk̃ anvaya kôpisi keyda bediro- |  
îḡiṭṭa nisanta-hêṭuḡaḡim̃ nâdamo saḡḡisi biṭṭa biḡpavo- |  
i toṭṭane nondũ biḡpeḡeyoḡ naybaḡoḡup̃ mânamañ eḡlam̃ |  
mutṭalum̃ itta sileḡada Bâyigañ â diva vikrakrântanâ ||

## 61

*Virakal north of the above.*

S'ri-yuvatige nija-vijaya- |  
êṛi-yuvatige savatige enisi raṇa-mûrkha-nṛipâ- |  
mnâya-paḡâyada meḡgali |  
Bâyikañ enip̃ i negaḡṭeyam̃ prakat̃isidam̃ ||  
êṛi-dayitana Bâyikana ma- |  
nô-dayitege jagadol̃ eseda Jâbayyage tâ- |  
m̃ âḡar̃ tâteyar̃ poḡalam̃ |  
mûḡḡi-vaṇṇâḡudi yilall̃ anibara vesariṇ̃ ||

avarola vuttid iḷḷaḷ arivinaṃ- |  
 tave dhare dhadida Gutti yene negaḷḍaḷ bhū- |  
 bhuvanara satiyaṃ jaga- |  
 m-avanijegaṃ perey enalke peṇḍirum olaṇe ||  
 dhīrana tanaya vibudhō- |  
 dāri dhareg eseda Lōka-Vidyādharan an- |  
 t ā ramaṇige patiṃ ene piṇa- |  
 r ā ruman ā satiya peṇḍinoḷ pōlipude ||  
 śrāvaka-dharmmadol dorey enal peṇar ill inesūva Rēvati |  
 śrāvaki tāne sajjanikeyol Janakātmaje tāne rūpinoḷ |  
 Dēvaki tāne peṇḍinoḷ Arundhati tāne Jinēndra-bhakti sa- |  
 d bhāvadi Sōviyabbe Jina-śāsana-dēvate tāne kāṇire ||  
 Udaya-Vidyādharan appa Sōyibēndra.....

## 62

*At the base of the image of S'āntīśvara in Gandhavāraṇa basti.*

Prabhāchandra-munindrasya pada-paṇkaja-shatpadā |  
 S'āntalā S'ānti-Jainēndra-pratibimbam akārayēt ||

(On the pedestal.)

uktau vakra-guṇaṃ dṛiśōs taraḷatāṃ sad-vibhramaṃ bhrū-yugē  
 kāthiṇyaṃ kuchayōr nitamba-phalakē dhatsē 'ti mātṛa-kramaṃ |  
 dōshān ēva guṇi karōshi subhagē saubhāgya-bhāgyan tava  
 vṛaktaṃ S'āntala-Dēvi vaktum avanau śaknōti kō vā kaviḥ ||  
 rājatē rāja-simbhiva pārsvē Vishṇu-mahibhṛitah |  
 vikhyātā S'āntalākhyā sā Jināgāram akārayēt ||

## 63

*On the pedestal of the image of Ādiśvara in Eraḍu-kattē basti.*

S'ubhachandra-munindrasya siddhāntē siddha-nandinaḥ |  
 pada-padmaṃ-yugē Lakshmi Lakshmīr iva virājitē ||  
 yā Sitā-pati-dēvatā vrata-vidhau kshāntau Kshitrī yā punar  
 yā Vācha vachanē Jinārcha-vidhau yā Chēḷini kēvaḷaṃ |  
 kāvyē nīti-vadhū raṇē jaya-vadhūr yā Gaṅga-sēnāpatēs  
 sā Lakshmīr vasatiṃ guṇaika-vasitir vyātītanān mūtanāṃ ||

śrī-Mūla-saṅgha Dēśika-gaṇada Pustakānvaya ||

## 64

*On the pedestal of the image of Ādiśvara in the upper storey of Kattale basti.*

Bhadram astu śrī-Mūla-saṅghada Dēśika-gaṇada śrī-S'ubhachandra-siddhānta-dēvāra guḍḍaṃ  
 daṇḍanāyaka-Gaḷṅga-Rāḷyanu tamma tāyi Pōchavvege māḍisid i basadi maṅgaḷaṃ ||

*On the pedestal of the image of Ādīśvara in S'āsana basti.*

Āchāryās S'ubhachandra-dēva-yatipō rāddhānta-ratnākaraś  
tātō 'sau Budhamitra-nāma-gaditō mātā cha Pōchānpikā |  
yasyāsau Jina-dharma-nirmala-ruchi śrī-Gaṅga-sênāpatir  
Jainaṃ mandiram indirā-kuḷa-grīhaṃ sad-bhaktitō 'chikarat ||

*On the pedestal of the image of Nēmiśvara in Chāmuṇḍa Rāja basti.*

Gaṅga-sênāpatēs sūnur Ēchaṇō bhāratichaṇaḥ |  
trailōkya-rañjanam Jaina-chaityālayam achikarat ||  
budha-bandhus satām bandhur Ēchaṇaḥ kamalāchaṇaḥ  
Boppanāpara-nāmānkō chaityālayam achikarat ||

*At the base of the image of Pārśvanātha in the upper storey.*

Jina-grīhamam Belguladoḷ |  
janam ellam pogale mantri-Chāmuṇḍana nan- |  
danam nele māḍisidam |  
Jina-bhavanaman Ajitasēna-munivara guḍḍam ||

*On a pillar at Kañchīna dōpe.*

*(First face.)*

S'rimat parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
jyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

Svasti samasta-guṇa-sampannar appa śrimat tribhuvana-malla chaladaṅka-rāva Hoysaḷa-Setṭiyaru  
Ayyāvoḷeya yuṇḍigeya Dammi-Setṭiya magam Malli-Setṭige chaladaṅka-rāva Hoysaḷa-Setṭi yendu pesaru  
koṇḍar intu Saka-varśa 1059 neya Saunya-samvatsarada Māgha-māsada śukla-pakshada saṅkrama-  
ṇadandu tann avasānanan aridu tanna bandhugaḷam biḷipe sama-chittadoḷu muḍipi svarggasthan  
ādam ||

*(Second face.)*

ātana sati ent appar entendoḍe ||

Tura-vammasaga sugga vēga su-putri svasti śrī-Jina-gandhōdaka-pavitri-kritōttamāṇgeyumam āhārābha-  
ya-bhaisajya-sāstra-dāna-vinōḍeyar appa Chaddikabbe tanna puruṣa chaladaṅka-rāva Hoysaḷa-Setṭigam  
vanagam tanna maga Būchaṇaṅge parōksha-vinayam āgi māḍisida nisidhige ||

(First face.)

..... vyāvṛtta-vichchittayē ।  
kra.. nē Kali-kalmashaty anudinam śrī-Bālachandra-muniṁ  
paśyāma śruta-ratna-Rôhana-dharam dhanyâs tu nânÿe vayan ॥

bhramara-kañānṭitar akuṭiṭar acaññaṭar ssudda-paksha-vṛttitar ddôshâpachaya-prakâsar ene Bâla-  
chandra-dêva-prâbhâṭam ên achchariyê || śrî-Bâlachandra . . . . .

(Second face.)

... bhadram appa triḷō... vara-vihita-pūrttam niya-kīrttam chitya-samuchita-charitōya . ra dhṛita-  
ppadhu-vinū ... -yitrāham bhuja-bimba-chita-maṇi ... karatvam chirād imu ..... samā .....  
gatibhis sa ... Kshatriyar uddha-śrī-kavi ... sanadha. .... śrīvaham ...

(Third face.)

... rānô babhā ... chitrā-tanūbhṛitām a ... yatētarār || sakaḷa . . . vāndya-pādāravindam sa ...  
ma-mūrtim sarvva-satvā ... baka-durita-rāsi-bhavya-da ... nu-vijita-makara-kētu . . . . . rtti-vratīn-  
dram || bhānô ... suvika ... cakrā ... rō tat-pad-bhava . . . . .

## 70

*On a broken stone lying near the Brahma Dêva temple.*

.....nvayada hana ... ya baliya śrī-Guṇachandra-siddhānta-dēvar agra-śishyaru śrī-Nayakirtti-siddhānta-chakravarttigāḷa sishyaru śrī-Dāvanandi-traividya-dēvarum Bhānukirtti-siddhānta-dēvarum śrī-Adhyātmi-Bālachandra-dēvaru || paramāgama-vāridhi ... nam ... na chakri na ...

## 71

*On the rock to the west inside Bhadrabâhu's cave—(Nâgarî characters.)*

S'rî-Bhadrabâhu-svâmiya pâdamam Jinachandra pranamatâm ।

## 72

*On the rock to the west outside Bhadrabâhu's cave.*

S'ālivāhana-S'akābdāḥ 1731 neya S'ukla-nāma-samvatsarada Bhādrapada ba 4 Budhavārādalli ||  
 Kuṇḍakundānvaya Dēsi-gaṇada śrī-Chāru || śiṣhyarāda Ajitakirtti-dēvaru avara śiṣhyaru S'āntakirtti-  
 dēvara śiṣhyarāda Aditakirtti-dēvaru māśōpavāsavam sampūrṇa mādi i gaviyalli dēva-gatar ādaru ||

## 73

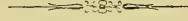
*On the rock going up to Bhadrabāhu's cave.*

Svasti śrī-Īśvara-saṃvatsarada Maḷayāḷa-kādayu Saṅkarānu ill iddu vechchi gaddeya haḍuvana  
 hunaseya mūru-gundige . . .

\* It is difficult to make sense of some parts of this.

*On the rock north of a pond outside the enclosure wall to the south.*

Svasti śrī-Parābhava-saṃvatsarada Mārgaśīra-baḥuḷa-aṣṭami-S'ukravāradandu Mariyāḷa Permmaḍi-nāyaka hiriya-beṭṭadi chikka-beṭṭake ba.....



## INSCRIPTIONS ON VINDHYA-GIRI.

### 75

*At foot of the colossus of Gommatēśvara.  
On the left.*

(*In Nāgarī characters.\**) } S'ri-Chāvuṇḍa-Rājēṃ karaviyalē  
S'ri-Gaṅga-Rājēṃ suttālē karaviyalē

### 76

*On the right,*

(*In Pārvaḍa Haḷe Kannaḍa characters.*) S'ri-Chāmuṇḍa-Rāja māḍisidaṃ  
(*In Grantha and Tamil characters.*) S'ri-Chāmuṇḍa-Rājar ulapparpdryan  
(*In Haḷe Kannaḍa characters.*) S'ri-Gaṅga-Rāja suttālayavaṃ māḍisidaṃ

### 77

*On the rim of the lotus pedestal.*

Svasti samasta-daitya-divijādhipa-kinnara-pannagā naman- |  
mastaka-ratna-nirggata-gabhasi-samutthitāmaḷa-prabhā- |  
prāsta-samasta-dustara-tamaḥ-paṭṭalaṃ Jina-dharmma-śāsanam |  
vistaram āg enalke dhare-vārudhi-sūryya-śaśāṅkar uḷḷinaṃ ||

### 78

*On the rock at the left hand.*

S'ri-Nayakirtti-siddhānta-chakravarttigala guḍḍa śrī-Basavi-Setṭiyaru suttālayada Lhittiya māḍisi  
charvīsa-tirthhakaram māḷisidaru mattaṃ śrī-Basavi-Setṭiyara su-putraru Nambidēva-Setṭi Bōki-Setṭi  
Jinni-Setṭi Bāhu-Bahubali-Setṭi tamam-ayya māḷisida tirthhakara mundaṇa jālāṇdaravaṃ māḷisidaru ||

\* It is not clear in what language these two lines are. They may be in the Prākṛit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujārātī.

N# 75

ಶ್ರೀಶಾಸ್ತ್ರಾಂಗಾಂಗೈರೂಪವಿವರಣೆ  
ಶ್ರೀಮಂಗಾಂಗೈರೂಪವಿವರಣೆ

N# 76

ಶ್ರೀಶಾಸ್ತ್ರಾಂಗೈರೂಪವಿವರಣೆ  
ಶ್ರೀಮಂಗಾಂಗೈರೂಪವಿವರಣೆ  
ಶ್ರೀಗಂಗಾಂಗೈರೂಪವಿವರಣೆ



*At the mouth of the conduit by which the water  
used for bathing the image escapes.*

S'ri-lalita-sarōvara

*On the rock at the right hand.*

S'riman mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêvara kaiyallu mahâ-pradhâna hiriya-bhaṇḍâri Huḷḷamayya Gommaṭa-dêvara Pârîśva-dêvara chatur-vimśati-tirthakara aṣṭa-vidhârchchanegaṃ rishiyar âhâra-dânakkam Savaṇeraṃ biḷisi koṭṭa datti ||

*In the Tirthakara sūtilāya.*

S'rimat parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvanâśrayam śrî-prithvi-vallabha mahâ-râjâdhîrâja-paramêśvaram Dvârâvatîpura-varâdhîśvaram Yâdava-kulâmbara-dyumanî sarvvajña-chûḍâmaṇî Magara-râjya-nirmûḷanam Chôla-râjya-pratishtâchâryyam śrîmat pratâpa-chakravartî Hoysaḷa śrî-Vira-Nârasimha-Dêvarasaru prithvî-râjyam geyutt-iralu tat-pâda-padmôpaḷiviyum śrîman-Nayakirtî-siddhânta-chakravarttigala sishyaru śrîmad Adhyâtma-Bâlachandra-dêvara guḍḍam Svasti samasta-guṇa-sampannam Jina-gandhâdaka-pavitrikritôttamâṅganum sad-dharma-kathâ-prasaṅgam chatur-vvidha-dâna-vinôdanum appa Paduma-Setṭiya maga Gommaṭa-Setṭi Khara-samvatsarada Pushya śuddha uttarâyana-saṅkrânti pâḍi-diva Brihavâradandu śrî-Gommaṭa-dêvara chavvisa-tirthakara aṣṭa-vidhârchchanega akshaya-bhaṇḍâravâgi koṭṭa gadyâna 12 ||

*In the Brahma Dêva maṇḍapa.*

(First face.)

S'rimat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
śrî-Bukka-Râjasya babhûva mantri śrî-Chaicha-daṇḍêśvara-nâmadhêyaḥ |  
nîtir yyadiyâ nikhilâbhinandya niśêśhayâmâsa vipaksha-lôkam ||  
dânam chêt kathayâmi lubdha-padaviṇ gâhêta santânakô  
vaidagdhiṃ yadi sâ Brihaspati kathâ kutrâpi samliyatê |  
kshântim chêt anapâyiniṃ jaḍatayâ sprisyêta sarvvamśahâ  
stôtram Chaichapa-daṇḍanêtur avanau śakyam kavinâm katham ||  
tasmâd ajâyanta jagad-jayantaḷ-putrâs trayô bhûshita-châru-śilâḥ |  
yair bhûshitô jâyata madhya-lôkô ratnais tribhir Jjaina ivâpavarggaḥ ||  
Irugapa-daṇḍanâtham atha Bukkaṇam apy anujô  
sva-mahima-sampadâvirachayan sutarâṃ prathitau |  
prati-bhaṭa-kâminî-prithu-payôdhara-hâra-harô  
mahita-guṇô 'bhavad jagati Maṅga-daṇḍapatiḥ ||

dākshīnya-prathamāspadaṃ su-charitasyaikāśrayas satya-vāg-  
 ādhāras sātataṃ vadānya-padarī-saūchāra-jaughālakah |  
 dharmōpaghna-taruḥ kshamā-kula-grihaṃ saujanya-saṅkēta-bhūḥ  
 kirttiṃ Maṅgapa-daṇḍapō 'yam atanō Jjaināgamānuvratāḥ ||  
 Jānakity abhavad asya gēbhini chāru-śīla-guṇa-bhūṣhaṇōjvalā |  
 Jānakiva tanu-vṛtta-madhyamā Rāghavasyā ramaṇīya-tējasah ||  
 āstāṃ tayōr astamitāri-varggau putrau pavitrikṛita-dharma-mārggau |  
 jāyān abhūt tatra jagad-vijētā bhavyāgrauṇir Chēhaichapa-daṇḍanāthah ||  
 Irugapa-daṇḍādhipatis tasyāvarajas samasta-guṇa-śālī |  
 yasya yaśās-chandrikayā milanti divāpy arāti-mukha-padmaḥ ||

vṛtta || Brahman bhāḷa-lipiṃ pramārjjaya na chēd brahmatva-hānir bbbhavēd  
 anyāṃ kalpayā kāla-rāja-nagarīṃ tad-vairi-prithvi-bhṛitāṃ |  
 vētāla-vraja-varddhayōdara-tatiṃ pānāya navyāsrjāṃ  
 yuddhāyōddhata-sātravair Irugapa-kshamāpah prakōpō 'bbavat ||  
 yātrāyāṃ dhvajani-patēr Irugapa-kshamāpasya dhātī dhatad-  
 ghōtī-ghōra-khura-prabhāra-tatibhiḥ prōddhūta-dhūlivrajaiḥ |  
 ruddhē bhānu-karē 'gamadd ripu-karāmbhōjaṃ cha saṅkōchanam

(Second face.)

prāpat kirtti-kumudvatī vikasanam diptah pratāpānalah |  
 yātrāyām Irugēsavarēṇa sahasā śūnyāri-saudhāṅga-  
 prōllasad-vidhukānta-kānta-śakalē gachchhad vanēbhādhipah |  
 matvā sva-pratimāṃ prati-dvipam iti chhinnaika-dantas tadā  
 trāhi trāhi Gajāmanēti babudhā vētāla-vṛindais stutah ||  
 kō Dhātrā likhitaṃ lalāṭa-phalakē varnnaṃ pramārshṭum kshamō  
 vārttām dhūrta-vachō-mayim iti vayan vārttān na manyāmahē |  
 yad dhāttryām Irugēndra-daṇḍa-nṛipatau sañjāta-mātrē priyō  
 nīśir apy adhika-sriyāghaṭi ripus saśirī apaśrī-kṛitah ||  
 yad bāhāv Irugēndra-daṇḍa-nṛipatēr bbibhraty auantā-dhuraṃ  
 śēshādhiśa-phanāgaṇē niyamitām sasvaṅganā yās sadā |  
 gāḍhālīṅga-sāndra-saṇbhava-sukha-prōddhūta-rōmāvahīḥ  
 sāhasrīṃ rasauām adhāt tava guṇin stōtum kṛitārtthalī jhānī ||  
 āhūra-sampad-abhayārppaṇam aushadham cha śāstraṃ cha tasya samajāyata nitya-dānam |  
 hīṃsānṛitānya-vaṇitavyasaṇam sa chauryaṃ mūrchechhā cha dēsa-vaśatō 'sya babhūva dūrē ||  
 dānam chāśya su-pātra ēva karuṇā dīnēshu dṛishṭir Jjinē  
 bhaktir ddharma-pathē Jjēndra-yaśāsām ākarmnanēshu śrutih |  
 jīhvā tad-guṇa-kīrttanēshu vapuśas saukhyam cha tad-vandanē  
 ghrāṇam tach-charapābja-saurabha-bharē sarvvaṃ cha tat-sēvanē ||  
 Irugapa-daṇḍarātī a-śāsī dhavālē bhavanē  
 malinimāśōstī vah | araṇ adhūra-dṛiśāṃ chikurē |  
 vahati cha tasya bāhu-parighē dharāṇi-valayam  
 parimitaritarākrama-kathāpi cha tat-kuchayōḥ ||  
 karnair vvismṛita-kuṇḍalair atilakāsāṅgair lalāṭa-sthalair  
 ākīrnair alukāḥ payōdhara-taṭair asprishṭa-muktā-guṇaiḥ |  
 bimbōshṭhair api vairi-rāja sudṛiśah tāmbūla-rāgōjjhitair  
 vyasya sphārataram pratāpam asakṛid vyākurvātē sarvvataḥ ||

(Third face.)

yat-kirttibhis sura-dhuni-parilaughinibhir dhaotē chirāya nija-bimba-gatē kaṭaṅkē ḥ  
 svachchhāt makas tuhina-dīdhitir angaṇānām avyājam ānana-ruchim kabalikarōti ḥ  
 yat-pādābja-rajaḥ-kaṇā prasavatē bhaktyā natānām bhuvan  
 yat-kāruṇya-kaṭāksha-kānti-lahari prakṣālayaty āśayam ḥ  
 mōhāhankaraṇam kṣhīṇōti vimukḥ yat-vaikharī-maukharī  
 vandyah kasya na mānaniya-mahimā śrī-Paṇḍitāryō yatīḥ ḥ  
 mandāra-druma-mañjarī-madhu-jharī-mañju-sphuraṇa-mādhuri-  
 prauḍhāhaukriti-rūḍhi-pātava-paripāṭi kṛitāṭi bhūṭah ḥ  
 urītyad-Rudra-kapardīla-gartta-vilūṭhat-svarilōka-kallōlini-  
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyānā-kōḷāḷah ḥ  
 kāruṇya-prathamāvātāra-saraṇis sāntēr mnisāntam sthiraṇ  
 vaidushyasya tapaḥ-phalaṇ sujanatā-saubhāgya-bhāgyōdayah ḥ  
 Kandarppa-dviradēndra-paṇcha-vadanaḥ kāvyānṛitānām khaṇir  
 Jjainādhvāmbara-bhāskaraś S'rutamunir jīgārtti namrārttijit ḥ  
 yukty āgamārṇava-vilōlana-Maudarādrēś śabdāgamāmburuha-kānana-bāla-sūryyah ḥ  
 śuddhāśayah prati-dinam paramāgamēna samvardhatē S'rutamunir yyati-sārvvabhaumah ḥ  
 tat-sannidhau Beḷugulē jagad-agrya-tīrtthē śrīmān asāv Irugapāhṇaya-daṇḍanāthaḥ ḥ  
 śrī-Guṇmaṭēśvara-sanātana-bhōga-bhōtōr ggrāmōtānam Beḷugulāchyam adatta dhīrah ḥ  
 S'ubhakṛiti-vatsarē jayati Kārttika-māsi tithau  
 Mura-mathanasya puṣṭim upajagmushi sītāruchau ḥ  
 sad-upavanaṇ sva-nirmūita-navina-taṭākayutam  
 sachiva-kulāgrāṇir adita tīrttha-varaṇ muditaḥ ḥ  
 Irugapa-daṇḍādhiśvara-vimala-yaśah-kalana-varddhana-kṣhētram ḥ  
 āchandra-tārakam idaṇ Beḷugula-tīrttham prakāśatām atulam ḥ  
 dāna-pālanayōr mmaddhiyē dānāt srēyō 'nupālanam ḥ  
 dānāt svarggam avāpuōti pālanād achyutam padam ḥ  
 sva-dattam para-dattam vā yō harēch cha vasundharām ḥ  
 shashṭir-vvarsha-sahasraṇi viṣṭāyām jāyatē krinīḥ ḥ

## 83

*In the maṇḍapa west of the above.*

S'rīmat-parama-gambhīra-syādvād-ānōgha-lōchhanam ḥ  
 jiyāt trailōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ḥ

Svasti śrī-vijayābhūdaya S'ālivāhana-śaka-varsha 1621 nē saluva S'ōbhakṛitu-samvatsarada Kārttika-  
 ba 13 Guruvāradallu śrīman mahā-rājādhirāja rāja-paramēśvara Kārmāṭaka-rājyābhishavāṇa-paritriptā  
 paramāhlāda parama-maṇḡalibhūta śhaḍ-darśana-samrakṣhaṇa-vichakṣhaṇōpāya vidvād garishṭha  
 duṣṭa-dupta-jana-mada-vibhaṇjana Mahiśvara-dharādhiṇāthar-appa Dodḍa-Kṛishṇa-Rāja-Vaḍeyar  
 ayanavaru ḥ mattam ḥ

vṛitta ḥ janatā-dhāraṇ udāra-satya-sadayam sat-kīrtti-kāntā-jayam ḥ  
 vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratāpōdayam ḥ  
 jana-nātham vara-Kṛishṇa-bhūvara-lasat-prakhyāta-chandrōdayam ḥ  
 ghana-puṇyāṇvita-kṣhatrīyāṇma-paḍedaṇ sad-dharmma-sampattiyam ḥ

kanda || śrīmad-Belguḷad-achaladi |  
 sōmārkkara-jareva-dēva Gomāṭa-Jinapana |  
 śrī-mukhav avalōkisal oḍa- |  
 n āmōdavu putṭi harusha-bhājanan usurddan ||

vachana || pārtthiva-kula-pavitranaṁ Kṛishṇa-Rāja-puṅgavanuṁ Beluguḷada Jina-dharmmakke biṭṭantha  
 grāmādhigrāma-bhūmiga | Ārhanahalliyuṁ | Hosabahalliyuṁ | Jinanāthapuram | Vastīya-grāmamū |  
 Rāchanahalliyuṁ | Uttanahalliyuṁ | Jinnanahalliyuṁ | koppalugaḷ verasu kasabe-Belaguḷa-samētaṁ  
 sapta-samudram uḷḷan nevaraṁ sapta-parama-sthānādhipatiy-appa Gummaṭa-svāmīyavara pūjōtsavaṅ-  
 gaḷa puṇya-samriddhi-samprāpty-arttha-nimity-artthavāgiyuṁ | abjābjamitrar sāksbi-pūrvvakam sarvva-  
 mānyavāgi dayapālisiyu mattaṁ ||

kanda || Chiga-Dēva-Rāja-kalyāṇiya |  
 bhāgaḍol irppa anna-chhatrādigaḷig i |  
 su-guṇiyu Kabāḷe-grāmava |  
 jagad-ereyanu Kṛishṇa-Rāja-sékharan ittaṁ ||\*  
 int i-Belguḷa-dharmmavu |  
 antarisade chandra-sūryyar uḷḷan nevaraṁ |  
 santasadind emmaya bhū- |  
 kāntaru rakshisali dharmma-vriddhiya beḷeyam ||

yī dharmmavaṁ paripālisiḍavar dharmmārtha-kāma-mōkshaṅgaḷaṁ parampareyīṁ paḍeyuvar ||

vrīta || priyadind i Jina-dharmmamam naḍayipargg āyūṁ mahā-śrīyu- |  
 m akkey idaṁ kāyada nīcha-pāpige Kurukskhētrōrviyoḷ Bānarā- |  
 śīyoḷ ēḷ-kōṭi-munindraraṁ kapileyaṁ vēdādhyaraṁ kondud and |  
 ayasaṁ sārggum id endu Kṛishṇa-nṛpa śailakshāragaḷ nēmisaḷ ||

iti māṅgaḷaṁ bhavatu || śrī śrī śrī ||

## 84

*In the same place.*

S'rī-S'ālivāhana-śaka-varusha 1556 neya Bhāva-samvatsarada Āshāḍa-śu-13 Sthiravāra-Brahma-yōga-  
 dalu śrīman mahā-rājādhirāja rāja-paramēśvara Maisūru-pattānādhīśvara shaḷ-ḍarūśana-dharmma-  
 sthāpanāchāryarāda Chāma-Rāja-Voḍeyaru-ayyanavaru Beluguḷada sthānadavara kshētravu bahu-dina  
 aḍavu āgiralāgi ā Chāma-Rāja-Voḍeyaru-ayyanavaru yī kshētrava aḍava-hiḍidantāvaru Hosavōḷala-  
 Kempappana maga Channanna Beluguḷada Pāyi-Setṭiyara makkaḷu Chikkaṇṇa Chigapāyi-Setṭi yivaru-  
 muntāda aḍava-hiḍidantāvara karasi nimma aḍavina sālavanu tirisēnu yannulāgi Channanna Chik-  
 kaṇṇa Chigapāyi-Setṭi Muddanna Ajjanṇana-Padumappana maga Paṇḍenna Padumarasayya Doḍḍanna  
 Pañchabhāna-kavigaḷa maga Bammappa Bommaṇa-kavi Vijayanna Gummaṇa Clārukirtti-Nāgappa  
 Bēḍadaya Bommi-Setṭi Hosahallīya-Rāyanna Paṇṇanna-Gauḍa Baira-Setṭi Bairaṇṇa Virayya ivaru  
 muntāda samastaru tamma tande-tāyigaḷige puṇyev āgaliy endu Gummaṭa-svāmīya sannidhiyali tamma  
 guru-Chārukirtti-paṇḍita-dēvara-munde dhāra-dattavāgi yī aḍahina patra-sālavanu yī aḍava koṭṭa  
 sthānadavarige yī varttakaru gauḍagaḷu yī sālavanu dhārāpūrvvakavāgi koṭṭeyu yī biṭṭantaṁ patra  
 sālavanu āvanādaru aḷupidare Kāśi-Rāmōśvaradalli sāhasra kapileyanu Brāhmaṇaranu konda pāpakke  
 hōguvaru yendu bareḍa śilā-śāsana || śrī śrī ||

\* The verse is so in the original, but seems incorrect in metre.

*To the left of the Devārāpālaka doorway.*

S'ri-Gommaṭa-Jinanam nara- |  
nāgāmara-Ditija-khachara-pati-pōjitanam |  
yōgāgni-hata-Smaranam |  
yōgi-dhyēyanam amēyanam stutiyisuvem ||

kramadiṃ mey voṇard āṇada kramade mātām biṭṭu tann iṭṭa cha- |  
kram aduṃ niḥprabham āge siggan olaṇṇol ātmāgrajāṅg olpu gey- |  
du mahi-rājyaman ittu pōgi tapadiṃ karimāri-vidhvaṃsiy ā- |  
da mahātman Puru-sūnu-Bāhubaliṇol matt āro mānōnnatar ||

dhrita-jaya-bāhu-Bāhubali-kēvali-rūpa-samāna pañcha-vim- |  
śati-samupēta pañcha-śata-chāpa-samunnati-yuktam appa tat- |  
pratikṛitiyaṃ manō-mudade māḍisidaṃ Bharataṃ jītākhiḷa- |  
kshitiṇpati-chakri Paudanapurāntikadoḷ Puru-Dēva-nandanam ||

chira-kālam sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi- |  
karaṇam kukkuṭasarpā-saṅkulam asaṅkhyam puṭṭi dal Kukkuṭē- |  
śvara-nāmau tada pūrig ādudu baḷikkam prākṛitargg āyt agō- |  
charam antā mahi-mantra-tantra-niyatar kkāṇbar ggaḍ innum palar ||

kēḷalk appudu dēva-dandubhi-ravam māt ēno divyārchanā- |  
jāḷam kāṇalum appud ā Jinana pādōḍyan-nakha-prasphural- |  
lilā-darppanamam mirikshisidavar kkāṇbar nuijātita ja- |  
nmāḷamb-ākṛitiyaṃ mahātisayam ā dēvaṅg ilā viśṛitam ||

janadiṃ taj-Jina-viśrutātisayamam tāṃ kēḷdu nōḷp alti chē- |  
taneyol puṭṭi ire pōgal udyamise dāraṃ durggamam tat purā- |  
vani yend āryya-janam prabōdhisidoḷ antādandu tad-dēva-ka- |  
lpaneyiṃ māḷipen endu māḷisidan iut i dēvanam Gommaṭam ||

śrutanam darśana-suddhiyaṃ vibhavamum sad-vṛittamum dānamum |  
dṛitiyaṃ tannoḷe sanda Gaṅga-kuḷa-chandraṃ Rācha-Mallam jaga- |  
n nutan ā bhūmipana dvitiya-vibhavaṃ Chāmuṇḍa-Rāyam Manu- |  
pratimam Gommaṭan alte māḷisidan iut i dēvanam yatnadiṃ ||

ati-tuṅgākṛitiy-ādoḷ āḡad adaroḷ saundaryyam aunnatyamum |  
nuta-saundaryyamum āge matt atisayaṃ tām āḡad aunnatyamum |  
nuta-saundaryyamum ūrjjitātisayamum tannalli nind irdduv ēṃ |  
kshiti-sampājyam Gommaṭēśvara-Jina-śrī-rūpam ātmōpamam ||

pratividham bareyal Mayāṇ nēreye nōḷal Nāka-lōkādhipam |  
stuti geyyal phaṇi-nāyakam nēryan end and anyar ār āṇpur iṃ |  
pratividham bareyal samantu tave nōḷal baṇṇisal nissamā- |  
kṛitiyaṃ dakshiṇa-Kukkuṭēśa tanuvam sāscharyya saundaryyamum ||

maṇedum pāṇadu mēle pakshi-nivaham kaksha-dvayōddēsadoḷ |  
mīruguttum poṇapoṇmugum surabhi-Kāsmirāraṇa-chhāyam i- |  
teḡad āscharyyaman i tri-lōkada janam tām eyde kaṇḍirdud ār |  
nnēreyar nneṭṭane Gommaṭēśvara-Jina-śrī-mūrtiyaṃ kirttisal ||

nelagaṭṭ ā nāga-lōkaṃ taḷam avani diśā bhitti bhitti brajaṃ sva-  
stala-bhāgaṃ muchchanaṃ mēgaṇa surara vimānōtkaraṃ kūṭa-jāḷaṃ |  
vilasat tāraughaṃ antar-vitata-maṇi-vitānaṃ samantāge nityaṃ |  
nilayaṃ śrī-Gommaṭēśaṅ enisidudu Jinōktāvaḷokaṃ triḷokaṃ ||

anupama-rūpanē Smaran udagrane niṃjjita chakri matt udā-  
rane neṇe geldum ittan akhiḷōrvviyan aty-abhimāniyē tapa-  
sthanum ereḷ aṅḷuriy itt eḷeyōḷ irddapud emban anūna-bōdhanē |  
vinihata-karma-bandhan ene Bāhubaḷīśana id ēn udāttanō ||

abhimāna sthira-bhāvavaṃ namage māḷk aty-udgha-mānōnmatam |  
śubha-saubhāgyaman Aṅgaṃ bluja-baḷāvashṭam bhamaṃ chakrava-  
rtti-bhujādarppa-viḷōpi Bāhubaḷi trishūāchchēdamaṃ mukta-rā-  
jya-bharaṃ muktiyan āpta nirvṛiti-padaṃ śrī-Gommaṭēśam-Jinaṃ ||

sphuraḍ-udyat-sita-kāntiyiṃ parisarat-saurabhyadindaṃ diśō-  
tkaramaṃ mudrisutūṃ namēru-sumanō-varshaṃ sphuṭaṃ Gommaṭē-  
śvara-dēvōttama-chāru-divya-śiradoḷ dēvarkaḷind ādudaṃ |  
dhare-yellaṃ neṇe kaṇḍud ā mahimey ā dēvaṅ ad āścharyyamē ||

enag āyt ikshisai āgad āyt enage kāṇalk embavōḷ āyte pē-  
| vanitā-bāḷaka-vṛiddha-gōpatatiyūṃ kaṇḍ aḷkaṇind ārvvin an-  
dina vond āvagam udgha-divya-kusumāsāraṃ mahi-lōka-lō-  
chana santōshadam āytu Gommaṭa-Jinādhiśōttamāṅgagradoḷ ||

niṃruguva tāraka-prakaram i paramēśvara-pāda-sēveḅ en-  
ḍ eṇapude bhaktiyindam ene nirmmaḷinaṃ ghana-pushpa-vṛiṣṭi ban-  
ḍ eṇagidud abhiraḍiṃ dhareḅ adabhṛatarādbhuta harshakōṭi kaṇ-  
dēreḍ ire sanda Beḷḡuḷada Gommaṭa-nāthana pāda-padmadoḷ ||

Bharatan anādi-chakradharanaṃ bluja-yuddhade gelda kāladoḷ |  
duritam ahāriyaṃ tavisī kēvaḷa-bōdhanan āḷda kāladoḷ |  
suratati munne māḍidudu pū-maḷe yi doreyakkum embinaṃ |  
suridudu pushpa-vṛiṣṭi vibhu-Bāhubaḷīśana mēle lileyiṃ ||

kemmag id ēke nāḍa-palavandada nandida bindigarkkaḷaṃ |  
niṃ maruḷāgi dēvar ivar end avaraṃ mati-geṭṭu niṃnan ē-  
k auma toḷaḷchidappe bhava-kānanadoḷ paramāṭma-rūpanaṃ |  
Gommaṭa-dēvanam veneya nīguve jāti-jarādi-duḷkhamam ||  
sammadav āḷal āga koleyūṃ pusiyaṃ kaḷavūṃ parāṅganā-  
sammatiyūṃ paṇigrahada-kāūksheyum emb ivarindam ādoḍ en-  
duṃ manujaṅ ihatreya-paratreya-kēḷ enutūṃ mahōchchadoḷ |  
Gommaṭa-dēvan irddu sale sāḷuvavōḷ eṣed irddan ikshisai ||

emmuman i vasantanuman induvumaṃ nane villum-ambumaṃ |  
kemmag anātha-yūṭhamane māḍi bisuṭṭu tapakke pūṇḍu nin-  
ḍ im-nigil appud ēṃ paḷevud end ati-mugdhayaṃ aḷpan ādamuṃ |  
Gommaṭa-dēva ninna kivig eydave ninnavōḷ āro niḷkripar ||

enuman id ôke nîm bisutēy end eļeyum latikāṅgiyarkkaḷum |  
 tanm aḷalinde bandu bigiy appidar embinam aṅgadalli pu- |  
 ttum mōrid-otti-taḷa-latikāḷiyum oppe tapō niyōgadoḷ |  
 Gommaṭa-dēvan irḍḍ irav ālindra-Surēndra-muniṇdra-vanditam ||  
 tammane pōdar enn-anujar-ellarum eyde tapakke ninum in- |  
 t amma-tapakke vōdoḷ enag i siriy oppadu bēḷ enuttum a- |  
 nṇaṇ manam iḷdum annu-migeyum bagegollāde dikshe-goṇḍe nîm |  
 Gommaṭa-dēva ninna-tari sand aḷav āv yyaṇnakke Gommaṭam ||

nimm-aḷi yenna-dhātriyōḷag irḍḍapuv eṇb idu vēḍa dhātri tām |  
 nimmadam ennaduṇ bagevoḷ alladu bēḷ adu dṛisṭi-bōdha-vi- |  
 ryaṇ mahitātma dharmanam Abhavōktiyoḷ emba nijāgrajōktiṇ |  
 Gommaṭa-dēva nîm manada-māna-kashāyaman eyde tūḷḍidai ||

tamma tapasvigalge ku-tapa-sṭhiti vēḷḍ abalāṅga-saṅgataṇ |  
 tamma śarīram āge negaḷv anyatārūptara śāstra-vṛittakaṇ |  
 kammari-yōjan andame-valaṇ sva-parāḷkshaya-saukhyā-hētuvam |  
 Gommaṭa-dēva nîm tapaman ānt upadēśakan ādud oppadē ||

nîm manamaṇ Nijātmanōḷ-ākappitam āg iḍe mōhaniya-mu- |  
 khyam maṇid-ōḷi biḷe ghana-ghāti-balaṇ baladṛik-prabōdha-sau- |  
 khyam mabimānviṭaṇ negaḷe varttisi mattam aghāti-ghātadiṇ |  
 Gommaṭa-dēva mukti-padamaṇ padedai nirapāya-saukhyamaṇ ||

kammidav appa kāḍa-posa-pūḷaḷin archchisi pāda-padmamaṇ |  
 sammadadiṇḍe nōḷi bhavad-ākṛitiyaṇ balagoṇḍu balla-pāṇ- |  
 giṇ manam oldu kirttipavar ēṇ kṛitakṛityaro S'akran-andadiṇ |  
 Gommaṭa-dēva ninnan aṇḍ archchisutirppavar ēṇ kṛitarttharō ||  
 Kusumāstram kāma-sāmṛāṇyada mahimeyan āntirḍḍoḷaṇ munne tannoḷ |  
 vasudhā sāmṛāṇya-yuktaṇ Bharata-kara-vimuktaṇ rathāṅgāstram ugrām- |  
 śu-saman tann udgha-dōrḍḍandaṇman eḷasidoḷaṇ biṭṭ avaṇ mukti-sāmṛā- |  
 jya-sukhārtṭthaṇ diksheyaṇ Bāhubaḷi-taḷedan em mannar ēn endo mānbar ||  
 manadiṇ nuḷiyiṇ tanuvin- |  
 d enasum mun neḷapid aghaman alaṇipen emb i |  
 manadindam osedu Gommaṭa- |  
 Jinamaṇ stutiṇisidan intu Sujanōttamsaṇ ||

su-janar bbhavyare tanag ava- |  
 r ajasram-uttamsam-appa puruḷiṇ Boppaṇ |  
 Sujanōttamsaṇ enippaṇ |  
 su-janargg uttamsam emba puruḷind enisaṇ ||

i Jina-nuti-śāsanamaṇ |  
 śrī-Jina-śāsanav idaṇ vinirmmisidaṇ vi- |  
 dyā-jita-vṛiṇaṇ su-kavi- |  
 samāja-nutaṇ viśada-kirtti Sujanōttamsaṇ ||

vara-siddhântika-chakrê- |  
 śvara Nayakirtti-vratindra-śiṣhyam niṣa-chi- |  
 t-parinatan adhyātma-kalā- |  
 dharan ujaḷa-kirtti Bālachandra-munindram ||

tan-muni niyōgaḍim ||

poḍavige sanda Gommaṭa-Jinēndra-gupa-stava-śāsanakke Ka- |  
 mnaḍa-gavi-bappan end enipa Boppana-Paṇḍitan oldu pēḷḍ ivam |  
 kaḍayisidaḍ balaḍ Kavaḷamayyana-dēvaṇan arttiyinde Bā- |  
 gaḍegeya Rudran ādarade māḍisidaḍ vīlasat-pratishṭheyam ||

## 86

*On the west face of the same stone.*

Svasti śrī-Beluguḷa-tīrthhada Gommaṭa-dēvara suttālayaḍolu vaḍḍa-byavahāri Moṣaḷeya Basavi-Setṭiyaru tāvu māḍisida chaturvipsati-tīrthhakara aṣṭa-vidhārchchanege Moṣaḷeya nakaraṇaḷu varisa-nibandhiyāgi koḍuva paḍi Nēmi-Setṭi Basavi-Setṭi pa 4 Gaṅgara-Mahadēva Chikka Mādi pa 2 Dammi-Setṭi pa 4 Beṭṭi-Setṭi Bibi-Setṭi Elagi-Setṭi pa 3 Uyama-Setṭi Bidiyama-Setṭi pa 4 Mahadēva-Setṭi Raṭṭa-Setṭi pa 2 Pārisa-Setṭi Basadi-Setṭi Rāyi-Setṭi pa 4 Māragūli-Setṭi Hoysaḷa-Setṭi pa 2 Nambidēva-Setṭi pa 5 Bōki-Setṭi pa 5 Jinni-Setṭi pa 5 Bāhubali-Setṭi pa 5 paṭṭana-sāmi Anki-Setṭi Māli-Setṭi pa 3 Mahadēva-Setṭi Gōvi-Setṭi pa 2 Bammi-Setṭi Mūki-Setṭi pa 2 Mārāṇḍi-Setṭi Mahadēva-Setṭi pa 2 Bairi-Setṭi Māri-Setṭi pa 2 Sōvi-Setṭi Duḍḍi-Setṭi pa 2 Hāruva-Setṭi Haradi-Setṭi pa 2 Bammāṇḍi pa 2 Sāntēya pa 1 Kūtaiyya pa 2 Masani-Setṭi Kūti-Setṭi Basavi-Setṭi pa 3 Chatti-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi pa 1 Mahadēva-Bayira pa 2 Bammeya Masana pa 2 Kāḷeya-Gāḷeya pa 2 gavuḍu-sāmi Madavaniga-Setṭi pa 2 Māli-Setṭi Pārisa-Setṭi pa 2 Holli-Setṭi Bōki-Setṭi pa 2 Gaṅgi-Setṭi Āyta-Setṭi Dēvi-Setṭi pa 2 Māli-Setṭi Dammi-Setṭi pa 2 Māri-Setṭi Āytama-Setṭi pa 2 Mārāja Hariyana Kāḷeya pa 2 Māragaṇḍana-haḷliya Gummaḷa Bayireya pa 1 Māki-Setṭi Būvi-Setṭi pa 1 Ebi-Setṭi pa 1 Akkavaya Mahadēva-Setṭi Pārisa-Setṭi pa 1 Nīḷiya Malli-Setṭi pa 1.

## 87

*On the east face of the same stone.*

S'ri-Basavi-Setṭiyara tīrthhakara aṣṭa-vidhārchchanege Moṣaḷeya nakara varisa-nibandhiyāgi Chavunḍeya Jakana Kiriya-Chavunḍeya pa 2 Mahadēva-Setṭi Kambi-Setṭi pa 1 Uyama-Setṭi Pārisa-Setṭi pa 1 Bōki-Setṭi Būki-Setṭi pa 1 Māchi-Setṭi Honni-Setṭi Surggi-Setṭi pa 1 Mūki-Setṭi pa 1 Rāmi-Setṭi Hobi-Setṭi pa 1 Maṇbi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi Guḍḍi-Setṭi Chikka-Malli-Setṭi pa 2 Masani-Setṭi Mābi-Setṭi Ammāṇḍi-Setṭi pa 2 Āliya-Māri-Setṭi Muddi-Setṭi pa 2 Kariki-Setṭi Chikkamādi pa 2 Kariya Bammi-Setṭi Māri-Setṭi pa 1 Malli-Setṭi Ayibi-Setṭi Kāli-Setṭi pa 2 maṇigāra-Māchi-Setṭi Setṭiyana pa 1 Tariniya Chaundeya Peggade Basavaṇa Chandeya Rāmcayahuḷeya Jakana pa 2 Māḷa-gaṇḍa Setṭiyana Māchaya Māreya Chikkaṇa Goḷeya pa 1 Mādi-gaṇḍa-gaṇḍeya Mābeya Bammeya Honneya Jakka-gaṇḍa pa 1.

## 88

Naḷa-saṃvatsarada uttarāyana-saṅkrāntiyalu śrīman-mahā-pasāyi Vijeyanṇanavar-āliya-Chikka-Mudukaṇa śrī-Gommaṭa-dēvara nityārchchanege 20 bāsiga-lūviṅge śrīman-mahā-maṇḍalāchāryyaru Chandraprabha-Dēvara kaiyalu māḡu-goṇḍu Gaṅgasumudradālu gadde sa 1 beddalu kaṇṇ 200 nūṇaṇaṇ konḍu koṭṭa datti maṅgaḷan ahā śrī.

Kālayukti-saṃvatsarada Kārttika śuddha 11lu śrī-Gommaṭa-dēvara yarchchanege huvina padige śrīman-mahā-maṇḍalāchāryyaru hiriya-Nayakirtti-dēvara śishyaru Chaudraprabha-dēvara kayalu Yaḡaliyada Kabi-Seṭṭiya Sōmcyanu gadde padavala-geṛeya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ārbbadalu guḷeya keyamēge gadyaṇa baduhauna beddalu akaluna sime.

*To the right of the Dvārapālaka doorway.*

S'rinat parama-gaṃbhīra-syādvād-āmōgha-lāñchanam |  
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē |  
 anyavādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē || namō 'stu ||  
 jagat-tritaya-nāthāya namō jauma-pramāthinē |  
 naya-pramāṇa-vāg-rasmi-dhvasta-dhvāntāya S'āntayē || namō Jināya ||

Svasti samadligata-pañcha-mahā-śabda-mahā-maṇḍalēsvaram | Dvārāvati-puravarādhīsvaram | Yādava-kuḷāmbara-dyumanī | sanyaktva-chūḍāmaṇī | Malaparōḷ gaṇḍādy anēka-nāmāvaḷi-samālankṛitar appa śrīman-mahā-maṇḍalēsvaram | Tribhuvana-miālla Talakāḍu-goṇḍa Bhujabala Vira-Gaṅga Viṣṇu-Varddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam āchandrārka-tāram saluttam ire tat-pāda-padnōpajivi ||

vṛitta || janatādhāraṇa udāraṇa anyā-vanitā-dūraṇa Vachas-sundari- |  
 ghana-vṛitta-stana-bāraṇa ugra-raṇa-dhīraṇa Māraṇa ēn endapai |  
 janakaṇa tān ene Mākaṇabbe vibudha-prakhyāta-dharma-prayu- |  
 kta nikāmāta-charitre tāy enal id ēn Ēchaṇa mahā-dhanyanō ||

kanda || vitrasta-maḷaṇa budha-jana- |  
 mitraṇa dvija-kuḷa-pavitraṇa Ēchaṇa jagadoḷ |  
 pātraṇa ripu-kuḷa-kanda- |  
 khanitraṇa Kaṇḍinya-gōtraṇa amaḷa-charitraṇa ||  
 Manu-charitaṇa Ēchigāṇkana |  
 maneyoḷ muni-jana-samūhamuṇa budha-janamuṇa |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āvakālamuṇa sōbbhisugun ||  
 uttama-guṇa-tati-vanitā- |  
 vṛittiyān oḷakonḷad endu jagam ellam ka- |  
 y yettuvinam amaḷa-guṇa-sam- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷ ||

vachana || ant enisid Ēchi-Rājana Pōchikabbeya putraṇa akhila-tirtthakara-parama-dēva-parama-charitā-karmanodīrṇa-vipuḷa-puḷaka-parikalita-vāra-bāṇanum asama-samara-rasa-rasika-ripu-nṛpa-kalāpāva-lēpa-lōlupa-kṛipāṇanuv āhārābhaya-bhaishajya-śāstra-dāna-vinōdanuṇa sakaḷa-lōka-sōkāpanōdanuṇa ||

vṛitta || vajraṇa Vajrabhṛitō haḷaṇa Haḷabhṛitaś chakraṇa tatḷa Chakṛipaś  
 śaktiś S'aktidharasya Gaṇḍiva-dhanur Ggāṇḍiva-kōḍaṇḍinalaḷ |  
 yas tadvaḍ vitanōti Viṣṇu-nṛpatēḷ kāryyaṇa kathaṇa mādrīśair  
 Ggaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāśis savarṇyō bhavēt ||

**vachana** || ant enipa śrīman mahā-pradhānam daṇḍanāyakam drōha-gharatta Gaṅga-Rāja Chōlana  
sāmanta Adiyamaṁ ghaṭṭadiṁ mēlāda Gaṅgavāḍi-nāḍa gadiya Talakāḍa-biḍinoḷ paḍi yippantirḍḍu  
Chōlaṁ koṭṭa nāḍam koḍade kādi koḷḷim ene viḷigishu-vṛittiyindam etti baḷam eraḍuṁ sārchchidalli ||

**vṛitta** || ittaṇa bhūmi-bhāgadoḷ ad anyar ad ēke bhavat-pratāpa-saṁ- |  
pattiya varuṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyin- |  
d ettida ninna kayya nisitāsiya tau mone benna-bāran e- |  
ttuttire pōgi Kaṅchi-guṇi-yappinam ōḍida Dāman ēydane ||  
kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā- |  
raḍe naḷid innuv antadane jānisi jānisi Gaṅga tanna naṁ- |  
bida-sudati-kadambad-erde pauvane vōg ire pulle-vechchu ve- |  
chchidapan aharuṇiṣaṁ Tigula Dāman aranya-śaranya-vṛittiyin ||  
enitānuṁ bāvaraṅgaḷoḷ palabaram beṅkoṇḍa gaṇḍindam ō- |  
v enisuttam Talakāḍoḷ inne varam irḍḍi ḷaḷ karaṁ Gaṅga-Rā- |  
jana khaḷāhatig aḷki yuddha-vidhiyoḷ benn ittu nāy unṇad ō- |  
ḍinal unḍ irḍḍapan atta S'aiva-śamivol sāmanta-Dāmōdaram ||

**vachana** || embinam onde meyyoḷ avayavadin eydi mūdalisi dbṛiti-gēdisi beṅkoṇḍu mattam Narasiṅga-  
Varmmaṁ modalāge ghaṭṭadiṁ mēlāda Chōlana sāmantar ellaruṁ beṅkoṇḍu nāḷ-āḍud-ellaman ēka-  
chchhatrad-unḍige sādhyam māḍi kuḍe kṛitajūṁ Viṣṇu-nṛpati mechchi mechchideṁ bēḍikoḷḷim ene ||

**kanda** || avanipan euag ittapan en- |  
d avar-ivara-vol ulāda vastuvam bēḍade blā- |  
bhuvanam baṇṇise Gōvin- |  
dāvāḍiyam bēḍidam Jinārccchana-lubdham ||  
Gommaṭam ene muni-samudā- |  
yam manadoḷ mechchi mechchi bichchaḷisuttam |  
Gommaṭa-dēvara pūjag a- |  
dam mudadiṁ biṭṭan alte dhīrōḍāttam ||

**akkara** || ādiy āgirppad Ārbata-samayakke Mūla-saṅghaṁ Koṇḍakundānvayam |  
bādu-veḍadam baḷeyipud alliya Dēsiga-gaṇada Pustaka-gachchhada |  
bōḍha-vibhavada Kukkuṭāsana-Maladhāri-dēvara-śiṣhyar enipa pempiṇ- |  
g ādam eṣed irppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamūpati ||  
Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tān eyde posayisidam |  
Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḍisidam |  
Gaṅgavāḍiya Tigulaṁ beṅkoṇḍu Vira-Gaṅgaṅge nimircchi-kōṭṭam |  
Gaṅga-Rājan ā munnina Gaṅgara rāyaṅgaṁ nūrmmaḍi-danyan alte ||  
dharmaṁsaiva baḷāl lōkō jayaty akhila-vidviṣaḥ |  
ārōpayatu tattraiva sarvō 'pi guṇam uttamam ||  
śrīmaj-Jaina-vachō 'bdhi-varddhana-vidhus sāhitya-vidyā-nidhis  
s'rppad-Darppaka-hasti-mastaka-luḷat-prōṭkanṭha-kanṭhiravaḷ |  
sa śrīnān Guṇachandra-dēva-tanayas saujanya-janyāvanis  
sthēyāt śrī-Nayakirtti-dēva-munipās siddhānta-chakrēśvaraḥ ||

kṛita-dig-jaitrav ivam barutte Narasiṃha-kṣhōṇipam kaṇḍu sa- |  
 nmatiyim Gommaṭa-Pārisvanātha-Jinaram matt i chaturvīṃśati- |  
 pratimā-gēhaman int ivarkke vinutaṃ prōtsāhadim biṭṭan a- |  
 prati-mallaṃ Savaṇēra-Bekka-Kaggeṇyamum kalpāntaram salvinam ||  
 Narasiṃha-Himādri-tad-udhrita-kaḷāśa-brada-ka-buḷla-kara-jihvikē- |  
 y ānata-dhārā-Gaṅgāmbuni-Nayakirtti-muniśa-pāda-sarasī-madhye ||  
 lalanā-lilege munnad entu Kusumāstram puṭṭidom Viṣṇugam |  
 lalita-S'ri-vadhuvīṅgav ante Narasiṃha-kṣhōṇipālāṅgav Ē- |  
 chala-Dēvi-vadhugam parārththa-charitaṃ punyādhikam puṭṭidom |  
 balavad-vairi-kuḷāntakam jaya-bhujam Ballāla-bhūpālakam ||  
 chira-kālam ripugaḷg-asādhyam enisird Uchchaṅgiyam mutti |  
 durddhara-tējō-midhi dhūḷigōṭeyane koṇḍ ā Kāma-Dēvāvani- |  
 śvaranam Sand-Oḍeya-kṣhitiśvaranam ā bhaṇḍāramam striyaram |  
 turaga-vrātamanam samantu piḍidaṃ Ballāla-bhūpālakam ||

Svasti śrīman-Nayakirtti-siddhānta-chakravarttigāḷa-guḍḍam śrīman-mahā-pradhānam sarvvādhikāri  
 liriya-bhaṇḍāri Huḷḷayyaṅgaḷu śrīmat-pratāpa-chakravartti Vira-Ballāla-Dēvara kayyalu Gommaṭa-dē-  
 vara Pārśva-dēvara chaturvīṃśati-tīrtthakarara asṭha-vidhārchchanegam rishiyar-āhāra-dānakkam  
 bēḍikoṇḍu Savaṇēra-Bekka-Kaggeṇya biṭṭa datti ||

paramāgama-vāridhi-hima- |  
 kiraṇam rāddhānta-chakri Nayakirtti-yami- |  
 śvara śiṣhyan amāla-nija-chit- |  
 parinatan Adhyātmi-Pāḷachandra-munīndram ||  
 Kantu-kuḷānta-Kāla-Yaman ūrjita-śāsanamam niśidhikā- |  
 santatiyam tatāka-sarasī-kuḷamam Nayakirtti-Dēva-sai- |  
 ddhāntikarol parōksha-vinayaṅgaḷan i teradinda mālpār ā- |  
 r int ire nōntar ār enisidaṃ Nayakirttin ilā-vibhāgadoḷ ||

## 91

Svasti samasta-guṇa-sampannar appa śrī-Beḷuḷa-tīrtthada samasta-māṇikya-nakharāṅgaḷu śrī-Gom-  
 maṭa-dēvara Pārśva-dēvarige varsha-nibandiyāgi hūvina-paḍige jāti-havaḷakke tolege tā l karidakke  
 viśa l yida āchandrārka-tāram barām salisuvāru || māṅgaḷam ahā śrī śrī ||

## 92

Svasti śrī-Beḷuḷa-tīrtthada Gummi-Setṭi Yadasaiya Chikaivēya Kēṭayya Koṇana Mari-Setṭiya maga  
 Lakkappa Lōkeya Sabaiya magalu Sōmavve mēlamēlāda samasta nakharāṅgaḷu Gommaṭa-Dēvara  
 hūvina paḍige Gaṅgasamudrada hinde gadde sa l ā Gommaṭa-purada bhūmiy oḷage ondu honna-  
 beddale guḷa Yakeyya samudāyaṅgaḷa kayyalu māṇuṅṇu māmālegāṇage āchandrārka-tāram barām  
 saluvantāgi baradu koṭṭa śāsana ||

## 93

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada S'ukravāradandu śrī-Gommaṭa-Dēvarige chavviśa tīrttha-  
 karige hūvina paḍige Janni-Setṭiya maga Chandrakirtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya  
 bhaṇḍāravāgi koṭṭa ga l pa 2ḷ yī mariyāḍiyalu kundade bāsiga-huvvan ākuvāru māṅgaḷam ahā śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Pushya-śuddha 5 Bṛi śrī-Gommaṭa-Dēvara nityābhishēkakke śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Chāra Kanūra Mēdāvi-Setṭige parōksha-vinayakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nālku ya honnege amṛita-paḍige āchandrārka-nitya-paḍi 3 ya māna hāla naḍisuvaru yi dharmava mānika nakaraṅgaḷuṇ yelleyeṅgaḷuṇ āraivaru maṅgaḷam ahā śrī śrī ||

Halasūra Sōyi-Setṭiya maga Kēti-Setṭiyaru Gommaṭa-Dēvarallige nitya-paḍi mūru māna hālannu abhisēkakke koṭṭa ga 3 i honna paḍige hāla naḍisuvaru mānika-nakhara naḍisuvaru āchandrārka-tārakam maṅgaḷam ahā śrī ||

S'rīmat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
jiyāt-trailōkya-nātbasya-śāsanam Jina-śāsanam ||

S'rīmat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Nārasimha-Dēvarasaru śrīmad-rājadhāni-Dōrasamudrada sukhā-saṅkathā-vinōdadim rājyam geyuttam ire S'aka varusha 1191 neya S'rīmukha-saṃvatsarada S'rāvāṇa-śuddha 15 Ādivārādallu śrīman mahā-maṇḍalāchāryyaru Nayakirtti-dēvara śishyaru Chandraprabha-dēvara kayyalu Honnachageyera Mādayyana maga Sambu Dēvanu Saṅgi-Setṭiyara-maga Bommaṇṇa Aggapa-Setṭiyara makkaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-Dēvara amṛita-paḍige Mattiyakeyera-naṭṭakalla-śīmā-mariyādeyoḷ agāda-gadde suttālayada chatur-vvīmśati-tirthakara amṛita-paḍige koṭṭa modalēriya gadde salege vōdu sahita sarvva-bādha-parihāravāgi dhārā-pūrvvakam māḍikoṇḍu āchandrārka-tāram baram salvantāgi koṭṭa datti maṅgaḷam ahā śrī śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada-śuddha 5 Ādivārādallu śrī-Gommaṭa-Dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara-guḍḍa Gērasappeya Gōvinda-Setṭiya-mom-maga Ādiyāṇa akshaya-bhaṇḍāravāgi yirisida gadyāṇa nālku tiṅgaḷiṅge hōnge hāga baḍi ā baḍiyali nityābhishēkakke vabbaḷa hāla naḍasuvaru yi hāliṅge mānikya-nakaraṅgaḷa eḷḷeye vaḍayaru āchandrārka-tāram baram salvantāgi naḷasuvaru || maṅgaḷam ahā || śrī śrī śrī ||

*On the east face of a pillar in Ashṭadīpālaka maṇṭapa.*

*(First face.)*

Svasti śrī-vijayābhūdāya-S'ālivāhana-śākha varusha 1748 neya sanda varttemānakke saluva Vyayana-ma-saṃvatsarada-Phāḷguṇa ba 5 Bhānuvārādalu Kāsyapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē prathamānuyōga-śākhāyām śrī-Chāvūṇḍa-Rāja-vaṃśastharāda Bīlikere-Ananta-Rājai-arasinavara praputra Tōta-Dēvarājai-arasinavara putra Satyamaṅgalada Chaluvai-arasinavara putra śrīman Mahisūra-puravarādhīsa-śrī-Krishṇa-Rāja-Vaḍeyaravara sammukhadalli bārigāṭu-kandāchāra-savāra-kachēri-

*(Second face.)*

ylāke-bakshi Dēvarājai-arasinavaru śrī-Gommaṭēśvara-svāmiyavara mastakābhishēka-pūjōtsava-divasa svarggasthar āḍakke śrī-puradinda varshamprati-varshadallu śrī-Gommaṭēśvara-svāmiyavarige pādapūje muntāda sēvārttha naḍeyuvahāge yivara putrarāda Puṭṭa-Dēvarājai-arasinavaru 100 nūru varaha hākīruva puḍuvaṭṭina sēvege bhadrām bhūyād varddhatām Jina-śāsanam || śrī ||

*On the west face of a second pillar.*

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Sakha-varsha sâvirada 1459 taneya Viḷampbi-saṃvatsarada Mâgha-suddha 5 yalu Gerasoppeya Chavuḍi-Setṭaru Agañi-Bommayyana maga Kamphayyanu tauna kshêtra aḍa-hâgiralâgi Chavuḍi-Setṭaru aḍanu biḍisi kottudakke vondu taṇḍakke âhâra-dâna Tyâgada Brahmana mundana huvvina tôta vondu paḍi-akki-akshate-puñja ishtanu âchandrârkkka-sthâiyiâgi nâvu naḍasi bahenu maṅgaḷam śrî śrî śrî śrî ||

*On the south face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Doḍa-Dêvappagaḷa maga Chikkaṇanu kotta dharma-sâdana namage anumatyâ baralâgi nivu namage pariharisi kottudakke 1 taṇḍakke âhâra-dânavanu âchandrârkkka-sthâiyiâgi naḍasi bahevu maṅgaḷam ahâ śrî śrî śrî śrî ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Kavigaḷa maga Bommananu kotta dharma-śâsana namadi anupatyâ baralâgi nivu namage pariharisi kottadakke varsha 1 kke âra tiṅgaḷu paryyantara 1-taṇḍakke âhâra-dânavanu âchandrârkkka-sthâiyiâgi naḍasi bahevu maṅgaḷam ahâ śrî śrî śrî ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Huvvina Channayyanu kotta dharma-sâdanada saṃbandha nanna kshêtravu aḍa-hâgiralâgi nivu â kshêtravanu biḍisi ko . . . . . ||

*On the east face of a third pillar.*

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayisâkha ba 10 lû maṇḍalêsvara-kulôttuṅga Chaṅgaḷa-Mahadêva-mahipâlana pradhâna-sirômaṇi Kêśavanâtha-vara-putra kula-pavitraṃ Jina-dharma-sahâya-pratipâlakar aha Bommyana-mantri-sahôdarar aha samyaktva-chûḍâmaṇi Channa-Bommarasana Nâñjarâyapaṭṭaṇada śrâvaka-bhavya-janaṅgaḷa gôshti-sahâya śrî-Gummaṭa-svâmiya baḷlivâḍava jirṇôddhârava mâḍisidaru śrî ||

*On the pedestal of Kûshmânḍini.*

S'rî-Nayakirtti-siddhânta-chakravartigaḷa śishyaru śrî-Bâlachandra-dêvara guḍḍa Kêti-Setṭiya maga Bamma-Setṭi mâḍisidaṃ yakshi-dêvatiyaṃ ||

*In Sūddara basti, to the north.*

(First face.)

Śrīmat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam ।

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

śrī-Nābhēyō 'jītas S'ambhava-Nami-Vimalās Sūvrat-Ānanta-Dharmmās

Chandrākaś S'ānti-Kunthūs sa-Sumati-Suvidhīs Sītaḷō Vāsupūjyā ।

Mallīs S'rēyas Supārsvō Jalajaruchir Arō Nandanāḥ Pārśva-Nēmi

śrī-Vīraś chēti dēvā bhuvī dadatu chatur-viṃśatir mmaṅgalāni ॥

Vīrō viśiṣṭām vinatāya rāti iti tri-lōkair abhivarnnyatē yāḥ ।

nirasta-karmmā nikhilārthta-vēdi pāyād asau paśchima-tīrtthanāthaḥ ॥

tasyābhavan sadasi Vīra-Jinasya siddhās saptarddhayō gaṇadharāḥ kila Rudra-saṅkhyāḥ ।

yē dhārayanti śubha-darśana-bōdha-vṛttim mithyā-trayād api gaṇān vinivarttya viśvān ॥

IndrĀgnibhūtir api Vāyubhūtir Akampanō Mauryya-Sudharmma-Putrāḥ ।

Maitrēya-Manḍyau punar Andhavēlaḥ Prabhāsakaś chēti tadiya-saṃjñāḥ ॥

pūrvvajñān iha vādīnō 'vadhī-jushaḥ dhī-paryyaya-jñāninaḥ

sēvē vai kriyakāmś cha śikshaka-yatin kaivalya-bhājō 'py amūn ।

ity agny-ambunidhi-trayōttara nīśānāsthātikā yaiś sataiḥ

Rudrōnaika-śatāchalair api mitān saptaiva nityam gaṇān ॥

siddhim gatē Vīra-Jinē 'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ ।

śrī-Gautamas tau cha Sudharmma-Jambā yaiḥ kēvalī vai tad ihānubaddham ॥

jānanti Vishṇur Aparājita-Nandimitrau Gōvardhanēna gurunā saba Bhadrābhul ।

yē pañcha kēvalivad apy akhīlām śrūtēna śuddhā tatō 'stu mama dhīs śrutakēvalibhyaḥ ॥

vidyānuvāda-paṭhanē svayam āgatābhīr vvidyābhīr ātma-charitād amalād abhinnāḥ ।

pūrvvāpi yē daśa-purūṇy api dhārayanti tān naumy abhinna-daśapūrvvadarān samastān ॥

tē Kṣatriyāḥ Prōṣṭhīla-Gaṇgadēvau Jayas Sudharmmā Vijayō Viśākhāḥ ।

śrī-Buddhilō 'nyau Dhṛitishēna-Nāgau Siddhārtthakaś chēty abhidhāna-bhājāḥ ॥

Nakshatra-Pāṇḍū Jayapāla-Kaṃsāchāryyāv api śrī-Drumashēnakaś cha ।

ēkādaśāṅgi-dharaṇēna rūḍhā yē pañcha tē 'mī hṛidi mē vasautu ॥

āchāra-saṃjñāṅga-bhṛitō 'bhavans tē Lōhas Subhadrō Jaya-pūrvvabhadraḥ ।

tathā Yaśōbāhur amī hi mūla-stambhā Jinēndrāgama-ratna-harmayē ॥

śrīmān Kumbhō Vinitō Haladhara-Vasudēv-Āchalā Mērudhīras

Sarvvajñas Sarvvaguptō Mahadhara-Dhanapālau Mahāvīra-Vīrau ।

ity ādy ānēka-sūrishv atha supadam upētēshu divyat tapasyā-

śāstrādhārēshu punyād ajani sajjagatām Koṇḍakundō yatindraḥ ॥

rajōbhīr aspriśṭatamatvam antar blāhyē 'pi samvyañjayatūm yatīśāḥ ।

rajāḥ-padam bhūmitaḷam vihāya chachāra manyē chatur aṅgulam saḥ ॥

śrīmān Umāsvātir ayam yatīśas Tatvārtthta-sūtram prakāṭi-chakāra ।

yau-mukti-mārggacharaṇōdyatānām pāthēyam arghyam bhavati prajānām ॥

tasyaiva śīshyō 'jani Gṛiddhraphiñchhāḥ dvitīya-saṃjñāsya Balākapiñchhāḥ ।

yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-manḍanāni ॥

Samantabhadras sa chirāya jiyāḍ vādibha-vajrāṅkuśa-sūkti-jālah |  
 yasya prabhāvāt sakalāvaniyaṃ vadyāsa durvvādaka-vārttayāpi ||  
 syāt-kāra-mudrita-samasta-padārttha-pūrṇam  
 trailōkya-harmmyam akhilam sa khalu vyavakti |  
 durvvādakōkti-tamasā pihitāntarālam  
 Sāmantabhadra-vachana-sphuṭa-ratna-dīpaḥ ||  
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latālabhana-dēha-yasṭiḥ |  
 saṃsāra-vārākara-pōtam ētat Tatvārttha-sūtram tad alamchakāra ||  
 prāgalbhya dāyi-gurūṇā kila Dēvanandi budhyā punar vvipulayā sa Jinēndra-buddhiḥ |  
 śrī-Pūjyapāda iti chaisha budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-dēvatābhiḥ ||  
 Bhaṭṭākalanāṅkō kṛita Saugatādi-durvvākya-paṅkaiś sakalanāka-bhūtam |  
 jagat sva nāmēva vidhātum uchchaiḥ sārtham samantād akalāṅkam ēva ||  
 jiyāj jagatyām Jinasēna-sūriḥ yasyōpadēśōjvala-darppaṇēna |  
 vyaktikṛitam sarvvaṃ idaṃ vinēyāḥ puṇyam purāṇam purushā vandanti ||  
 vinaya-bharaṇa-pātram bhāṇya-lōkaika-mitram  
 vibudha-nuta-charitram tad Gaṇēndrāgra-putram |  
 vihita-bhuvana-bhadram vīta-mōhōru-nidram  
 vinamata-Guṇabhadram tīrṇa-vidyā-samudram ||  
 sad-vyañjana-svara-nabhas-tanu-lakṣaṇāṅga-  
 chebhinnāṅga-bhauma-sakunāṅga-nimittakair yyaḥ |  
 kāla-trayē 'pi sukha-duḥkha-jayājayādyaṃ  
 tat sākshivat punar avaiti samastam ēva ||  
 yaḥ Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvitayēna rējē |  
 phala-pradānāya jagaj-janānām prāptōṅkurābhyaṃ iva kalpa-bhūjaḥ ||  
 Arhadbaliś-saṅgha-chatur-vidham sā śrī-Koṇḍakundānvaya-Mūla-saṅgham |  
 kāla-svabhāvād iha jāyamānād vēdētārā kalpikaraṇāya chakrē ||  
 sitāmbarādau viparīta-rūpē khilē viśaṅghē vitanōtu bōdham |  
 tat Sēna-Nandi-tridivēśa-Siṃhas-saṅghēśhu yas tam manutē kudṛitsaḥ ||  
 saṅghēśhu tatra gaṇa-gachchha-vali-trayēna lōkasya chakshushi bhidhājushi Nandi-saṅghē |  
 Dēśi-gaṇē dhṛita-guṇānvita-Pustakāchchha-gachchhē 'ṅguḷēśvara-valir jījayati prabhūtā ||  
 tatrasān Nāgadvē-Ōdayaravi-Jina-Mēghaprabhā Bālachandrā  
 dēva-śrī-Bhānuchandra-S'ruta-Naya-Guṇadharmmadayaḥ kirtti-dēvaḥ |  
 dēva-śrī-Chandradharmēndra-kula-guṇa-tapō-bhūṣaṇās sūrayō 'nyē  
 Vidyādhāmēndra-Padmāmara-vasuguṇa-Māpikkanandy-āhvayās cha ||

(Second face.)

vihita-durita-bhaṅgā bhinna-vādibha-śrīṅgā vitata-vividha-maṅgāḥ viśva-vidyābja-bhṛīṅgāḥ |  
 vijita-jagad-Anaṅgavēśa-dūrōjvalāṅgā viśada-charaṇa-tuṅgā viśṛītās tē 'sta-saṅgāḥ ||  
 jiyāch chliri-Nēmichandraḥ kuvalaya-Jaya-kṛit kūṭa-kōṭṭīrdha-gātrō  
 nityōdyan-drishṭi-bādhā-virachana-kuśalas tat-prabhākṛit-pratāpaḥ |  
 chandrasya ēva pradattāmrīta-vachana-ruchā niyatē yasya śāntim  
 dharmma-vyājasya-nētus stam abhimata-padam yas cha nēmi-rathasya ||

śrī-Māghanandi-vibudhō jagatyām anvartham évatanutātma-nāma |  
 samullasat samvara nirjīṭeṇa na yēna pāpāny abhinanditāni ||  
 tuṅgē tadiyē dhṛita-vādi-simhē guru-pravāhōnnata-vamśa-gōtrē |  
 athōditō 'bhūn nija-pāda-sēvā-pramōdi-lōkō 'bhayachandra-dēvaḥ ||  
 jayati jita-tamō 'ris tyakta-dōshānushaṅgaḥ-padam akhila-kalānām pātram Ambhōruhāyāḥ |  
 anugata-jaya-pakśas chātta-mitrānukūlyas satatam Abhayachandras sat-sabhā-ratna-dīpaḥ ||  
 tadiya-tanuśas S'rutamunir ggapi-padēśas tapō-bhara-n'yantrita-tanus stuta-Jinēśaḥ |  
 tatō 'jani Jinēndra-vachanāsta-vishayāsas tata sva-yaśasā bhṛita-samasta-vasudhāśaḥ ||  
 bhava-vipina-kṛīṣānuḥ-bhavya-paṅkēja-bhānus sa vitata-nama-sōnus sampadē kāmādhēnuḥ |  
 bhuvi durita-tamō 'ri-prōṭtha-santāpa-vāri S'rutamuni-vara-sūris śuddha-silō 'sta-nārīḥ ||  
 chaṇḍōddanḍa-tri-daṇḍam parama-sukha-padam pāpa-bijam parā gō-  
 vārāgārōru kāra-trividham adhikṛitā-gauravam gauravam cha |  
 tulyam bhallōna śalya trayam atula-vapuś-śarmma-marmma-chchhidam hō  
 bhāshōnnēshi tri-dōsham S'rutamuni-munipō nirmumōchaika ēva ||  
 praśishya-bha-gapēṅga-mahasā bhuvi tadiyē pravarddhayati pūrṇa-kala-indur iva yas sma |  
 anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-S'rutamunir ggapi-padē saḥ ||  
 mārḡgē durgē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi  
 śrāvye kāvyē 'ti navyē mṛidu-madhura-padaīḥ śarmmadair nnarmmadaiś cha |  
 mantrē tantrē 'pi yantrē nuta-sakala-kalāyām cha śābdārṇavē vā  
 kō vānyaḥ kōvidō 'sti S'rutamuni-munivad viśva-vidyā-vinōḍaḥ ||  
 śābdē śrī-Pūjyapādaḥ sakala-vimata-chit-tarkka-tantrēshu Dēvaḥ  
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ-Koṇḍakundaḥ |  
 adhyātmē Varddhmānō Manasija-mathanē vāri-mug-duḥkha-vanḥav  
 ity ēvaṁ kirtti-pātram S'rutamunivad abhūd bhū-trayē kō 'tra kaśचित् ||  
 śrāddhām śuddhām praviddhām dadhatam adhikṛitām Jaina-mārḡgē susarggē  
 siddhīm buddhīm maharddhē budha-vara-nivahair adbhutām artyamānām |  
 mitram chitram charitram bhava-bhaya-bhayadam bhavya-navyāmbujānām  
 apy ēnō nūnam ēnam S'rutamuni-munipam chandram ārādhayadhvam ||  
 śrīmān itō 'syAbhayachandra-sūrēs tasyānujātās S'rutakirtti-dēvaḥ |  
 abhūj Jinēndrōdita-lakṣhaṇānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ||  
 vidita-sakala-vēdē vita-chētō-vishādē vijita-nikhila-vādē viśva-vidyā-vinōḍē |  
 vitata-charita-mōdē visphurach-chit-prasādē vinuta-Jinapa-pādē viśva-rakṣhām prapēdē ||  
 sa śrīmāns tat tanūjas tadanu ganipadē sasyadhāch Chārukirttiḥ  
 kirttyākṛiṇṇa-trilōkyā muhur ayati viduh kārśyam adyāpy atulyāḥ |

(Third face.)

yasyōpanyāsa-vānya-dvipa-paṭu-gbaṭayōtpāṭitās chātuvāchaḥ  
 Padmā-sadmātta-mitrōjvalatara-ruchayō 'py utthitā vādi-padmāḥ ||  
 chāru-śrīs Chārukirttiḥ pada-nata-vasudhādhīśvarō 'dhīśvarō 'yam  
 garvvaṁ kurvantam urvvīśvara-sadasī mahā-vādinam vāda-vandyaṁ |  
 chakrē vikṛiḍaḍ agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhō  
 'vēdyāvēdyādyā-vidyā vyapagama-vilasad-viśva-vidyā-vinōḍaḥ ||

Ballāḷa-kṣhōṇipāḷam valita-Bali-balam vājibhūr vvējītājim  
rōgāvēgād gatāsu stūitim api sahasōllā-gbatā mānīnāya |  
āhryai va svayam sō 'khilavid Abhayasūrēs tathā tārayattam  
niśśimāśēsha-śāstrāmbunidhim Abhayasūrim param Simhañāryyam ||

śiśhō dushāgḥa-piśhṭi-karaṇa-nipuna-sūtrasya tasyōpadēśhṭus  
śiśhyah piyūsha-nishyandana-paṭu-vachanaḥ Paṇḍitah khaṇḍitāgḥah |  
sūris sūrō vinēyāmburuha-vikasanē sarvva-dig-vyāpi-dhāmā  
śrīmān asthāt kṛitāsthō Bēluguḷa-nagarē tatra dharmmābhivridhyai ||

yasminēs Chāmunḍa-Rājō Ehujabalinam inam Gummatam karmmatbhājnam  
bhaktyā śaktyā cha muktyaijita-Sura-nagarē sthāpayad bhadram adrau |  
tadvat kālatrayōthōjvala-tanu-Jina-bimbāni mānyāni chānyaḥ  
Kailāsē śīla-śālī tri-bhuvana-vilasat-kirtti-chakrīva chakrē ||

sthānō tat sthāna-mantrōjvalataram atulam Paṇḍitō 'laukarōtu  
śrīmān ēśhō 'rkkakirttir nṛipa iva vilasat sāla sōpanakādyaiḥ |  
chitram śīrshē 'bishiḷhya tri-bhuvana-tilakam tam punas sapta-vārān  
pañkōnmuktam vidhāyākhila-jagad-uru-punyais tathālamchakāra ||

kiṃvā kshirābhishēkād uta n'ja-yaśasō nirmmalāch chhaṅkarādrin  
gōtrādrin spātakim cha kshitim amara-gajān dig-gajān ēsha dhīrah |  
kshirōdān sapta-sindhūn upari-jara-dharān śārādān nāga-lōkam  
S'ēshākṛipnam vidirpuāmṛita-kalāsam api svar-vvitēnē na vidmah ||

Mērau janmābhishēkam Sura-patir iva tat tathāivātra śailē  
dēvasyādarśayan nō param akhila-janasyaisha sūrir vvidhāya |  
san-mārggam chādhunainam pihitam api chirap vāma-drig vaktamōbbhiḥ  
niśśēshan tani pūrvvam Purur iva punar atrākaḷaṅkō 'paṇiya ||

rē rē Kāpāda kōṇam śaraṇam adhivasa kshudra-nidrā-nivāsam  
maimāpsēchchhām atuchchhām tyaja nija-paṭu-vādēshu kṛichchrāśu gachchha |  
Bauddhābuddhē vimugdhō 'sy apasara sabasā Sāṅkhyā mā raṅkha saṅkhyē  
śrīmān mathnāti vādindra-gajam Abhayasūriḥ param vādi-simhaḥ ||

aiśvaryyam vahataś cha śāsvata-mukhē dattaś cha sarvvajñātām  
bibhrātē cha nirīśatām śivatayā śrī-Chārūkirttiśvarau |  
tatrāyam Jina-bhāg asāv ajinabhāg dhīmān ayam mārggamē  
Hēmādrim samadhatta-mārggamam uru-sthēmāsa Hēmāchalē ||

sphūrijad-Dhūrjjaṭi-bhāḷa-lōchana-śikhi-jvālāvalīdasya tē  
ham hō Manmatha-jīvanaushadhir abhūd ēśhā purā S'ailajā |  
sarvvajñōttama-Chārūkirtti-sumunēs samyak-tapō-vahninā  
nirdagdhasya charitra-chaṇḍa-marutō-ddhūtasya kā tē gatih ||

pitāmaha-parishvaṅga-saṅgatainaḥ-prasāntayē |  
Chārūkirtti-vachō Gaṅgālingitāṅgī Sarasvatī ||

āsyam Vāṇi-nivāsyam hṛidayam uru-dayam svam charitram pavitram  
dēham śāntyaika-gēham sakala-sujanatā-ganyam udbhūta-punyam |  
śrāvya bhavyā guṇālir nnikhila-budha-tatēr yyasya sō 'yam jagatyām  
atyāuḍḍha-prasādō jayatu chiram ayam Chārūkirtti-vratindrah ||

mūḍham prauḍham daridram dhana-patiṃ adhamam mānavam mānavantaṃ  
dusṭam śiṣṭam cha duḥkhānvitam api sukhinaṃ durimmaḍam dharmna-śīlaṃ |

(Fourth face.)

kurvaṃ sāmanta-bhadram charitaṃ anusaraṃ namra sāmanta-bhadram  
tanvaṃ śrī-Chārukīrtir jīgati vijayatē chandrikā chārukīrtiḥ ||

rē rē Chārvāka-gārvyaṃ parihara birudāḷiṃ puraiva pramuñcha  
Sāṅkhyasāṅkhyēya-rājat-parikara-nikarād āpta ghaṭṭō 'si Bhāṭṭa |  
pūrṇaṃ Kāpāda tūrṇaṃ tyaja nijam auśaṃ mānam āpan-nidānaṃ  
hṃsan pṃsō 'bhīśaṃsyō vrajati yad aparāṇ vādinaḥ S.mhaṇāryyaḥ ||  
tat-panḍitāṅghry-anuratau tad ilādhināthau samyaktva-bōdha-charaṇōnnata-dāna-niṣṭhan |  
jātāv ubhau Hariyaṇō hariṇāṅka-chārur Mīmāṅka-Dēva iti ch'Ārjuna-dēva-kulpaḥ ||

dhanyāmanyēna sanyāsa-parama-vidhinā nētum ēva svayaṃ svam  
dharmaṃ karṇmāri-marmma-chchhidam uru-sukhadaṃ durllabhaṃ vallabhaṃ cha |  
śāntās śāntēr niśāntikṛta-sakala-janāḥ sūkti-pīyūsha-pūrais  
tē 'mi sarvvē 'sta-dēhās sura-padam agamaṃ dhyāta Jainēndra-pādāḥ ||

tatra trayō-daśa-sataś cha daśa-dvayēna S'ākē 'bdakē parimitē bhavad Īśvarākhyē |  
Māghē chaturdaśa-tithau Sitabhāji-vārē Svātau śanaś sura-padam Puru-panḍitasya ||

āsīd athĀbhinava-panḍita-dēva-sūrir āśānanāchchham ukurī-kṛta-kīrtir ēshaḥ |  
śiṣhyē nidhāya nija-dharma-dhurīṇa-bhāvam yatrātma-saṃskṛiti-padē 'jani Panḍitāryyaḥ ||

tathyam mithyā-kadambaṃ satatam api vidhīṣu vṛithā tānyas  
īdāṃ tatvaṃ Tāthāgatatvaṃ taraḷa-jana-śirō-ratna tāva pradhāva |  
jīvan bhadrāṇi pasyaty uru-jagad-uditāt tyakta-vādābhilāshō  
yasmād bhasmī-karōty agnir iva buvitarāṇ vādinaḥ Panḍitāryyaḥ ||

saṃsārāpāra-vārākara-dara-laharī tulya-śalyōtha dēha-  
vyuhē muhyaj janānām asukha-jala-charair ardditānām amishāṃ |  
pōtō nitō vinitō 'dbhuta-tati-gatavan-navya-bhavyārchchitāṅghriḥ  
bhadrōnnidras sumudras satatam Abhinavō rājatē Panḍitāryyaḥ ||

ayam atha guru-bhaktiyākārayat tan-nishadyām  
apara-gaṇibhir uchechair ggēhibhis tais sahaiva |  
śubha-dina-sumuhūrttē pūritōdbhūbilāṣam  
yugapad akhila-vādya-dhivāna-ratna-pradānaih ||

ity ātma-śaktyā nija-muktayē 'rhaddāsōditam śāsanam étad urvvyāṃ |  
śāstraugha-kartṛi-traya-śaṃsanāṅgam āchandra-tāram ravi-Mēru jīyāt ||

## 106

S'rīmat Karuṇāṭa-dēsē jayati pura-varam Gaṅgavyatī-ākhyam état  
sadṛik dānōpavāsa-vrata-ruchir abhavat tatra Māṇikya-dēvaḥ |  
Pābāyī dharmma-patnī guṇa-gaṇa-vasatis tasya sūnus tayōś cha  
śrīmān Māyāṇa-nāmājani guṇa-maṇi-bhāk Chandrakīrttēs cha śiṣyaḥ ||

samyaktva-chūḍāmaṇi-yenisida ā bhavyōttamanu svasti śrī S'aka-varusha 1331 neya Virōdhi-saṃ-  
vatsarada Chaitra ba 5 Gu śrī-Gummaṭa-aāthana madhyānuada asṭa-vidhārchchana-nimittavāgi

Beḷuḡulaḡa Gaṅgasamudrada kereya keḷeḡa dāna-sāleya ḡadde kha 2 gavanū Beḷuḡulaḡa māṇikya-nakharada Hariya-Gauḡana maga Gummaṡa-Dēva Māṇikya-Dēvana maga Bommanṇan oḡaḡaḡa ḡauḡaḡaḡa samakshamadalli dēvarige pāda-pūjeyam māḡi kramavāḡi koṇḡu koṡṡu asādhāraṇa vahanta kirttiyanū punyavanū upārijisi koṇḡanu maṅḡalam ahā śrī śrī śrī ||

## 107

S'iladi Chandramauḡi-vibhuv<sup>A</sup> Āchala-Dēvi-nijōḡha-kāntey ā-  
lōla-mrīgākshi Beḷuḡulaḡa Gummaṡa-nāthana pādaḡ a-  
rchchālḡige bēḡi Bekkana śimeyan ittan udāra-Vira-Ba-  
llāḡa-nṛpālakan urviyūm abdhīyūm uḡḡinam ayde salvinam ||

antu dhārāpūrvvakavam māḡikottanta grāma śime | mūḡa Honnēnahallī teṅka Bastihallī Dēvara-hallī paḡuva Chōḡēnahallī Hāḡunahallī

(Below the third face.)

baḡaḡa Maṅchanahallīya biṡṡu tōṡa grāmavu āchandrārṅka-sthāyiyāḡi saluge maṅḡalam ahā śrī śrī śrī ||

## 108

*South of the Siddara basti.*

(First face.)

S'ri Jayaty ajēyya-māhātmyam viśāsita-kuśāsanam |  
śāsanam Jainam udbhāsi-mukti-lakshmyaika-śāsanam ||  
aparimita-sukham analpāvagamamayam prabala-bala-hṛitātankam |  
nikhilāvalōka-vibhavam prasaratu hṛidayē paramjyōtiḡ ||  
uddiptākḡhila-ratnam uddhṛita-jaḡam nānā-nayāntargriham  
sa-syātākāra-sudbābhilipti-janibhṛit kārūṇya-kūpōchchhritam |  
ārōpya śruta-yānapātram amṛita-dvīpam nayantaḡ parān  
ētē tīrtḡha-kṛitō madiya-hṛidayē madhyē bhavābdhyā satām ||  
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḡ  
śrī-Varddhamāna-munir antima-tīrtḡthanāthaḡ |  
yad-dēha-diptir api sannihitākḡhilānām  
pūrvvōttarāśrita-bhavan viśadi-chakāra ||  
tasyābhavach charama-chij-jagad-śśvarasya yō yauvvarāḡya-pada-saṁśrayataḡ prabhūtaḡ |  
śrī-Gautamō gaṇapatir bhagavān varishṡas śrēshṡḡhair anushṡhita-nutir mmunibhis sa jīyāt ||  
tad-anvayē śuddhimati pratitē samagra-śīlāmala-ratna-jālē |  
abhūḡ yatindrō bhuvī Bhadrabāhuḡ payaḡ-payōdhāv iva pūrṇa-chandraḡ ||  
Bhadrabāhur agrimas samagra-buddhi-sampadā  
śuddha-siddha-śāsanam su-śabda-bandha-sundaram |  
iddha-vṛitta-siddhir atra baddha-karmma-bhit tapō-  
vṛiddhi-varddhita-prakirttir uddhadhē maharddhikaḡ ||  
yō Bhadrabāhuḡ śruta-kēvalānām munīśvarāṇām iha paśchimō 'pi |  
apaśchimō 'bhūḡ vidushām vinētā sarvva-śrutārṡḡha-pratipādanēna ||

tadiya-sishyô 'jani Chandraguptaḥ samagra-silânata-dêva-vriddhaḥ |  
vivêsa yat tîvra-tapaḥ-prabhâva-prabhûta-kîrttir bhuvanântarâni ||  
tadiya-vapśâkarataḥ prasiddhâd abhûd adôshâ yati-ratna-mâlâ |  
babhau yad antar-mmaṇivan munîndras sa Kuṇḍakundôdita-chaṇḍa-ḍaṇḍaḥ ||  
abhûd Umâsvâtî-muniḥ pavitrê vapsê tadiyê sakalârthta-vêdî |  
sûtrîkritaṃ yêna Jina-praṇitaṃ sâstrârthta-jâtaṃ muni-puṅgavêna ||  
sa prâṇi-samprakshaṇa-sâvadhanô babhâra yôgi kila griddhra-pakshân |  
tadâ prabhṛity éva budhâ yam âhur âchâryya-sadbôttara-Gṛiddhripiûchchham ||  
tasmâd abhûd yôgi-kula-pradîpô Balâkapiûchchhaḥ sa tapô maharddhîḥ |  
yad-aṅga-samsparsana-mâtratô 'pi vâyur vvishâdin amritî-chakâra ||  
Samantabhadro 'jani bhadra-mûrttis tataḥ praṇêtâ Jina-sâsanasya |  
yadiya-vâg-vajra-kaṭhâra-pâtaś chûrṇi-chakâra prativâdî-sailân ||  
śrî-Pûjyapâdôddhṛita-dharmma-râjyas tatô surâdhîśvara-pûjya-pâdaḥ |  
yadiya-vauidshya-guṇân idânîp vadanti sâstrâni tad-uddhṛitâni ||  
dhṛita-viśva-buddhir ayam atra yôgibhiḥ kṛita-kṛitya-bhâvam anubibhṛad uchchakaiḥ |  
Jinavad babhûva yad-Anaṅga-châpahrîṭ sa Jinêndra-buddhir iti sâdhu-varṇnitaḥ ||  
śrî-Pûjyapâda-munir apratimaushadharddhir jjiyâd Vidêha-Jina-darśana-pûta-gâtraḥ |  
yat-pâda-dhauta-jala-samsparsaḥ-prabhâvât kâlâyasam kila tadâ kanakî-chakâra ||  
tataḥ param sâstra-vidân muninâm agrêsarô 'bhûd Akalânka-sûrîḥ |  
mithyândhakâra-sthagitâkhiḷârththâḥ prakâsitâ yasya vachô-mayûkhaiḥ ||  
tasmin gatê svargga-bhuvam maharshau divaḥ-patin narttum iva prakṛishṭân |  
tad anuvyôdbhûta-muniśvarâṇâm babhûvur itthaṃ bhuvî saṅgha-bhêdâḥ ||  
sa yôgi-saṅghaś chaturah prabhêdân âśâdya bhûyân aviruddha-vṛittân |  
babhâv ayam śrî-bhagavân Jinêndraś chatur-mmukhâniva mithas samâni ||  
Dêva-Nandi-Simha-Sêna-saṅgha-bhêda-varttinâm  
dêsa-bhêdataḥ prabôdha-bhâji dêva-yôginâm |  
vṛittatas samastatô 'viruddha-dharmma-sêvinâm  
madhyataḥ prasiddha êsha Nandi-saṅgha ity abhût ||  
Nandi-saṅghê sa-Dêśiya-gaṇê gachchhê 'chchha-Pustakê |  
Îṅulêsa-balir jjiyân maṅgaḷî-kṛita-bhûtalâḥ ||  
tatra sarvva-śarîri-rakshâ-kṛita-matir vvijitêndriyas  
siddha-sâsana-variddhana-pratilabha-kirtti-kalâpakah |  
viśruta-Srutakirtti-bhaṭṭâraka-yatis samajâyata  
prasphurad-vachanâmrîtâmśu-vinâśitâkhila-hṛittamâḥ ||  
kṛitvâ vinêyân kṛita-kṛitya-vṛittin nidhâya têshu śruta-bhâram uchchhaiḥ |  
sva-dêha-bhâram cha bhuvî praśântas samâdhi-bhêdêna divam sa bhêjê ||

(Second face.)

gatê gagana-vâsasi tridivam atra yasyôchchhritâ  
na vṛitta-guṇa-samhatir vvasati kēvalam tad-yaśaḥ |  
amanda-mada-Manmatha-praṇamad-ugra-châpôchchalat-  
pratâpa-hati-kṛit-tapaś-charaṇa-bhêda-labdham bhuvî ||  
śrî-Chârûkirtti-munir apratima-prabhâvas tasmâd abhûn nija-yaśô dhavaḷî-kṛitâśaḥ |  
yasyâbhavat tapasî nishthuratôpâśântîś chittê guṇê cha gurutâ kṛitâśaḥ śarîrê ||  
yas tapô-vallibhir vvêllitâgha-drumô varttayâmâsa sâra-trayaṃ bhûtalê |  
yukti-sâstrâdikam cha prakṛishṭâśayaś śabda-vidyâmbudhêr vriddhi-kṛich-chandramâḥ ||

yasya yôgîsînâh pâdayôs sarvvadâ sainginîm Indirâm paśyataś S'âriginâh |  
 chintayêvâbhavat kṛishṇatâ varshmanâh saṅyathâ nilatâ kim bhavêṭ tat tanôh ||  
 yêshâm sarirâsrayatô 'pi vâtô rujâh prasântim vitatâna têshâm |  
 Ballâla-râjôṭṭhita-rôga-śântir âsit kilaitat kimu bhêshajêna ||  
 munir munanishâ-balatô vichâritam samâdhi-bhêdam samavâpya sattamaḥ |  
 vihâya dêham vividhâpadam padam vivêśa divyam vapur iddha-vaibhavam ||  
 astamâyâti tasmin kṛitiniyaryamninâbhavishyat tadâ Paṇḍita-yatis |  
 sômaḥ vastu-mithyâ-tama-stôma-pihitamsvrvam uttamair ity ayaṁ vaktribhir upâghôshi ||  
 vibudha-jana-pâlakam kubudha-mata-bârakam  
 vijita-sakalêndriyam bhajata tam alam budhâh ||  
 Dhavalasarôvara-nagara-Jinâspadam asadṛśam âkṛita tad-uru-tapô-mahaḥ ||  
 yat-pâda-dvayam éva bhûpati-tatis chakrê śîrô-bhûshanam  
 yad-vâkyâmritam éva kôvîda-kulam pîtvâ jijivânisam |  
 yat-kirttyâ vimalam babhûva bhuvanam ratnâkarêṇâvritam  
 yad-vidyâ visâdi-chakâra bhuvanê śâstrârtha-jâtam mahat ||  
 kṛitvâ tapas tîvrâṁ anala-mêdhâs sampâdya puṇyâny anupaplutâni |  
 têshâm phalasyânubhavâya datta-chêtâ ivâpa tridivam sa yôgi ||  
 tasmin jâtô bhûmni Siddhânta-yôgi prôdyad-vâchâ varddhayan siddha-śâstram |  
 śuddhê vyômni Dvâdasâtmâ karaughair yadvat padma-vyûham unndrayan svaiḥ ||  
 durvvâdy-uktaṁ śâstra-jâtam vivêki vâchânêkântârtha sambhûtayâ yah |  
 Indrô 'śanyâ mēgha-jalôṭṭhayâ bhû-vṛiddhâm bhûbṛit-samphatim vâ bibhêda ||  
 yadvat padâmbuja-natâvanipâla-mauli-  
 ratnâṁśavô 'nisam amuṁ vidadhus sarâgam |  
 tadvan na vastu na vadhûr nna cha vastra-jâtam  
 nô yauvvanam na cha balaṁ na cha bhâgyam iddhâm ||  
 pravisya śâstrâmbudhim êsha dhîrô jagrâha pûrvvam sakalârthta-ratnam |  
 parê 'samarthhâs tad anupravêśâd êkaikam êvâtra na sarvvam âpuḥ ||  
 sampâdya śishyân sa munih prasiddhân adhyâpayâmâsa kuśâgra-budhin |  
 jagat-pavitri-karaṇâya dharmma-pravarttanâyâkhila-samvidê cha ||  
 kṛitvâ bhaktim tē gurôś sarvva-śâstram nîtvâ vatsa kâmadhênum payô vâ |  
 svikṛityôchchais tat-pibantô 'ti-pushṭâḥ śaktim svêshâm khyâpayâmâsur iddhâm ||  
 tadya-śishyêshu vidâm-varêshu guṇair anêkaîś S'rutamun-abbhikhyâḥ |  
 rarâja śailêshu samunnatêshu sa ratna-kûṭair iva Mandarâdriḥ ||  
 kulêna śilêna guṇêna matyâ śâstrêna rūpêna cha yôgya êshaḥ |  
 vichârîya tam sûri-padam sa nîtvâ kṛita-kriyam svam gaṇayâṁchakâra ||  
 athakadâ chintayad ity anênâḥ sthitim samâlôkya nijâyushô 'lpâm |  
 samarpya châsmin sva-gaṇam samarththê tapas charishyâmi samâdhi-yôgyam ||  
 vichârîya chaivam hṛidayê gaṇâgraṇir nuivêdayâmâsa vinêya-bândhavaḥ |  
 munis samâhûya gaṇâgra-vartinam sva-putram ittham śruta-vṛitta-śâlinam ||

(Third face.)

mad-anvayâd êsha samâgatô 'yam gaṇô guṇânâm padam asya rakshâ |  
 tvayânga madvat kriyatâm itishṭam samarpayâmâsa gaṇi gaṇam svam ||  
 guru-viraha-samudyad-duḥkha-dīnam tadyam mukham aguru-vachôbhis sa prasannî-chakâra |  
 sapadi vimalitâbda-ślisṭa-pâṁsu-pratânam kim adhivasati yôshin-manda-phûtkâra-vâtaiḥ ||

kriti-tati-hita-vṛttas satva-guṇti-pravṛtṭo jita-kumata-viśeṣaś śośhitāśeṣa-dōṣaḥ |  
 jita-Ratipati-satvas tatva-vidyā-prabhuṭvas sukṛita-phala-vidhēyaṃ sō 'gamad divya-bhūyaṃ ||  
 gatē 'tra tat-sūri-padāśrayō 'yaṃ muniśvaras saṅgham avarddhayat tarāṃ |  
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅkajam ||  
 prakṛitya-kṛityaṃ kṛita-saṅgha-rakṣō vihāya chākrityam analpa-buddhiḥ |  
 pravarddhayan dharmaṃ aninditam tad-gurūpadēśān saphali-chakāra ||  
 akhaṇḍayaḍ ayaṃ munir vimala-vāgbhir aty-uddhatān  
 amanda-mada-saṅcharat-kumata-vādi-kōḷāhaḷān |  
 bhramann-amara-bhūmi-bhṛid-bhramita-vāridhi-prōchchalat-  
 taraṅga-tati-vibhrama-grahaṇa-chāturibhir bbbuvi ||  
 kâ tvam kâmini kathyatām S'rutamunēḥ kirttiḥ kim āgamyatē  
 Brahman mat-priya-sannibhō bhuvī budhas sammṛigyatē sarvvataḥ |  
 nēndraḥ kim sa cha gōtra-bhid Dhana-patiḥ kim nāsty asau kinnaṛaḥ  
 S'ēshaḥ kutra gatas sa cha dvirasano Rudraḥ paśūnām patiḥ ||  
 Vāg-dēvatā-hṛidaya-rañjana-maṇḍanāni mandāra-pushpa-makaranda-rasōpamāni |  
 ānanditākhila-janāny amṛitam vamanāni karmēṣhu yasya vachanāni kavīśvarāṇām ||  
 samanta-bhadrō 'py aSamantabhadraḥ śrī-pūjya-pādō 'pi na Pūjyapādāḥ |  
 mayūra-piñchchhō 'py aMayūrapīñchchhaś chitraṃ viruddhō 'py aviruddha ēshaḥ ||  
 ēvaṃ Jinēndrōḍita-dharmaṃ uchchaiḥ prabhāvyantaṃ muni-vamśa-dīpinam |  
 adriśya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ||  
 yathā khalah prāpya mahānubhāvaṃ tam ēva paśchāt kabali-karōti |  
 tathā śanais sō 'yam anupaviśya vapur bbabādhē pratibaddha-viryayā ||  
 aṅgāny abhūvan sakṛiśāni yasya na cha vratāny adbhuta-vṛitta-bhājāḥ ||  
 prakampam āpad vapur iddha-rōgān na chittam āvasyakam aty-apūrvam |  
 sa mōksha-mārggē ruchim ēsha dhirō mudaṇ cha dharmmē hṛidayē prasāntim ||  
 samādadē tad-viparitakārin y asmin prasarpṭy adhīdēham uchchaiḥ |  
 aṅgēshu tasmin pravijimḥhamānē niśchitya yōgi tad-asādhyā-rūpatām ||  
 tatas samāgatya nijāgrajasya prapamya pādāv avadat kṛitāñjalīḥ |  
 Dēva paṇḍitēndra yōgi-rāja dharmma-vatsala  
 tvat-pada-prasādatas samastam ārjjitam mayā |  
 sad yaśaḥ śrutam vrataṃ tapaś cha puṇyam akṣayaṃ  
 kim mamātra varttita-kriyasya kalpa-kāṅkṣiṇaḥ ||  
 dēhatō vinātra kṣaṭtam asti kim jaga-trayē tasya rōga-pīditasya vāchyatā na śabdataḥ |  
 dhyēya ēva yōgatō vapur vvisarjjana-kramas sādhu-varga sarvva-kṛitya-vēdinām vidām-vara ||  
 vijñāpya kāryam munir ittham artthyam muhur muhur vvarayatō gamēśāt |  
 svikṛitya sallēkhanam ātmaninaṃ samāhitō bhāvayati sma bhāyaṃ ||  
 ndyad-vipat-timi-timīṅgila-nakra-chakra-prōttāṅga-mṛityu-nṛiti-bhīma-taraṅga-bhāji |  
 tivrājavamjava-payōnidhi-madhya-bhāgē klīśuāty ahar-niśam ayaṃ patitas sa jantuh ||  
 idam khalu yad-aṅgakaṃ gaganā-vāsasām kēvalam  
 na liyam asukhāspadam nikhila-dēhabhājām api |  
 atō 'sya munayaḥ param vigamanāya baddhāśayā  
 yatanta iha santatam kathina-kāya-tāpādibhiḥ ||  
 ayaṃ vishaya-saṅchayō visham asēsha-dōṣhāspadam  
 spṛiśaj-jani-jushām abō bahu-bhavēshu sammōhakṛit |  
 atah khalu vivēkinas tam apahāya sarvvam-salā  
 visanti padam akṣayaṃ vividha-karma-hāny utthitam ||

(Fourth face.)

uddipta-duḥkha-śikhi-saṅgatiṃ aṅga-yashtim tivrājavamjava-tapātapa-tāpa-taptām |  
 srak-chandanādi-vishayāmisha-taila-siktām kō vāvalambya bhuvī sañcharati prabuddhaḥ ||  
 srashtuḥ strīṇaṃ énasāṃ sṛishtitāḥ kiṃ gātrasyādhō bhūmi-sṛishtya cha kiṃ syāt |  
 putrādīnāṃ śatru-kāryyaṃ kim artham sṛishtēr ittham vyarthatā dātūr āsit ||  
 idaṃ hi bālyam bahu-duḥkha-bijam idaṃ vayah-śrīr ghana-rāga-dāhā |  
 sa vṛiddhabhāvō 'py amarshāstra-śālā daśēyam aṅgasya vipat-phalā hi ||  
 labdham mayā prāktana-janma-puṇyāt su-janma-sad-gātram apūrvva-buddhiḥ |  
 sad-āśrayaḥ śrī-Jina-dharmma-sēvā tatō vinā mā cha paraḥ kṛitī kaḥ ||  
 ittham vibhāva sakalam bhuvana-svarūpaṃ yōgi vinaśvaram iti praśamaṃ dadhānaḥ |  
 arddhāvamilita-dṛig askhalitāntaraṅgaḥ paśyan svarūpaṃ iti sō 'vahitas samādhau ||  
 hṛidaya-kamala-madhyē saiddham ādāya rūpaṃ  
 prasara-d-amṛita-kalpair mmūla-mantrair prasiñchan |  
 muni-parishad-udīṛṇa-stōtra-ghōshais sahaiva  
 S'rutamunir ayam aṅgaṃ svam vihāya praśantaḥ ||  
 agamad-amṛita-kalpam kalpam alpikṛitainā  
 vigalita-parimōhas tatra bhōgāṅgakēshu |  
 vinamad amara-kāntānanda-bāshpāmbu-dhārā  
 patana-hṛita-rajōntar-ddhāma-sōpāna-ramyaṃ ||  
 yatau yātē tasmin jagad ajani sūnyaṃ janibhrītām  
 manō-mōha-dhvāntam gata-balam apūry apratihataṃ |  
 vyadipyad-yach chhōkō nayana-jalam ushṇam virachayan  
 viyōgaḥ kiṃ kuryyād iha na mahatām dussahataraḥ ||  
 pādā yasya mahā-munēr api na kair bhūbhṛich-chhirōbhīr dhṛitā  
 vṛittaṃ san na vidāṃvarasya hṛidayaṃ jagrāha kasyāmalam |  
 sō 'yam śrī-muni-bhānumān vidhi-vaśād astam prayātō mahān  
 yūyaṃ tad-vidhim ēva hanta tapasā hantum yatadhvam budhāḥ ||  
 yatra prayānti paralōkam anindya-vṛittā sthānasya tasya paripūjanam ēva tēshām |  
 ijjā bhavēd iti kṛitākṛita-puṇya-rāśēḥ stbēyād iyaṃ S'rutamunēs suchiram niskadyā ||  
 ishū-śara-śikhi-vidhū-mita-S'aka-Paridhāvi-śarad-dvitiyagĀshādhē |  
 sita-navami-Vidhudinōdaya jushi sa-Viśākhē pratishṭhitēyam iha ||  
 vilīna-sakala-kṛiyaṃ vigata-rōdham aty ūrjitaṃ  
 vilāṅghita-tamas tulā-virahitaṃ vimuktā śayaṃ |  
 avān-manasa-gōcharaṃ vijita-lōka-śakty agrimaṃ  
 madiya-hṛidayē 'nisam vasatu dhāma-divyaṃ mahat ||  
 prabandha-dhvani-sambandhā sad-rāgōtpādana-kshamā |  
 Maṅga-Rāja-kavēr vvāpi Vāpi-viṇāyatē tarām ||

109

On the Tyāgada Brahma Dēva kambha.

(North face.)

Brahma-Kshatra-kuḷōdayāchala-śirō-bhūshāmanir bbbhānumān  
 Brahma-Kshatra-kuḷābḍhi-varddhana-yaśō-rōchiḥ sadhā-didhitiḥ |  
 Brahma-Kshatra-kuḷākarāchala-bhava-śrī-hāra-vallīmanīḥ  
 Brahma-Kshatra-kuḷāgni-chandā-pavanaś Chāvunḍa-Rājō jani ||

kalpānta-kshubhitābdi-bhishapa-balam Pātāla-Mallānujam  
 jētum Vajraḷa-Dēvam udyata-bhujasyēndra-kshitindrājūyā |  
 patyus śrī-Jagadēkavira-nṛipatēr jjaitra-dvipasyāgratō  
 dhāvād-dantini yatra bhagnam ahatānikam mṛigānikavat ||  
 asmin dantini danta-vajra-dalita-dvīṭ-kumbhi-kumbhōpalē  
 virōttamsa-purō-nishādini ripu-vyālāṅkuṣē cha tvayī |  
 syāt kō nāma na gōcharaṭ prati-nṛipō mad-bāṇa-kṛishṇōraga-  
 grāsasyēti Nalamba-Rāja-samarē yah ślāghitaḥ svāminā  
 khyātāḥ kshāra-payōdhir astu paridhīś chāstu Trikūṭaḥ purī  
 Lankāstu prati-nāyakō 'stu cha Surirātis tathāpi kshamē |  
 tam jētum Jagadēkavira-nṛipatē tvat-tējasēti kshanān  
 nirvvyūḍham Rāṇasūga-pārthiva-ranē yēnōrjitam garjjitam ||  
 virasyāsyā ranēshu bhūriṣhu vayam kaṇṭha-grahōtkaṇṭhaya  
 taptās samprati labdha-nirvvyūti-rasās tvat-khaḷga-dhārāmbhasā |  
 kalpāntam Rāṇaraṅga-Sīnga-vijayī jivēti Nākāṅganā  
 girvvaṇi-kṛita-Rāja-gandhakariṇē yasmai vitimṇāsishah ||  
 ākrashṭum bhuja-vikramād abhilashau Gaṅgādhinājya-śriyam  
 yēnāḍau Chaladāṅka-Gaṅga-nṛipatir vyarthābhilāshi-kṛitah |  
 kṛitvā vīra-kapāḷa-ratna-chashakē vīra-dvishas-śōpitam  
 pātum kautukinaś cha Kōṇapa-gaṇaḥ pūrnābhilāshi-kṛitah |

## 110

(South face.)

S'ri-Gommatā-Jina-pādāgrada chhāgada kambakke yakshanam māḍisidam Digambara-guṇāḥhyam bhōga-  
 Purandaran enippa hergaḍe Kappam ||

## 111

*On the rock east of Akhaṇḍa bāḡilu.*

S'rimat-parama-gaṇbhira-syādvād-āmōgha-lāñchhanam |  
 jiyūt trailōkya-nāthasya śāsanam Jina-śāsanam ||

S'ri-Mūla-saṅgha-payah-payōdhi-varddhana-sudhakarā vana-vāsē .. takirti-dēvās tach-chhishyā Jina-  
 pati-śrīmad-Dēvēndra-Viśālakirti-dēvās tat-śishyāḥ bhāṭṭāraka-śrī-Subhakirti-dēvās tach-chhishyāḥ  
 Kalikāla-Sarvajña-bhāṭṭāraka-Dharmabhūshana-dēvāḥ tach-chhishyā śrī-Amalakirti-āchāryā tat-  
 śishyāḥ ... tapita ... kuvalam ullāsaka ... Dēvaṅka ... chāryya-paṭṭa-vipula ... mahā-māyō-  
 ddhāraka-samaya-Mallī-dēvānām tatvārttha-varddhi-varddhana-himāṃsunā Varddhamāna-svāminā  
 kārītā ... āchāryya S'aka-varsha 1295 Paridhāvi-saṃvatsara-Vaiśākha-śuddha 3 Budhavāra ||

## 112

*On the same.*

S'ri-S'ā .. kirti-dēvara śishyaru Hēmachandrakirti-dēvara nisidhi maṅgaḷam ahā śrī ||

*On the same.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samadwigata-pañcha-mahā-sabda-mahā-maṇḍalāchāryyādi praśyastaya-virājita-chihṇāṅkṛitaruṃ visambōdāvabōdhitaruṃ sakaḷa-vimaḷa-kēvaḷa-jūāna-nētra-trayarum ananta-jūāna-darśana-vūrya-sukhātmakarum vidita . . . ddhākarum ēkatva-bhāvanā-bhāvītātmarum ubha-naya-samarthhi-sakharum tri-daṇḍa-rahitarum tri-śalya-nirāṅkṛitarum chātu-kashā-vināśakarum chatur-vividhāv-upasargga-girikandarādi-daireya-samanvitarum pañcha-dasa-pramāda-vināśa-karttugaḷum pañchāchāra-vūrya-sārapraviṣarum samadarūśanāda bhēdābhēdigalum saṭu-karmma-sārarum sapta-naya-niratarum aṣṭāṅga-nimitta-kuśalarum aṣṭa-vidha-jūānāchāra-sampannarum nava-vidha-brahmachariya-vinirmuktarum daśa-dharmma-sārma-śāntarum ēkādaśa-śrāvākāchārav-upadēsa-bratāchāra-chāritrarum dvādaśa-tapaniratarum dvādaśāṅga-sruta-pravidhāna-sudhākararum trayōdaśāchāra-śila-guṇa-dhairya . . . . . sampannarum embata-nāḷku-lakṣha-jīva-bhēda-mārgganarum sarva-jīvi-dayā-pararum śrīmat-Koṇḍakundānvaya-gagana-mārttaṇḍarum viditōtaṇḍa-kushamāṇḍaru . . gaṇa-gajēndra-siphākramada dhārāvabhāsurarum śrīmad-Dēśi-gaṇa-Pustaka-gachchhāda Koṇḍakundānvaya śrīmat-tri-bhuvana-rāja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalum śrī-Sōmachandra-siddhānta-chakravarttigalum Chaturmmukha-bhaṭṭāraka-dēvarum śrī-Siṃhanandi-bhaṭṭāchāryyarum śrī-S'ānti-bhaṭṭārakāchāryyarum śrī- . . . kirtti-doraga Bhaṭṭāraka-dēvarum Kanakachandra-Maladhāri-dēvarum śrī-Nēmichandra-Maladhāri-dēvarum chatur-vidha-śrī-sakala-gaṇa-sādhāraṇa- . . . . . rā-dēvadhāmarum Kali-yuga-gaṇadhara-pañchāsata-munindrarum avara śiṣhyaru Gaurāśrī-kantiyarum Sōmaśrī-kantiyarum . . . śrī-kantiyarum Dēvaśrī-kantiyarum Kanakaśrī-kantiyarum yippatt-eṇṭu-taṇḍa-śiṣhyaru verasu Hēbaṇandi-sampatsarada Phālguṇa-su 8 Bri śrī-Gommaṭa-dēvara tīrtha-subha-kalyāṇa- . . . ke maṅgaḷam ahā ||

*On a stone erected against that rock.*

Svasti śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvaya-śrī-Traividya-dēvara śiṣhyar Padmaṇandi-dēvaru Nāḷa-sampatsara-Chaitra-sū 1 Sōmavārad andu Nāka-S'ri-manas-serōjini-rājamarāḷar ādaru maṅgaḷam ahā śrī ||

*On the rock at Akhaṇḍa bāgilu.*

Svasti śrīman-mahā-pradhāna bhavya-jana-nidānam sēneyara kāra rāṇa-raṅga-dhīra śrīman-Mariyāṇedaṇḍanāthānuṇam dāna-bhānuṇan enisida Bharatamayya daṇḍanāyakan i Bharata-Bāhubali-kēvaligāḷa pratimegaḷumap bāsadigalum ā tīrtha-dvāra-pakṣa-sōbhārttham māḍisidan i raṅgada happaḷigeyuman i mahā-sōpāna-paṇṭiyumam rachisidaṃ śrī-Gommaṭa-dēvara suttalu raṅgama-happaḷigeyam bigiyisidan adum alladeyum i Gaṅgavāḍi-nāḍol allig allig elli nōrppaḍam ||

kanda || prakāṭa-yaśō vibhuv eṭṭa- |  
ttu-kanne-vasadigāḷan osedu jīrṇnōddhāra- |  
prakaraman innūṇan ala- |  
kika-dhīṭi māḍisidan eseye Bharata-chamūpam ||

Bharata-chamūpati-sute suśile S'āntala-dēvi Būchi-Rājāṅgane tad-vara-taneyam Maṇi . . . . . osadu barayisidan idaṃ ||

## 116

*On the rock west of Vodegal basti.*

S'rimatu S'alivāhana-śaka-varuṣa 1602 nē Siddhārthi-saṃvatsarada Māgha-bahula 10 yallu Muni-gundada śimeya dēsa-kulakaraniyara male-dalāṅka Honnappayyana anuja Veṅkappayyana putra Sidda-ppayyana anuja Nāgappayyana puṇya-striyar-āda Banadāmbikeyaru bandu darśanav ādaru bhadram bhūyāt śrī || S'rutasāgara-varṇigāla samēta ||

Idē titthiyalli Mādigūra Jaḍagappa Nāgavvana putra Dāuappa-Setṭara puṇya-stri-Nāgavvana maiduna Bhisṭappanu darśanav ādaru ||

## 117

*On the rock south of Kañchi-gubbi bāgilu.*

S'ri Saumya-saṃvatsaradoḷu vibhada Āśvayuja ba 7 miyoḷu tāṃ śrī-Sōmanāthapurav-enisida Koṅga-nāḍiṅg adam anāḍiya grāmaṃ || ā grāmadalu śrīmat paṇḍi . . . . .

## 118

*In the Chauvīsa Tirthaṅkara basti.*

(Nāgarī characters.)\*

Om nama-Siddhēbhyāḥ Gommaṭa-svāmīḥ Ādiśvaraḥ Muḷlanāikaḥ Chōvvisa-tirthaṅkara ki paratimā Chārūkirtī-panḍitaḥ Dharamachandraḥ baḷlāta ka . . . . . padasa Sakē 1570 Sarvadhārī-nāma-saṃvatsaraḥ Vaisāka-vadi 3 S'ukkuravāra dēharāṅkipatī syaha . . . . . lla gōvāḷaḥ yavare gōtraḥ śrī-Nāsāḥ śrī-Nāsikā-putraḥ Sarāvanāsāḥ va āva māmāsikā-putraḥ Rāmanāsaḥ Kamukapūra . . . . .

## 119

*On the rock west of the steps going up to Akhaṇḍa bāgilu.*

(Nāgarī characters.)

Samvat 1119 varshē Vaisākha-śudhī śrī-Kāṣṭha-saṅghē mandita . . . . .

## 120

*On the rock east of the steps for ascending the hill.*

Arakepeya vira-Vira-Pallava-Rāyana makam . . . du Siṅghara-Nāyakam Beḷagūḷa . . . . .  
baḍigara beṭṭakke ||

## 121

*On the rock behind Brahma Dēva maṇṭapa.*

Suddhārthi-saṃ | Kārtika-suddha 2 ralu | śrī-Brahma-Dēvara-maṇṭapavannu Hirisāri Giri-gauḷanaḍa tamma Raṅgaiyana sēve ||

\* The language seems to be Mahrattī or Gojratī.

*At the southern foot of the hill.*

Svasti prasiddha-siddhāntika-chakravartigaḥ trivishṭapāvêṣhṭita-kirtigaḥ Koṇḍakundānvayada gagana-mārttaṇḍarum appa śrīman Nayakirtti-siddhānta-chakravartigaḥ guḍḍa Bamma-Dēva-heggaḍeya maga Nāga-Dēva-heggaḍe Nāgasamudram endu keṛeyam kaṭṭisi tōtavan ikkisidaḍ avara śiṣhyaru Bhānukirtti-siddhānta-dēvaru Prabhāchandra-dēvaru Bhaṭṭāraka-dēvaru Nēmichandra-panḍita-dēvaru Bāḷachandra-dēvara sannidhiyalu Nāga-Dēva-heggaḍege ā tōta gadde avare-hola sarbba-bādhā-pari-haravāgi vaśakke gadyāṇa 4 tēruvantāgi makkaḷa makkaḷu paryyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchchanege biṭṭa datti ||

*On a rock in Channayya's tope.*

Putṭasāmi-Setṭara śrī-Dēvirammana maga Chennanṇana maṇṭapa Ādi-tirtada koḷa | vidu hālu-goḷavo | vidu amurta-goḷavo | vidu Gaṅge nadiyo | vidu Tungabadriyo | vidu maṅgalā Gāuriyo | vidu runda-vanavo | vidu sraṅgāra-tōtavo ayi ayiyā ayi ayiyā vaḷe-tīrtta vaḷe-tīrtta jaya jaya jaya jaya ||

## INSCRIPTIONS IN THE TOWN.

*At Alkana basti.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkya-nāthasya śāsanāṇ Jina-śāsanam ||  
bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāśinē |  
kutīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||  
svasti śrī-jaṇma-gēham nibhṛita-nirupamaurvānaḷōddāma-tējam  
vistārāntaḥ-kṛitōrvvi-taḷam amaḷa-yāśaś-chandra-sambhūti-dhāmam |  
vastu-brātōdbhava-sthānakam atisāya-satvāvaḷambam gabbhīram  
prastutyam nityam ambhōmidhi-nibham esagum Hoysaḷōrvviśa-vaṇṣam ||  
adaṛoḷu kaustubhad ond anargghya-guṇamam dēvēbbhad uddāma-sa- |  
tvada gurbham himaraśmiy ujvaḷa-kaḷā-sampattiyam pārijā- |  
tad udāratvada pempan orbban enitām tan tāḷdi tām alte pu- |  
ṭṭidan udvējita-vira-vairi-Vinayādityāvanipālakam ||

kanda || vinayam budharam rañjise |  
ghana-tējam vairi-balanam alaṛise negaḷdam |  
Vinayāditya-nṛipālakan |  
anugata-nāmārtthan amaḷa-kīrtti-samarttham ||  
ā-Vinayādityana vadhu |  
bhāvōdbhava-mantra-dēvatā-sannibhe sad- |  
bhāva-guṇa-bhavanam akhīḷa-ka- |  
lā-viḷasite Keḷayab-arasi yembaḷu pesarim ||

â-danpatige tanûbhavan |  
 âdam S'achigam Surâdhipatigam munn ent |  
 âdam Jayantan ante vi- |  
 shâda-vidûrântarângan Ereyanga-nripam ||

âtam Châlukya-bhûpâlana balada bhuja-dandam uddanda-bhûpa- |  
 brâta-prôttuṅga-bhûbhîd-vidâlana-kulîsam vandi-sasyaṅga-mêgham |  
 svêtâmbhòjâta-dêva-dviradana-sarad-abhrêndu-kundâvadâta- |  
 khyâta-prôdyad-yaśâś-śrî-dhavalîta-bhuvanam dhîran êkāṅga-vîram ||

ereyan eleg enisi negald ird |  
 Ereyanga-nripâla-tîlakan aṅgane chalving- |  
 erevaṭṭu śîla-guṇadiṁ |  
 neṛad Êchala-dêvi antu nântarum olaṛê ||

ene negald avar ibbarggam |  
 tanûbhavar nnegaldar alte Ballâlâṁ Vi- |  
 shṇu-nripâlayan Udayâdi- |  
 tyan emba pesarindam akhîla-vasudhâ-taḷadoḷ ||

avaroḷ madhyaman âgiyum bhuvanadoḷ pûrvâparâmbhòdhiy e- |  
 yduvinam kûḍe nimirchchu vondu-nîja-bâhâ-vikrama-kriḍey u- |  
 dbhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmam dharâ- |  
 dhava-chûḍâmaṇi Yâdavâbja-dinapam śrî-Vishṇu-bhûpâlakam ||

elag eseva Kôyatûr ttat |  
 Taḷavana-puram ante Râyarâyapuram ba- |  
 ḷpaḷa baḷeda Vishṇu-têjô- |  
 jvaḷanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||

initam durggama-vairi-durgga-chayamam koṇḍam nijâkshêpaḍind |  
 inibar bbbûparan âjiyole tavisidam tann-âstra-saṅghâtadind |  
 inibargg ânatargg ittan udgha-padamam kârunyaḍind endu tân |  
 anitam lekkade pêlvod Abjabhavanum vibhrântan appam balaṁ ||

**kanda** || Lakshmi-dêvi-khagâdhipa- |  
 lakshaṅg esedirdda Vishṇug-ent antevalam |  
 Lakshmâ-dêvi lasan-mṛiga- |  
 lakshmânane Vishṇug agra-satiyene negaldal ||

avargge Manôjan ante sudati-jana-chittaman ilkoḷalke sâlvi- |  
 avayava-śôbheyind Atanuv emb-abhidhânaman ânad aṅganâ- |  
 nivahaman echchu muyvan aṇam ânade biraran echchu yuddhadoḷ |  
 tavisuvan âdan âtmabhavan apratinam Narasiṁha-bhûbhujam ||

paḍe mât êm bandu kaṇḍaṅg-amṛita-jaladhi tām garbbadiṁ gaṇḍavâtam |  
 nuḍiv âtaṅg ênan embai praḷaya-samayadoḷu mēreyam miṛi barppâ- |  
 kaḷalanam Kâlanannam muḷidu kuḷikanannam yugântâgniyanam |  
 siḷilannam siṁhadannam Puraḥaran-urigaṇṇannam i Nârasimham ||

tad-arddhânga-lakshmi ||

mṛidu-padey Êchala-dēvi |  
sudatiye Narasiṃha-nṛipatiḡ anupama-saukhyā- |  
prade paṭṭa-mahā-dēvi- |  
padavige sale yōgyey āgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanā-lilege munnavaḡ entu Kusumāstram puṭṭidom Viṣṇuḡam |

lalita-śrī-vadhuvīḡavaḡ ante Narasiṃha-kṣhōṇipāḷaḡavaḡ Ê- |  
chaladēvi-vadhugam parārṭṭha-charitaḡam puṇyādhikaḡam puṭṭidom |  
balavad-vairi-kuḷāntakaḡam jaya-bhujam Ballāḷa-bhūpāḷakaḡam ||

ripu-bhūpāḷēbha-siṃham ripu-nṛipa-naḷinānika-rākā-śaśāṅkaḡam |  
ripu-rājanyaughā-mēgha-prakara-nirasanōdhvānta-vāta-prapāṭam |  
ripu-dhātṛiśādrī-vajram ripu-nṛipati-tama-stōma-vidhvaṇsanārkkam |  
ripu-prithvipāḷa-kāḷāṇaḷan udayisiḡam Vira-Ballāḷa-Dēvam ||

gata-liḷam Lāḷan āḷambita-baḷaḷa-bhayōgra-jvaram Gūṛjaram san- |  
dhṛita-śāḷam Gauḷan uchchaiḷ kara-dhṛita-ṽḷasat-pallavam Pallava prō- |  
jḷhita-chēḷam Chōḷan āḷamaḡ kadana-vadanadoḷu bhēriyam poyse vīrā- |  
hita-bhūbhṛij-jāḷa-kāḷāṇaḷan atula-baḷam Vira-Ballāḷa-Dēvam ||

bharadindaḡam tanna dōr-ggarbbadin Oḷey-arasam kāydu kāḷalk aṇam pāṇ- |  
d ire Ballāḷa-kṣhitiśam naḷēdu baḷasiyūḡam mutte sēnā-gajēndrō- |  
tkara-dantāghāta-saṃchūrṇita-śikharadoḷ Uchchaḡgiyoḷ silkidaḡam bhā- |  
sura-kāntādēśa-kōśa-vraja-janaka-hayaughāṇvitaḡam Pāṇḍya-bhūpam ||

chira-kāḷam ripugaḷḡ asādhyaḡm enisirdḡ Uchchaḡgiyam mutti dur- |  
ddhara-tējō-nidhi dūḷigōṭeyane koṇḡ ā Kāma-Dēvāṇi- |  
śvaranaḡam sand-Oḷeya-kṣhitiśvaranaḡ ā bhaṇḡāramam striyaram |  
turaga-vṛātamumaḡ samantu piḷidaḡam Ballāḷa-bhūpāḷakaḡam ||

svasti samadhiḡata-paṇiḡcha-mahā-śabda mahā-maṇḡalēśvaraḡm Dvārāvati-pura-varādhīśvaraḡm | Tuḷuwa-  
baḷa-jaḷadhi-baḡavāṇaḷam dāyāda-dāvāṇaḷam Pāṇḍya-kuḷa-kamaḷa-vēdaṇḡa gaṇḡa-bhēruṇḡa maṇḡalika-  
bhēṇṡekāra Chōḷa-kāṭaka-sūrekāra | saṇḡrāma-bhima | kali-kāḷa-Kāma | sakaḷa-vandi-byinda-santarppaṇa  
samagra-vitarāṇa-vinōda | Vāsantikā-Dēvi-labḡha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi | maṇḡali-  
ka-makuṭa-chūḷḡmaṇi kadana-prachaṇḡa Malaparoḷ-gaṇḡa S'anivāra-siddhi giri-durgga-malla | nāmādi  
praśasti-sahitaḡam śrīmat Tribhuvana-malla Talakāḡu-Koṅḡu-Naḡali-Noḷambavādi-Banavase-Hāṇuḡgal-  
goṇḡa bhuja-baḷa Vira-Gaṇḡa pratāpa Hoysaḷa Vira-Ballāḷa-Dēvar ddakṣhiṇa-maṇḡalamam duṣṡṡa-  
nigraha-śiṣṡa-pratipāḷana-pūrvvakam sukha-saṇḡkathā-vinōdaḡim rājyam geyyuttire

tat-pāda-padmōpaḡjivi ||

tanag ārādhyam Haram vikrama-bhuja-parigham Vira-Ballāḷa-Dēvā- |  
vanipāḷam svāmi vibhrājita-vimaḷa-charitrōṭkaram S'ambhu-dēvam |  
janakam śiṣṡtēṣṡa-chintāmaṇi janani jagat-khyāṡey Akkave yend and |  
inisam śrī-Chandramaḷi-prabhuge samame kāḷēya-manṡrīśa-varggaḡm ||

pati-bhakṡam vara-manṡraśakti-yutaḡ Indraḡḡ entu bhāsvad-Braha- |  
spati-manṡrīśvaraḡ āḡan ante ṽḷasad-Ballāḷa-dēvāṇi- |  
patiḡ ī-vīśruta-Chandramaḷi-vibudhēśam manṡriy āḡam samu- |  
nnata-tējō-niḷayam virōdhi-sachivōnmattēbha-paṇiḡāṇam ||

vara-tarkkāmbuja-bhāskaram Bharata-śāstrāmbhōdhi-chandram samu-  
 ddhuta-sāhitya-latālavālan esedam nānā-kaḷā-kōvidam |  
 sthira-mantram dvija-varṣa-śōbhitan asēsha-stutyan udyad-yaśam |  
 dhareyo! viśruta-Chandramauḷi-sachivam saujaṇya-jaṇmālayam ||

tad-arddhāṅga-lakṣmī ||

ghana-bāhā-bahaḷōrmī-bhāsite mukha-vyākōśa-pankēja-man- |  
 dane dṛiṇ-mīna-vaḷāse nābhi-vitatāvarttānke lāvanya-pā- |  
 vana-vāk-sambhṛite Chandramauḷi-vadhuv ī śrīy-Āchīyakkam jagaj- |  
 jana-saṁstatye kaḷaṅka-dūre nute Gaṅgā-dēvi tām allalē ||

svasty anavarata-vinamad amara-mauḷi-mālā-miḷita-chaḷaṇa-naḷina-yugaḷa-bhagavad-Arhat-paramē-  
 śvara-snāta-gandhōdaka-pavitrikṛtōttamāṅgeyū chaturvīdhānūna-dāna-samuttuṅgeyū appa śrīmatu  
 hiriya-herggaḍitīy Āchala-dēviy anvaṇay ent endoḷe ||

vara-kirtti-dhavalitāśā- |  
 dviradaugham Māsavāḍi-nāḍa vinūtam |  
 parama-śrāvakan amaḷam |  
 dharaniyo! ī Śīveya-Nāyakam vibhuv esedam ||  
 ātana satige sitāmbuja- |  
 śītāṁsu-śarat-payōda-viśada-yaśas-śrī- |  
 dhauta-dharātaleḷ akhīḷa-vi- |  
 nitege Chandavveg abaleyar ddorey uṇṭē ||

tat-putra ||

Jinapati-pada-sarasīruha- |  
 vinamad-bhruṅgam samasta-lalanāṇaṅgam |  
 vinaya-nidhi-viśva-dhātṛiyo! |  
 anupaman ī Bamma-Dēva-heggaḍe negaḷdam ||

tat-sahōdaram ||

gata-duritan amaḷa-charitam |  
 vitarāṇa-santarppitākhiḷārthi-prakaram |  
 kshitiyo! Bāveya-Nāyakan |  
 ati-dhiram kalpa-vṛikshamam gelev andam ||

tat-sahōdari ||

sarasīruha-vadane ghana-kuche |  
 hariṇākshi madōtka-kōkiḷa-svane madavat- |  
 kari-pati-gamane tanūdari |  
 dhareyo! Kāḷavve rūpin āgarām āḍaḷ ||

tat-sahōdari ||

dhareyo! rūḷhiya Māsavāḍiy-arasam Hemmāḍi-Dēvam guṇā- |  
 karan ā-bhūpana chitta-vallabhe lasat-saubhāgye Gaṅgā niśā- |  
 kara-tārāchaḷa-tāra-hāra śarad-ambhōda sphurat-kirtti-bhā- |  
 surey app Āchala-Dēvi viśva-bhuvana-prakhyātiyam tāḷdidaḷ ||

tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhâjan amâmbhôrâsi-gambliran u- |  
ddhura-darppa-pratinâyaka-prakara-tivra-dhvânta-saughâta-sam- |  
harapârkkaṃ śarad-abhra-śubhra-viṣat-kirtty-aṅganâ-vallabham |  
dhareyo| Sôvaṇa-nâyakaṃ negalḍan udyad-dhairyya-śauryyâkaram ||

kanda || Giri-sutege Jahnu-kannege |

Dharaṇi-suteg Attimabbeg anupama-guṇado| |  
ore yenal int i sakaḷôr- |  
vvareyo| Bâchavve śilavati sati negalḍal ||

tat-putram ||

para-sainyâhi-vihaṅgan ūrjita-yaśas-saṅgam Jinêdrâṅghri-pa- |  
dmarajô-bhriṅgan udâra-tuṅgan esedaṃ tann oppuv i sad-guṇô- |  
tkaradiṃ dēśiya-daṇḍa-nâyakan ilâbhishîrttha-sandâyakaṃ |  
dhareyo| Bammeya-nâyakaṃ nikhiḷa-dinânâtha-santrâyakaṃ ||

tad-vanite ||

śatapatrêkshane Malli-Seṭṭi-vilbhugaṃ niśśesha-châritra-bhâ- |  
siteg i Mâchave-Seṭṭikavvegav anûnâtmiya-saundaryya-nir- |  
jîta-chittôdbhava-kântey-udbhavisida| Dôchavve sat-kânte tâ- |  
ra-tushârâṃsû-lasad-yaśô-dhavalitâśâ chakrey i dhâtriyo| ||

Bammeya-nâyakan-anujaṃ ||

Mâram madanâkâram |  
hâra-kshirâbdhi-viśada-kirttyâdhâram |  
dhîram dhareyo| negalḍam |  
dûrikṛita-sakaḷa-durita-vimalâchâram ||

tad-anuje ||

haripi-lôchane paṅkajânane ghana-śrôṇi stanâbhôga-bhâ- |  
sure bimbâdhare kôṭiḷa-svane sugandha-śvâse chañchat-tanû- |  
dari bhriṅgâvaḷi-ṇiḷa-kêse kaḷa-haṃsi-yâney i kambu-kan- |  
dharey app Âchala-Dêvi kantu-satiyam saundaryyadind êḷipal ||

tad-anuje ||

indu-mukhi mṛiga-vilôchane |  
Mandara-giri-dhairyye tuṅga-kucha-yuge bhriṅgî- |  
brinda-śita-kêsa-viṣate |  
Chendavve vinûtey âḍal akhiḷôrvvareyo| ||

tad-anujaṃ ||

hâra-Harahâsa-himaruchi |  
târagiri-sphaṭika-śaṅkha-śubhrâmburula- |  
kshîra-sura-Sindhu Śârada- |  
nîrada-bhâsura-yaśôbhîrâmaṃ Kâmaṃ ||

Sirigaṃ Viṣṇugav entu munna visamâstraṃ puṭṭidom S'ambhugaṃ |  
 Girisajātegev entu Shaḍvadanān ādom putranant iḡaḷ i- |  
 dharapī-vīsruta-Chandramaṇḍī-vibhugaṃ śrīy Āchīyakkaṅgav u- |  
 ddhura-tējaṃ guṇi Sōman udbhavisidaṃ nissima-puṇyodayaṃ ||  
 vara-Lakshmi-priya-vallabhaṃ vijaya-kāntā-karṇapūraṃ vibhā- |  
 sura-Vāṇi-hyidavādhipaṃ tuhina-tāra-kshira-vārāsi-pāṇ- |  
 ḡura-kīrttīśan udagra-durddhara-turagāgārūḡha-dēvan tanu- |  
 ddhura-kāntā-kamaniya-kāman esedaṃ śrī-Sōman i dhātriyoḷ ||  
 paramārādhyān ananta-saukhyā-nīlayaṃ śūmaj-Jinādhiśvaraṃ |  
 guru-saiddhāntika-chakravartti Nayakīrtti-khyāta-yōgīśvaraṃ |  
 dharapī-vīsruta-Chandramaṇḍī-sachivaṃ hṛit-kāntan end andaḡ ār |  
 ddorey iṡy Āchala-dēvig indu viśadōdyat-kīrttig i dhātriyoḷ ||  
 bharadiṃ Beḷuḡoḷa-tīrtthadoḷ Jinapati-śrī-Pārśva-dēvōdgha-man- |  
 diramaṃ māḡisidaḷ vinūta-Nayakīrtti-khyāta-yōgindra-bhā- |  
 sura-śīshyōttama-Bāḷachandra-muni-pādāmbhōjāni-bhakte su- |  
 sthīrey app Āchala-dēvi kīrtti-viśadāśā-chakre sad-bhaktiyim ||

tad-guru-kuḷa śrī-Mūla-saṅgha Dēśiya-gaṇa Pustaka-gachchha Koḡḡakundānṡvayadoḷ ||

kanda || vidita-Guṇachandra-siddhān- |  
 ta-dēva-sutan ātma-vēdi-paramata bhūbhṡid- |  
 bhidura Nayakīrtti-siddhān- |  
 ta-dēvan esedaṃ munindran apagata-tandraṃ ||  
 vara-saiddhānta-payōdhi-varddhana śarat-tārādhipaṃ tāra-hā- |  
 ra-ruchi-bhrājita-kīrtti-dhauta-nikhiḷōrvvī-maṇḡalaṃ durddhara- |  
 smara-bāpāvalī-mēgha-jāḷa-pavanam bhavyāmbuja-vrāta-bhā- |  
 suran i śrī-Nayakīrtti-dēva-munipaṃ vikhyātiyaṃ tāḷḡidom ||

tach-chhishyar ||

vara-saiddhāntika-Bhānukīrtti-munipa śrīmat-Prabhāchandra-dē- |  
 vara śīshya stuta-Māghanandi-muni-rājar Ppadmanandi-vratī- |  
 śvarar urvvī-nuta-Nēmichandra-muni-nātha khyātar ādar nnira- |  
 ntarav i śrī-Nayakīrtti-dēva-muni-pādāmbhōruhārādhakar ||  
 Smara-mātaṅga-mṡigēdran udgha-Nayakīrtti-khyāta-yōgindra-bhā- |  
 sura-pādāmburubhānaman-madhukaraṃ chañchat-tapō-lakshmiḡ i- |  
 śvaran ādom narapāḷa-maṇḍī-maṇi-ruṃmālārchchitāṅghri-dṡayaṃ |  
 sthīran Ādhyātmika-Bāḷachandra-munipaṃ chāritra-chakrēśvaraṃ ||  
 Gauri tapanḡalaṃ negaḷdu tāṃ neredaḷ gaḡa Chandramaṇḍīyoḷ |  
 nāriyargg inn ade sobagu pēḷ valavaṃ bhavadoḷ niran taraṃ |  
 sāra-tapanḡalaṃ paḡedu tāṃ neredaḷ gaḡa Chandramaṇḍī gaṃ- |  
 bhīrey enippa taanan enip Āchalevōḷ sobagiṅge nōutar ār ||

S'aka-varshada sāyirada nūra nālkeneya Plava-saṃvatsarada Paushya-bahūḷa-tadige Sukravārad uttarā-  
 ḡaṇa-saṅkrāntiy endu ||

vṡṡṡṡ || śīladi Chandramaṇḍī-vibhuv Āchala-dēvi nijōdgha-kāntey ā- |  
 lōḷa-mṡigākshi māḡisida Beḷuḡoḷa-tīrtthada Pārśva-dēvar a- |  
 rchchālīḡe bēḡe Bammeyanabāḷḷiyaṃ ittan udāri-Vīra-Ba- |  
 ḷḷāḷa-nṡipālakan dhareyūm abdhīyūm uḷḷinam eyde salvinam ||

tad avanipān itta dattiya- |  
 n adan Āchale Bālachandra-muni-rāja śrī- |  
 pada-yugamaṃ pūjisi chatu- |  
 r-udadhi-varaṃ nimire kirtti-Jinapatig ittaḥ ||

antu dhārū-pūrvvakam māḍi koṭṭa tad-grāma-sime | mūḍa Kembareya haḷḷam | allim teṅka Meṭṭare |  
 allim teṅka hiriya-heddāri | allim teṅka ālada-mara | allim teṅka Meliyajjan obbe | allim teṅkalam  
 Kadahāḷḷ obbe | allim teṅka Nāgaragaṭṭakke hōda heddāri | allim paḍuva Kentaṭṭiya haḷḷam | allim  
 paḍuva mara-nelliya guṇḍu | allim paḍuva Meṭṭare | allim paḍuva piriya areya kallatti | allim paḍuval  
 Kaḍavada koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōniya dāri |  
 allim baḍaga Dēvaṇana-keṛeya tāy-vaḷḷa | allim baḍaga huṇiseya guṇḍu | allim baḍagal ālada guṇḍu |  
 allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mūḍal attey aḷiyana guḍḍe | allim mūḍal ālada-  
 mara | allim mūḍal Kembareya haḷḷamaṃ sime gūḍittū || sṭhaḷa vṛitti ||

S'rikaraṇaḍa Kēsiyaṇṇa tamma Bāchaṇa kaiyim māraṃ koṇḍu Bekkana kīḷkeṛeya Chāmagattamaṃ  
 biṭṭar aḍara sime || mūḍa Sāgara | teṅka Sāgara | paḍuva Huḷḷagattā | baḍaga naṭṭa kal || hiriya Jakkiya-  
 bbeya keṛeya tōṭa | Kētaṅge | Gaṅgasamudrada kīḷeriya tōṭa | basadiya mundana aṅgaḍi ippattu ||

nānā-dēsiyaṃ nāḍuṃ nagaramuṃ dēvar-aśṭavidhārchchanega biṭṭ āya-davasada hēriṅge baḷḷa |  
 aḍakeya hēriṅge hāga | mēlasina hēriṅge hāga | arisinada hēriṅge hāga | hattiya mōḷavege hāga |  
 sīreya mōḷavege haṅge viṣa | eleya hēriṅge aṇu-nūru ||

dānaṃ vā pālaṇaṃ vātra dānāch chhṛēyōnupālaṇaṃ |  
 dānāt svarggaṃ avāpnōti pālanād achyutaṃ padaṃ ||  
 bahubhir vvasudhā dattā rājābhis Sagarādibhiḥ |  
 yasya yasya yadā bhūmis tasya tasya tadā phalaṃ ||  
 sva-dattāṃ para-dattāṃ vā yō harēti vasundharāṃ |  
 shasṭīr-vvarsha-sahasrāṇi viśṭāyāṃ jāyatē krimiḥ ||

maṅgaḷam ahā śrī śrī śrī ||

## 125

*On the south wall facing the main entrance to Akkanā basti.*

Kshayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakē  
 Mahi-tanaya-vārakē yuta-bālaksha-pakshētārē |  
 pratāpa-nidhi-Dēva-Rāt pralayam āpa hantāsamō  
 chatur-daśa-dinē katham Pitṛipatē 'nivāryā gatih ||

## 126

*At the east angle.*

Tārāṇa-saṃvatsarada Bhādrapada-bahūḷa-daśamiyū Sōmavāradalu Harihara-Rāyaṇu svasthān ādanu ||

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Kshayāhvaya-ku-vatsarē-dvitaya-yukta-Vaiśākhake Mahi-tanaya-vārakē yu . . . . .

*At Nagara Jinalaya, outside.*

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
 jîyât trailôkya-nathasya śāsanaṃ Jina-śāsanaṃ ||  
 bhaya-lôbba-dvaya-dûranaṃ Madana-ghôra-dhvânta-tivrâṃsuvaṃ |  
 naya-nikshêpa-yuta-pramâṇa-parinirnitârtha-sandôhanaṃ |  
 nayanânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ |  
 Nayakirtti-vrati-râjanaṃ nenedoḍaṃ pâpôtkaram piugugum ||

avara tach-chhishyaru ||

śrî-Ddâmanandi-traividya-dêvaru śrî-Bhânukirtti-siddhânta-dêvaru Bâlachandra-dêvaru Prabhâchandra-dêvaru Mâghanandi-bhaṭṭâraka-dêvaru mantravâdi-Padmanandi-dêvaru Nêmichandra-panḍita-dêvaru int ivara śishyaru Nayakîrtti-dêvaru ||

dhareyo! khaṇḍaḷi-Mûla-bhadra-viḷasat-vamśôdbhavar satya-sau- |  
 charatar sipha-parâkramânvitar anêkâmbhôdhi-vêlâ-purâṇ- |  
 tara-nânâ-vyavahâra-jâla-kuśalar vikhyâta-ratna-trayâ- |  
 bharaṇar Belguḷa-tîrthha-vâsi-nagaraṅgaḷu rūḍhiyaṃ tâlḍidaru ||

śrî-Gommaṭa-purada samasta-nagaraṅgaḷe śrîmatu-pratâpa-chakravartti-Vira-Ballâla-dêvara kumâra Sômêśvara-dêvana pradhânaṃ hiriya-mâṇika-bhaṇḍâri-Râma-Dêva-nâyakara sannidhiyalu śrîman-Nayakîrtti-dêvaru koṭṭa-śāsanaḍ arthaḷeja-kramav ent endade ||

Gommaṭa-purada mane-deḷe Akshaya-samvatsara modalâgi âchandrârka-târaṃ baraṃ saluvant âgi haṇa-vondara modalinge eṇṇu-haṇavaṃ tettu sukhav ipparu Têligara gâṇa voḷagâgi aramaneya nyâyav-anyâyam oḷa-braya êṇuṃ bandaḍaṃ â sthaḷad âchâryyaru tâvê tettu nirṇayisuvaru okkala kârâṇa kathey ila |

i-śāsana-maryyâdeyaṃ mîṇḍavaru dharmma-sthaḷava keḍisidavaru | i-tîrthhada nakharaṅgaḷoḷage vabbar-ibbaru grâmaṇiḷagâgi âchâryyarige kauṭilya-buddhiyaṃ kalisi vondak onda nenadu toḷas-âṭavaṃ mâḍi hâga beḷeyan aḷihi bêḍikolliṃ endu âchâryyarige manam gottade avaru samaya-drôharu râja-drôharu Baṇaṇjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru | idan aṇḍu nakharaṅgaḷu upêkshisiḍar âdade i-dharmmava nakharaṅgaḷê keḍisidavar allade âchâryyarum durjjanarum keḍisidavar alla | nakharaṅgaḷa anumataṃ illade obbar ibbaru grâmaṇiḷaḷu âchâryyara maney anakke aramaney anakke hokkade samaya-drôharu | mânya-maṇṇeya pûrva-maryyâde naḍasuvaru |

i-maryyâdeyaṃ keḍisidavaru Gaṅgeya taḍiya kapileyaṃ Brâhmanam konda pâpade hôharu |

sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ |  
 shashṭir-varsha-sahasrâṇi viśṭâyâṃ jâyatê krimiḥ ||

*Inside Nagara Jinalaya, to the south.*

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
 jîyât trailôkya-nâthasya śāsanaṃ Jina-śāsanaṃ ||  
 namaḥ kumuda-chandrâya vidyâ-viśada-mûrttayê |  
 yasya vâk-chandrikâ bhavya-kumudânanda-nandini ||  
 namô namra-jaṇânanda-syandiné Mâghanandinê |  
 jagat-prasiddha-siddhânta-vêdinê clût-pramôdinê ||

svasti śrī-janma-gēham nibhṛita-nirupamaurvānaḷōddāma-tējam |  
vistārāntaḥ-kṛitōrvvi-taḷam amaḷa-yaśaś-chandra-sambhūti-dhāmam |  
vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vaṃśam ||

svasti śrī-jayābhyudayaṃ Saka-varshaṃ 1205 neya Chitrabhānu-saṃvatsara Śrāvaṇa-su 10 Bṛi dandu  
svasti samasta-praśasti-sahitam śrīman-mahā-maṇḍalāchāryyarum āchāryya-varyyarum śrī-Mūla-sai-  
ghada Ingālēsvara-Dēsiya-gaṇāgra-ganyarum rāja-gurugaḷum appa Nēmichandra-panḍita-dēvara  
śiṣhyaru Bālachandra-dēvaru śrīman-mahā-maṇḍalāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-  
gurugaḷum appa śrī-Māghanandi-siddhānta-chakravartigaḷa priya-guḍḍagaḷum appa śrī-Belugula-tirtha-  
da Balātkāra-gaṇāgra-ganyarum aganya-punyarum appa samasta-māṇikya-nagaraṅgaḷu Nakhara-Jinā-  
layada Ādi-dēvara amṛita-paḍige Rāchēyanahallīya hola-vereg oḷagāda eḍa vaḷḷa geṛeya keḷage pūrvvad  
etti modalēriya tōṭamam amṛita-paḍiya gardde .. āraḷa bhūmiya seruvege ā-Bālachandra-dēvara  
kayyalu samasta māṇikya-nagaraṅgaḷu biḍikonḍa vaḷḷaya śāsanada kramav ent endade Rācheyana-  
hallīya Mallikārjuna-dēvara dēva-dānada gadde hoṛagāgi ā-gaddeyiṃ mūḍalu naṭṭa-kallu | allim teṅka  
hāsaṛe-gallu | allim teṅka Giḍiganālada guṇḍugaḷim mūḍaṇa kiṛu-kattāda gadde | nirott oḷagāda chatu-  
sime | ā-kiṛu-kattāda paḍuvaṇa kōḍiyalu huṭṭu-guṇḍinalli barada mukkoḍe hasube neṭṭe allim teṅka  
hiriya-bettāda tappala hāsaṛe-gallu | allim mūḍa .. ya dēvara geṛeya teṅkaṇa ... ya mundinalli barada  
mukkoḍe hasubege neṭṭa ..... mēle keṛeya baḍagaṇa kōḍiya guṇḍinalli barada mukkoḍe hasube  
neṭṭa | keṛeyu kiṛu-katte voḷagāda chatu-simeya gadde .....

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*Inside Nagara Jinālayu, north side.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam |  
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
svasti śrī-janma-gēham nibhṛita-nirupamaurvānaḷōddāma-tējam |  
vistārāntaḥ-kṛitōrvvi-taḷam amaḷa-yaśaś-chandra-sambhūti-dhāmam |  
vastu-vrātōdbhava-sthānakam atisāya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vaṃśam ||  
adaṛoḷ kaustubhad ond anargghya-gunamam dēvēbhāda uddāma-sa- |  
tvada gurvvaṃ himaraśmiy ūjvaḷa-kalā-sampattiyam pārijā- |  
tad udāratvada pempan orvvan emitāntam tāḷdi tān alte pu- |  
ṭṭidan udvējita-vira-vairi-Vinayādityāvanipālakam ||

kanda || Vinayāditya-nṛipālana |  
tanu-bhavaṇ Eṛeyaṅga-bhūbhujam tat-tanayam |  
vinutam Viṣṇu-nṛipālana |  
jana-pati tad-apatyan esedan i Narasiṃham ||

tat-putram ||  
gata-līḷam Lāḷan āḷambita-baḷaḷa-bbayōgra-jvaram Gūnjaram saṃ- |  
dhṛita-sūḷam Gaḷan uchchaiḷ kara-dhṛita-vīḷasat-pallavam Pallavam prō- |  
jīhita-chēḷam Chōḷan āḍam kadana-vadanadoḷ bhēriyam poysa virā- |  
hita-bhūbhrij-jāḷa-kālāṇaḷan atula-balaṃ Vira-Ballāḷa-Dēvam ||  
chira-kālam ripugaḷ asādhyam enisirdi Uchchaṅgiyam mutti dur- |  
ddhara-tējōnidhi dhūḷigōṭeyane koṇḍ ā Kāma-Dēvāvani- |  
śvaranam sand-Oḍeya-kshitiśvaranam ā bhaṇḍāramam striyaram |  
turaḷa-vrātamumam samantu piḍidam Ballāḷa-bhūpālakam ||

svasti samadhigata-pañcha-mahā-śabda-mahā-maṇḍalēśvara | Drāvātī-pura-varādhīśvara | Tuḷava-  
baḷa-jalādhi-baḷavānaḷa | dāyāda-dāvānaḷa | Pāṇḍya-kuḷa-kamaḷa-vēdaṇḍa | gaṇḍa-bhēruṇḍa | maṇḍa-  
lika-bēṭekāṇa | Chōḷa-kaṭaka-sūṛekāṇa | saṅgrāma-bhima | Kali-kāla-Kāma | sakaḷa-vandi-brinda-san-  
tarppaṇa-samagra-vitarāṇa-vinōda | Vāsantikā-Dēvi-labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi |  
maṇḍalika-makuṭa-chūdamaṇi kadana-prachaṇḍa Malaparoḷ gaṇḍa nāmādi-prasasti-sahitaṃ śrīmat-  
Tribhuvana-malla Talakāḍu Koṅgu Naṅgali Nōḷambavādi Banavase Hānuṅgal Lōkiguṇḍi Kummaṭa  
Erambaragey oḷagāda samasta dēsada nānā-durggaṅgaḷam līlā-mātradiṃ sādhyam māḍikoṇḍa bhuja-  
baḷa-Vira-Gaṅga pratāpa-chakravartti Hoysaḷa Vira-Ballāḷa-Dēvar samasta-mahī-maṇḍalamam dushṭa-  
nigraha-siṣṭha-pratipālana-pūrvvakam sukha-saṅkathā-vinōdadiṃ rājyam geyyuttire

tadiya-karataḷa-kaliṭa-karāḷa-karavāḷa-dhārā-daḷana-nissapatnikṛita-chatuṣ-payōdhi-parikhā-parita-pri-  
thulā-priṭhvi-taḷanturvarttiyup śrīmad-dakṣiṇa-Kukkuṭēśvara-Jinādhinātha pada-kuṣēṣayāṅkṛita-  
mum śrīmat-Kamaṭha-Pārśva-Dēvādi-nānā-Jinavarāgāra-maṇḍitamum appa śrīmad-Belgoḷa-tīrtthada  
śrīman-mahā-maṇḍalāchāryyar eṇṭ appar endade ||

bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tībrāṃśuvam |  
naya-nikshēpa-yuta-pramāṇa-pari-nirṇitārttha-sandōbanam |  
nayan-ānandana-sānta-kānta-tanuvam siddhānta-chakrēśanam |  
Nayakirti-brati-rājanam nenedoḍam pāpōtkaram piṅguḷam ||

tach-chhishyar śrī-Dāmanandi-traividya-dēvarum | śrī-Bhānukirti-siddhānta-dēvarum | śrī-Bāḷachan-  
dra-dēvarum | śrī-Prabhāchandra-dēvarum | śrī-Māghanandi-bhaṭṭāraka-dēvarum | śrī-Mantravādi-pa-  
dmanandi-dēvarum | śrī-Nēmichandra-paṇḍita-dēvarum |

śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada śrī-Koṇḍakundānvaya-bhūṣaṇar appa śrīman-  
mahā-maṇḍalāchāryyar śrīman-Nayakirti-siddhānta-chakravarttigala guḍḍam ||

kshiti-taḷadol rājisidam |  
dhṛita-satyam neḷaḷda Nāga-Dēvāmātyam |  
pratipālita-Jina-chaitya- |  
kṛita-kṛityam Bamma-Dēva-sachivāpatyam ||

tad-vanite ||

mudadiṃ paṭṭaṇa-sāmiy emba pesaram tāḷdirda lakshmi-samā- |  
spadan appa Guṇamalli-Seṭṭi-vibhugam lōkōttamāchāra-sam- |  
padeg i Mācheve-Seṭṭikavvegam anūnōtsāhamam tāḷdi pu- |  
ṭṭida Chandavve ramāgra-gaṇye bhuvana-prakhyātiyam tāḷdidaḷ ||

tat-putra ||

paramānandadin entu Nākapatigam Paulōmigam puṭṭidom |  
vara-saundaryya-Jayantan ante tuhina-kshirōda-kallōḷa-bhā- |  
sura-kirti-priya-Nāga-Dēva-vibhugam Chandavvegam puṭṭidom |  
sthiran i paṭṭaṇa-sāni-viśva-vinutam śrī-Malli-Dēvāhvayam ||

kshitiyoḷ viśruta-Bamma-Dēva-vibhugam Jōgavvegam prōdbhavat- |  
sutan i paṭṭaṇa-sāmig āṇjita-yaṣaṅg i Malli-Dēvaṅgam ū- |  
rjṇiteg i Kāmala-dēvigam janakan ambhōjāsyeg urvviṭaḷa- |  
stuteg i Chaudale-nārig iśan esedaṃ śrī-Nāga-Dēvōttamam ||

kāritē Vira-Ballāla-pattana-svāmi-nāmunā |

Nāgēna Pārśva-dēvāgrē nṛitya-raṅgāśma-kuṭṭimē ||

śrīman-Nayakīrtti-siddhānta-chakravartigalge parōksha-vinayārthavāṇijy udijamumam nishidhiyumam  
śrīmat-Kamaṭha-Pārśva-dēvara basadiya mundana kallu-kaṭṭumam nṛitya-raṅgamumam māḍisida tad-  
anantaram ||

śrī-Nagara-Jinālayamam |

śrī-nīlayaman amala-guṇa-gaṇam māḍisidam |

śrī-Nāga-Dēva-sachivam |

śrī-Nayakīrtti-vratīṣa-pada-yuga-bhaktam ||

taj-Jinālaya-pratipālakar appa nagaraṅgaḷ ||

dhareyoḷ khaṇḍaḷi-Mūla-bhadra-vīḷasad-vamśōdbhavar satya-śau- |

charatar siṅha-parākramānvitar anēkāmbhōdhi-vēlā-purān- |

tara-nānā-vyavahāra-jāla-kuśaḷar vikhyāta-ratna-trayā- |

bharapar Belguḷa-tīrttha-vāsi-nagaraṅgaḷ rūḍhiyam tāḷdidar ||

Saka-varsha 1118 neya Rākshasa-saṃvatsarada Jēsthā su 1 Brihavāradandu Nagara-Jinālayakke  
yaḍa valagereya modalēriya tōtamam yāru-salage-gaddeyum Uḍukara-maneya mundana kereya kelagaṇa  
beddal koḷaga 10 Nagara-Jinālayada baḍagaṇa Kēti-Setṭhiya kēri ā tenkaṇa eradu mane ā aṅgaḍi-sede  
yakki gaṇa eradu manege haṇa aydu ūriṅge maḷachiya haṇa mūru

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*North of the inner door of Nagara Jinālaya.*

S'rīmat-S'aka-varsha 1203 neya Pramādi-saṃvatsara Mārgasīra-su 10 Bri dandu śrī-Belguḷada-tī-  
rtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūjākārigaḷu oḍambattu barasida śāsanaḍa kramav  
ent endade | Nakhara-Jinālayada Ādi-Dēvara dēva-dānada gadde beddalu chalsi uḷḷadanu belada-  
kāladalu dēvara-aṣṭha-vidhārchchane amṛita-paḍi-sahita śrīkāryavanu nakaraṅgaḷu niyāṃisi koṭṭa  
paḍiyānu kundade naḍasuvevu ā dēvara dānada gadde beddalanu ādi-kraya-hāloṭe-gutege emma vāṃśav  
ādiyāgi makkaḷu makkaḷu tappade ātu-māḍipaḍam rāja-dōhi samaya-dōhigaḷendu oḍambattu bara-  
sida śāsana int appudakke avara voppa śrī-Gommaṭanātha || śrī-Belguḷa-tīrtthada Nagara-Jinā-  
layada Ādi-Dēvara nityābisēkake śrī-Huligereya Sōvaṇṇa aksha-bhaṇḍāravāgi koṭṭa gadyāṇam ayidu  
i honniṅge hālu ba 1 ¼

Sarvvadhāri-saṃvatsarada dvitīyā-Bhādrapada-su 5 Bri śrī-Belguḷa-tīrtthada Jinanāthapurada sa-  
masta-māṇika-nagaraṅgaḷu tammoḷ oḍambattu barisida śāsanaḍa kramav ent andode | Nagara-  
Jinālayada śrī-Ādi-Dēvara jirnōddhārav upakaraṇa-śrīkāryakkevu dhārā-pūrvvaka-māḍi āchandrā-  
rka-tāram baram saluvant āgi ā yeraḍu-paṭṭanada samasta-nakharāṅgaḷu sva-dēsi-para-dēsiyindam  
bandantaha-davaṇa-gadyāṇa-nūṛakke gadyāṇam vondaṛōpādiya-davaṇa Ādi-Dēvarige saluvante koṭṭa  
śāsana yidarōḷe virahita-guptavan ārum āḍidaḍam avana santāna nissantāna ava dēva-drōhi rāja-drōhi  
samaya-drōhigaḷendu voḍambattu barasida samasta nakaraṅgaḷ oppa śrī-Gommaṭa ||

### 132

*South of the entrance to Maṅgāyi basti.*

*(First face.)*

Svasti śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha Koṇḍakundānvayada śrīmad-Abhinava-Chāru-  
kīrtti-paḍṭitāchāryara śiṣhyāḷu samyaktvādy-anēka-guṇa-gaṇābharāṇa-bhūṣhite rāya-pātra-chūḍamanī  
Belguḷada Maṅgāyi māḍisida Tribhuvana-chūḍamanīy emba chaityālayakke maṅgaḷam ahā śrī śrī śrī ||

*North of the entrance.*

S'rimatu Paṇḍita-dēvarugaḷa guḍḍagaḷāda Beḷuḡaḷada Nāga-Channa-ḡoḇḇana maga Nāga-ḡoḇḇa Muttu-gada Honnēnahallīya Kala-ḡoḇḇan oḷaḡāda ḡauḍaḡaḷu Maṅḡāyi māḍisida bastige koṭṭa Doddanakaṭṭe ḡadde beddalu yidakke aḷupidavaru Vāraṇāsīyalu sahasra-kapileyaṃ konda pāpakke hōḡuvaru maḡaḷam aha śrī śrī ||

*On the south wall of Maṅḡāyi basti.*

S'rimat-parama-ḡaṃbhīra-syādvād-āmōgha-lāṇchhanam |  
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

tārāspārālakāpi sura-kṛita-sumanō-vṛisṭi-pushpā-śayāri  
stōmāḥ krāmānti dṛiḥa jaḡaṃ paṭalidambhatōyas samādi |  
sōyaḥ śrī-Gommaṭṭēśas tri-bhuvana-sarasī-raṇjanē rājahamṣō  
bhava sthitiṃ babhānu Beḷuḡaḷa-nagarē sādhu jējiya tīraṃ ||

Nandana-saṃvatsarada Puśya-śu 3 lū Gerasoppeya hiriya-Āyyaḡaḷa śishyaru Gummaṭṭapaṇḡaḷu Gumma-tanāthana-sannidhiyalli bandu chikka-beṭṭadali chikka-bastiya kalla-kattisi jīrnōddhāra baḡaḡa-vāḡila basti mūru Maṅḡāyi-basti vondu hāḡe aydu-basti-jīrnōddhāra vondu tandakke ahāra-dāna

Vikāri-saṃvatsarada S'rāvaṇa-śu 1 Gerasoppeya śrimati-Avveḡaḷu samasta-kūṭa-brinda-koṭuḡaṃ |

*At Bhaṇḍāri basti, east side.*

Śvasti samasta-prasasti-sahitaṃ ||

pāshaṇḍa-sāgara-mahā-baḡavā-mukhāgni śrī-Raṅga-rāja-charaṇāmbuja-mūla-dāsa |  
śrī-Vishṇu-lōka-maṇi-maṇṭapa-mārgga-dāyi Rāmānuḡo vijayatē yati-rāja-rāja ||

S'aka-varṣa 1290 neya Kilaka-saṃvatsarada Bhādrapada-śu 10 Bṛi svasti śrīman-mahā-maṇḍalēśva-ram āri-rāya-vibhāḷa bhāsheḡe tappuva rāyara ḡaṇḍa śrī-Vīra-Bukka-Rāyanu prithvi-rāyava māḡuva kālādalli Jainarigū bhaktarigū saṃvājav āḍalli Āneyagondi Hosapaṭṭana Penagunḡe Kallehada-paṭṭana voḷaḡāda samasta-nāḍa bhavya-janaṅḡaḷu ā Bukka-Rāyaṅḡe bhaktaru māḡuva anyāyaṅḡaḷannu binnahaṃ māḡalāḡi Kōvil Tirumāl-Perumāl-kōvil Tīranārāyaṇapuram mukhyavāda sakalāchā-ryyarū s'akala-a nay'ḡū s'akala-sūtvikarū mōshṭikaru tirupaṇi-tiruvīdi-taṇṇiravaru nālvatt-eṇṭu-ta... ḡaḷu sāvanta-bōvakkāḷu Tirukula Jāmbavakula voḷaḡāda hadineṇṭu-nāḍa śrī-Vaiṣṇavara kaiyyalu Mahārāyanu Vaiṣṇava-da-śanakke-ū Jaina-darśanakke-ū bhēḷav illav endu Rāyanu Vaiṣṇavara kaiyyalu Jainaru ku vīḍiḍi koṭṭu yi Jaina-darśanakke pūvva-mariyāḡeyalu paṇcha-mahā-vāḡyaṅ-ḡaḷū kāḷasavu s'uvudu Jaina-darśanakke bhaktara deṡeyinda hāni-vṛiddhiy āḍaru Vaiṣṇava-hāni-vṛiddhiy āḡi pālisuvaru yi mariyāḡeyalu yallā-rāyadolḡaḷ uḷlantaha bastiḡaḷiḡe śrī-Vaiṣṇavaru śāsanaṃ

nattu pālisuvaru chandrārka-sthāyiyāgi Vaisṇava-samayavu Jaina-darsanava rakshisikonḍu bahevu Vaisṇavarū Jainarū vodu-bhēdāvāgi kāṇal āgaḍu śrī-Tirumaleya-tātayyaṅgaḷu samasta-rājjada bhavya-janaṅgaḷa anumataḍinda Beḷuḡaḷa-tirtṭhadalli dēvara aṅga-rakshaṇegōsuka samasta-rājjadoḷag ullāntaha Jainaru bāḡilu-dattāṇeyāgi mane-manega varshakke 1 haṇa koṭṭu ā yettida honniṅge dēvara aṅga-rakshege yippatt āḷa māsanṭav iṭṭu mikka honniṅge jirṇna-Jinālayaṅgaḷige soṭheyan ikkūdu yi mariyāḍeyalu chandrārkkar ullannam tappaliyadē varsha-varshakke koṭṭu kirttiyannu puṇyavannu upāṇjisi-kombudu yi māḍida kaṭṭaḷeyanu āvan obbanu miṇḍavanu rāja-drōhi saṅgha-samudāyakke-drōhi tapasviy āḡali grāmaṇiy āḡali yi dharmanava keḷṣidar āḍaḍe Gaṅgeya taḍiyalli kapileyanū Brāhmaṇa-nanū konda pāpādalli hōharu ||

ślōka || sva-dattam para-dattam vā yō harēti vasundharām |  
shasṭhi-varsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||

*Subsequently added above.*

śrī-Kallehada .. divi-Setṭi . . . Busuvi-Setṭi Bukka-Rāyarige binnaham māḍi Tirumaleya-tātayyaṅgaḷu bijayam gaisi tara .. jirṇnoddāram māḍisidar ubhaya samavū kūḍi Busuvi-Setṭiyarige Singha-nāyka paṭṭava kaṭṭidar ||

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*In the same place.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |

jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya ||

svasti śrī-janma-gēham nibhṛita-nirupamaurvāṇalōddāma-tējam |

viśtārantaḥ-kṛitōrvi-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam |

vastu-brātōdbhava-sthānakam atisaya-satvāraḷambam gabhiram |

prastutyaṁ nityam ambhōnidhi-nibham esegum Hoysalōrviśa-varṣam ||

adaroḷu kaustubhad ond anārgghya-guṇamam dēvēbbad-uddāma-sa- |

trada gurvam hima-raśmiy ujvaḷa-kalā-sampattiyam pārijā- |

tad udāratvada pempan ōrvan enitāntam tāḷdi tān alte pu- |

ṭṭidan udvējita-vīra-vairi-Vinayādityāvanī-pālakam ||

kanda || vinayam budharam rañjise |

ghana-tējam vairi-balanam aḷarise negaḷdam |

Vinayāditya-nṛipālakan |

anugata-nāmārtthan amaḷa-kirtti-samartham ||

ā Vinayādityana vadhu |

bhāvōdbhava-mantra-dēvatā-sannibhe sad- |

bhāva-guṇa-bhavanam akhiḷa-ka- |

lā-viḷasite Keḷeyab-arasiy embaḷ pesariṇ ||

ā dampatige tanūbhavan |

ādam S'achigaṁ Surāḍhipatigaṁ munnant |

ādam Jayantan ante vi- |

shāda-vidūrāntaraṅgan Eṇeyāṅga-nṛipaṁ ||

ātam Chāḷukya-bhūpālana balada bhujā-danḍam uddaṇḍa-bhūpa- |

brāta-prōtṭuṅga-bhūbhṛid-vidālana-kulīṣam vandi-sasyaughā-mēgham |

śvētāmbhōjāta-dēva-dviradana-śarad-abhrēndu-kuṇḍāradāta- |

khyāta-prōḍyad-yaśas-śrī-dhavalīta-bhuvanam dhīran ēkāṅga-vīram ||

Eṛeyan eḷeg enisi negalḍirdd |  
 Eṛeyāṅga-nṛipāḷa-tiḷakan aṅgane chalviṁ- |  
 geṛe vaṭṭu śīla-guṇaḍiṁ |  
 neṛeḍ Echalā-dēviy antu nōntaru moḷarē ||  
 ene negalḍavar iruvarggam |  
 tanūbhavar nnegalḍar alte Ballāḷam Vi- |  
 shṇu-nṛipālakan Udayādi- |  
 tyan emba pesarindam akhila-vasudhā-taḷadoḷ ||

vṛitta || avaroḷ madhyaman āgiyūṁ bhuvanadoḷu pūrvvāparāmbhōdhiy e- |  
 yduvinam kūḍe nimirchchuv ondu nija-bāhā-vikrama-kṛīḍey u- |  
 dbhavadind uttaman ādan uttama-guṇa-vrātaika-dhāmaṁ dharā- |  
 dhava-chūdāmaṇi-Yādavābja-dinapaṁ śrī-Vishṇu-bhūpālakam ||

kanda || eḷeg eseṇa Kōyatūr ttat |  
 Taḷavana-puram ante Rāyarāya-puram ba- |  
 ḷaḷa baḷeda Vishṇu-tējō- |  
 jvaḷaṇade savedavu baḷishṭha-ripu-durggaṅgaḷ ||

vṛitta || anitaṁ durggama-vairi-durgga-chayamaṁ koṇḍam nijāksbhēpadin |  
 inibar bbhūparan ājiyoḷ tavisidaṁ tann astra-saṅghātadin |  
 inibargg ānatargg ittan udgha-padamam kārūṇyadin endu tāt |  
 anitaṁ lekkade peḷvoḷ abjabhavanuṁ yibhrāntan appaṁ balaṁ ||

kanda || Lakshmī-dēvi Khagāḍhipa- |  
 lakshmaṅg esedirddā Vishṇug ent antevalam |  
 Lakshmā-dēvi lasan-mṛiga- |  
 lakshmānane Vishṇug agra-satiy ene negalḍaḷ ||  
 avargge manōjanante sudatī-jana-chittaman irkoḷalke sālṽ- |  
 avayava-sōbbheyind atanuv cmb abhidhānaman ānad-aṅganā- |  
 nivahaman echchu muyvananātm ānade biraran echchu yuddhaḍoḷ |  
 tavisuvan ādan ātma-bhavan apratinam Naraśiṅha-bhūbhujam ||  
 paḍe māt ēṁ bandu kaṇḍaṅg amṛita-jaladhi tāṁ garbbadiṁ gaṇḍavātam |  
 nuḍiv ātaṅg ēnan embai pralaya-samayadoḷ mēreyam mīṛi barppā- |  
 kaḷalanannam Kālanannam mūḷida-kūḷikanannam yugāntāgniyanam |  
 siḍilannam śiṅghadannam Pura-haran-urigaṇṇannan ī Naraśiṅham ||  
 ripu-sarppa-darppad-dāvānaḷa baḷaḷa-sikhā-jāḷa-kālāmbuvāham |  
 ripu-bhūpōdyat-pradipa-prakara-paṭutara-sphāra-jaṭijjā-samīram |  
 ripu-nāgaṅka-tārksyam ripu-nṛipa-naḷini-sbaṇḍa-vēdaṇḍa-rūpaṁ |  
 ripu-bhūbhrīd-bhūri-vajraṁ ripu-nṛipa-mada-mātaṅga-siṅham Nṛisiṅham ||

svasti samadhigata-paṅcha-mahā-śabda mahā-maṇḍalēśvara | Dvārāvati-pura-varādhīśvara | Tuḷuva-ba-  
 la-jaladhi-baḷavānaḷa | dāyāda-dāvānaḷa | Pāṇḍya-kūḷa-kamaḷa-vēdaṇḍa | gaṇḍa-bhērūṇḍa | maṇḍaḷika-  
 bēṇṭekāra Chōḷa-kaṭaka-sūṇṭekāra | saṅgrāma-Phīma | Kali-kāla-Kāma | sakaḷa-vandi-brinda-santarppaṇa  
 samagra-vitarāṇa-vinōda Vāsantikā-dēvi-labha-vara-prasāda | Yādava-kulāmbara-dyumaṇi | maṇḍaḷika-  
 makuṭa-chūḷamaṇi kadana-praḇaṇḍa | Malaparoḷ-gaṇḍa | nāmādi-prasasti-sahitam śrīmat Tribhuva-  
 na-malla Tuḷakāḍu Koṅgu Naṅḍali Nōḷambavāḍi Banavase Hānuṅgal goṇḍa bhujā-baḷa Virā-Gaṅga-pra-  
 tāpa-Hoyśaḷa Nāraśiṅha-Dēvar dakshiṇa-mahī-maṇḍaḷamam duṣṭa-nigraha-śiṣṭa-pratipāḷana-pūrvva-  
 kam sukha-saṅkaṭhā-vinōdadiṁ rājjyam geyyuttam ire tadiya-piṭṭi-Vishṇu-bhūpāḷa-pāda-padmōpajivi ||

â negalâ Nârasimha-dha- |  
 rânâthaṅ Amara-patige Vâchaspati vól |  
 tân esedan uchita-kâryya-vi- |  
 dhâna-param mânya-mantri Hullâ-chamûpam ||

vritta || akaḷaṅkam pitri-Vâchi-vamśa-tiḷakam śrī-Yaksha-râjam nijam- |  
 bike lókâmbike loka-vandite suśilâchâre daiva-divi- |  
 śa-kadamba-stuta-pâda-padman Aruhan nâtham Yadu-kshôṇipâ- |  
 ḷaka-chûḍâmaṇi Nârasimhan enal êṇ pempuḷḷanô Hullapam ||  
 dhareyam geldirdâ tippuḷḷanan udadhiy en êṇ emba guṇpuḷḷanam Man- |  
 daramam mârkkoḷvad i puḷḷanan amara-mahijâtamam mikku lókô- |  
 ttaram app â puḷḷanam Puḷḷanan cseva Jinêndrânghri-panikêja-pûjô- |  
 tkaradol talpo poyd alampuḷḷanan anukarisaḷ marttyan âvon samarttham ||  
 sumanas-santati-sêvitam guru-vachô-nirddishṭa-nitikramam |  
 samadârâti-baḷa-prabôdhana-karam śrī-Jaina-pûjâ-samâ- |  
 ja-mahôtsâha-param dhurandharana pempam tâlḍi bhaṇḍâri-Hu- |  
 ḷlama-daṇḍâdhipan irddapam mahiyoḷ udyad-vaibhava-bhrâjitam ||  
 satatam prâṇi-vadham vinôdam anritâlâpam vacchaḷ-prauḍhi san- |  
 tatam anyârththaman iḷḍu koḷvude velaṇ tējaṇ para-strîyaroḷ |  
 rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr pôlṭapar |  
 bbrata-ratna-prakarakke śīla-bhaṭaroḷ â huḷḷanam Hullanam ||  
 sthira-Jina-śâsanôddharanaṇ âdiyoḷ âr ene Râcha-Malla-bhû- |  
 vara-vara-mantri-Râyane baḷikke budha-stutan appa Vishṇu-bhû- |  
 vara-vara-mantri-Gaṅgaṇane matte baḷikke Nṛsimha-dêva-bhû- |  
 vara-vara-mantri-Huḷḷane peṇaṅg init uḷḷode pêḷal âgadê ||  
 Jina-gaditâgamârththa-vidar asta-samasta-baḷiḷ-prapañchar aty- |  
 anupama-suddha-bhâva-niratar ggata-môhar enippa Kukkuṭâ- |  
 sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vrata- |  
 kk ene guṇa-gauravakke toṇe yâro chamûpati-Huḷḷa-Râjanâ ||  
 Jina-gêhôddharanaṅgaḷiṇ Jina-mahâ-pûjâ-samâjaṅgaḷiṇ |  
 Jina-yôgi-braja-dânaḍiṇ Jina-pada-stôtra-kriyâ-nishṭheyiṇ |  
 Jina-sat-puṇya-purâṇa-saṃsraṇaḍiṇ santôshamam tâlḍi bha- |  
 vya-nutam nicbchalum inte poḷtu gaḷevam śrī-Huḷḷa-daṇḍâdhipam ||

kanda || nippaṭamê jirṇnam âduda- |  
 n uppaṭṭaytana mahâ-Jinêndrâlayamam |  
 nip posatu mâḍidam karam |  
 oppire Hullam manasvi Baṅkâpuradol ||

mattam alliê ||

vritta || kalitanamum viṭatvamuman uḷḷaman âdiyoḷ orppey urvviyoḷ |  
 Kaliviṭan emban âtana Jinâlayamam nere jirṇnam âdudam |  
 kalisade dânadol parama-saukhya ramâ-ratiyoḷ viṭam vini- |  
 śchalav enisirda Hullan adan ettisidam Rajatâdri-tuṅgamam ||

priyadindam Huḷḷa-sēnāpati Kopāṇa-mahā-tīrthadoḷ dhātriyum vā-  
rddhiyum uḷḷannaṁ chatur-vvīmśati-Jina-muni-saṅghakke niśchintamāg a-  
kshaya-dānaṁ salva pāṅgiṁ bahu-kanakaman ā kshētrajargg ittu sadvri-  
ttiṅ int i lōkam ellam pogale biḍisidam puṇya-puñjaika-dhāmaṁ ||

ā Kellaṅṇerey ādi-tīrtham adu munnaṁ Gaṅgarim nirmmitam |  
lōka-prastutam āytu kāla-vaśadim nāmāvaśēsham baḷikk |  
ākālpa-sthiram āge māḍisidan i-bhūsvaj-Jināgāramam |  
śrīkātamaṁ talaḍindam eyde kaḷasaṁ śrī-Huḷḷa-daṇḍādhīpaṁ ||

kanda || pañcha-mahā-vasatigaḷam |  
pañcha-su-kalyāṇa-vāñchheyim Huḷḷa-chamū- |  
paṁ chaturam māḍisidam |  
kāñchana-naga-dhairyyan enisi Kellaṅṇereyoḷ ||

kanda || Huḷḷa-chamūpana guṇa-gaṇa- |  
m uḷḷ anituman āro neṇeye pogalal neṇevan |  
baḷḷadoḷ aḷeḍ udadhiya jala- |  
m uḷḷ anituman āro pavaṇisal neṇe vannan ||  
sams'rita-sad-guṇam sakala-bhavya-nutam Jina-bhāshītārttha-nis- |  
samsāya-buddhi-Huḷḷa-pṛitanā-pati kairava-kunda-hamsa-sū- |  
bhrāṁsū-yaśam jagan-nutadoḷ i vara-Belguḷa-tīrthadoḷ chatur- |  
vvīmśati-tīrthakṛin-niḷeyamum neṇe māḍisidan ḍal int idam ||

kanda || Gommaṭa-pura-bhūshaṇam idu |  
Gommaṭam āyt ene samasta-parikara-sahitam |  
sammadaḍim Huḷḷa-chāmū- |  
paṁ māḍisidam Jinōttamālayaman idam ||

vpitta || paṛisūtram nṛitya-gēham pravipuḷa-viḷasat-paksha-dēsastha-saiḷa- |  
sthira-Jaināvāsa-yugmaṁ vividha-suvīdha-patrōllasat-bhāva-rūpō- |  
tkara-rājadvāra-harmmyam beras atuḷa-chatur-vvīmśa-tīrthēsa-gēham |  
paṛipūrnnaṁ puṇya-puñja-pratimam esedud iṇ andadim Huḷḷanindam ||

svasti śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada Koṇḍakundānvaya-bhūshaṇan appa śrī-  
Guṇachandra-siddhānta-dēvara śishyar appa śrī-Nayakirtti-siddhānta-dēvan ent appar endoḍe ||

vpitta || bhaya-mōha-dvaya-dūranam madana-ghōra-dhvānta-tivṛāmsuvam |  
naya-nikshēpa-yuta-pramāṇa-parinirṇitārttha-sandōhanam |  
nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēsanam |  
Nayakirtti-brati-rājanam nenedoḍam pāpōtkaram piṅgugum ||  
kṛita-dig-jaitrav idam barutte Narasiṃha-kshōṇipam kaṇḍu san- |  
matiyim Gommaṭa-Pārsvanātha-Jinaram matt i chatur-vvīmśati- |  
pratimā-gēhaman int ivakke vinatam prōtsāhadim biṭṭan a- |  
pratimallam Savaṇṇan ūran abhayaṁ kalpāntaram salvinam ||

adaḷke Nayakirtti-siddhānta-chakravarttigalaṁ mahā-maṇḍalāchāryayan āchāryyan mmāḍi ||

vpitta || tavad-auchityade Nārasimha-nṛipaniṁ tām pettuvam sad-guṇa- |  
rṇnavan i Jaina-grihakke māḍidan achanḍam Huḷḷa-daṇḍādhīpaṁ |  
bhuvana-prastutan opputirppa Savaṇṇē emb ūran ambhōdhiyum |  
raviyum chandranum urvvarāvaḷayamum nilvanneṇam salvinam ||

grâma-sîmey ent endade | mûḍaṇa-deseyoḷ Savaṇṇa-Bekkan-eḍeya sîme karaḷi yaṇe allin teṇka hiriy-obbeyin pōḡalu Bimbi-Seṭṭiya keṇeya kōḷiya kiḷ-bayalu allin teṇka Barahāḷa-keṇey-achchugattu mēreyāgi hiriy-obbeya basuriya teṇkaṇa kemb-areya huṇise teṇkaṇa deseyolu Bīlattiya Savaṇṇa yaḍeya ēreya diṇṇeya huṇiseya koḷa hiriy-āla allin haḍuvalu hiriy-obbeya challe-moṇaḍiya haḍuvaṇa Baḷḷeya keṇeya teṇkaṇa kōḷiya baḷariya bana allind atta tarihariya kaliya manakattada tāy-valla Jannavurada hiriya keṇeya tāy-valla sîme | haḍuvaṇa deseyoḷ Jannavurakkam Savaṇṇiṅgam sāgara-maryāde Jannavura Savaṇṇa keṇe yēriya naḍuvaṇa hiriya huṇise sîme baḍagaṇa deseyoḷ kakkina kōlu adara mûḍaṇa Bīrajjana keṇe ā keṇey olaḇe Savaṇṇa Beḍuganaballiya naḍuve basuriya gōṇi allin mûḍal Ālajjana-kummari allin mûḍa Chilladaṇe sîme ||

i-sthāladind āda dravyaman illiy āchāryyar i-sthānada basadigaḷa khaṇḍa-sphuṭita-jīrṇnōddhārakkam dēvatā-pūjegaṇa raṅga-bhōgakkam basadige besa-geyya prajegaṇa rishi-samudāyad āhāra-dānakkam salisuvudu ||

idan āvaṇ nija-kāladōḷ su-vidhiyind ālippa lōkōttamaṇ |  
viditaṇ nirmmaḷa-punya-kirttiyūm āvaṇ tāṇ tāluguṇ mattam in- |  
t idan āvaṇ kiḍivonu keṭṭa-bageyaṇ tand ātan āḷḍuṇ gabhi- |  
ra durane . . . . . ||

(Second face.)

śrīmat-Supārśva-dēvaṇ |  
bhū-mahitaṇ mantri-Huḷḷa-Rājaṅgaṇ tad- |  
bhāmini-Padmāvatigaṇ |  
kshēmāyur-vvibhava-vṛiddhiyaṇ māḷke bhavaṇ ||  
kamanīyāvana-hēma-tāmarasadiṇ nētrāsītāmbhōjadin- |  
d amaḷāṅga-dyuti-kāntiyiṇ kucha-rathāṅga-dvandvaḍiṇ śrī-nivā- |  
sam enalu Padmala-dēvi rājisutam irppaḷ Huḷḷa-Rājāntaraṇ- |  
ga-marāḷaṇ ramiyippa padminiyaḷolu nitya-prasādāspadaṇ ||  
chala-bhāvaṇ nayanakke kāśyam udarakk atyanta-rāgaṇ padau- |  
sbṭha-lasat-pāni-talakke karkkaśate vakshōjakke kārshnyaṇ kacha- |  
kk alasatvaṇ gatig allad illa hṛidayakk endendu Padmāvati- |  
lalanā-ratnada rāpa-śīla-guṇamaṇ pōlvannar ār kkānteyar ||  
Uragēndra-kshira-nirākara-Rajataḡiri śrī-sita-chchhatra-Gaṅgā- |  
Hara-hās Airāvātēbha-sphaṭika-vṛishabha-śubhrābhra-nihāra-hārā- |  
maravāḷi śvēta-paṇkēruha Haḷadhara-Vāk-chhaṇkha hamsēndu kundō- |  
tkara-chañchat-kirtti-kāntaṇ budha-jana-vinutaṇ Bhānukirtti-vratindraṇ ||  
śrī-Nayakirtti-muniśvara- |  
sūnu-śrī-Bhānukirtti-yatipatig ittaṇ |  
bhū-nutan . . appa Huḷḷapa- |  
sēnāpati dhārey eṇedu Savaṇṇ-ūraṇ ||

(Third face.)

Śvasti śrī-vijayābhūdya-S'ālivāhana-śaka-varshaṇ 1200 neya Bahudhānya-samvatsarada Chaitra-śuddha 1 S'ukravāra Bhaṇḍāriyayana basadiya śrī-dēvara Vallabha-dēvarige nityābhishēkakke akshaya-bhaṇḍārāvāgi śrīmanu-mahā-maṇḍalāchāryyaru Udayachandra-dēvara śiśhyaru Munichandra-dēvaru ga 2 pa 5 kkaṇ hālu-mānā 2 śrīmatu Chandraprabha-dēvara śiśhyaru Padumanāndi-dēvaru

koṭṭa pa 9 ta 1 śrīman-mahā-maṇḍalāchāryyaru Nēmichandra-dēvara tamma Sātannanavara maga Padumannanavaru koṭṭa ga 2 pa 2 Munichandra-dēvara aḷiya Ādiyaṇṇa ga 1 pa 2½ Bamma-Setṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabōva Mādayya ga 1 pa 2½ ātana tamma Pārisa-dēvayya Singaṇa pa 6½ sēnubhōva Padumannana maga Chikkaṇa ga 1¼ Bhāratiyakkana Nemmadiyakka pa 8 kappage.

S'rīman-mahā-maṇḍalāchāryyaruṃ rāja-gurugaḷum appa śrī-Mūla-saṅgha-samudāyaṅgaḷ Durmmukhi-samvatsarada Āshādha-su 5 .. Gommaṭa-dēvar śrī-Kamaṭha-Pārisva-dēvaru Bhaṇḍāryyayana basa-diya śrī-dēvara Vallabha-dēvaru mukhyavāda basadigaḷa dēva-dānada gadde beddalu sahita bāṇa abhyāgati kaṭaka-sēse-basadi-manakshateyavu muntāgi yēnu vanam koḷḷiv endu biṭṭu śrī-Belugula-tirthada samasta-māṇikyā-nagaraṅgaḷu Kabbāhu-nātha aṇuvanaḍa gaṇḍa-prajegaḷu muntāgi śrī-dēvara Vallabha-dēvara Hāḍuvarahalḷige Sambhu-dēva anyāyavāgi maḷa-brayavāgi komba gadyāṇa aydanu ā-dēvara Vallabha-dēvara raṅga-bhōgakke saluvudu ā-halḷiya aṣṭa-bhōga-tēja-sāmya kiṇṇukula yēn ādoḍam ā-dēvara Vallabha-dēvara raṅga-bhōgakke salu ||

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*At Bhaṇḍāri basti, west side.*

S'rīmat-parama-gambhira-syādvād-āmōgha-lāñchanam |  
 jiyat trailōkyā-nāthasya śāsanaṃ Jina-śāsanaṃ ||  
 bhadraṃ bhūyāj Jinendrāṇaṃ śāsanāyāgha-nāsinē |  
 ku-tirtha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||  
 svasti Hoysaḷa-vamśāya Yadu-mūlāya yad-bhavaḥ |  
 kshatra-mauktika-santāṇaṇ prithvi-nāyaka-maṇḍanaṃ ||  
 śrī-dharmābhyaḍayaḷba-shaṇḍa-taraṇiḷ samyaktva-chūḍāmaṇiḷ  
 nīti-śrī-saraṇiḷ pratāpa-dharaṇiḷ dānārtthi-chintāmaṇiḷ |  
 vamśē Yādava-nāmnī mauktika-maṇiḷ jātō jagan-maṇḍanaḥ  
 kshirābdhāv iva kaustubhō 'tra Vinayādityāvanipālakaḥ ||  
 apicha || śrī-kāntā-kamaṇiḷyā-kēḷi-kamalōllāsāt su-nityōḍayād  
 darppānta-kshitiḷpāndhakāra-haraṇād bhūyaḷ pratāpānvayāt |  
 dik-chakrākramaṇād vishat-kuvaḷaya-pradhvamśanād bhūtaḷe  
 khyātō 'nvarttha-nijākhyaiṣha Vinayādityāvanipālakaḥ ||  
 Dhātrā tri-lōkōdara-sāra-bhūtair aṇṣair mmudāśvasya vinirmittēva |  
 tasya priyā Kēḷiya-nāma-dēvi Maṇōja-rājya-prakṛitir bbabhūva ||  
 tayōr abhūd bhū-nuta-bhūri-kīrttiḷ parākramākrānta-diganta-bhūmiḷ |  
 tanūbhavaḷ kshatra-kula-pradipaḷ pratāpa-tuṅgōṇv Eṇyaṅga-bhūpaḷ ||  
 vitarāṇa-latā-vasantaḷ pramadā-rati-vārdhhi-tārakā-kāntaḷ |  
 sākhshāt sam-va-Kyitāntō jayati chiram bhūpa-makuṭa-maṇiḷ Eṇyaṅgaḷ ||  
 apicha || śaraḍ-amṛita-dyuti-kīrttir Mmanasija-mūrttir vvirōdhi-Kuru-Kapikētuh |  
 Kali-kāla-jaladhi-sētuh jayati chiram kshatra-maṇiḷ-maṇiḷ Eṇyaṅgaḷ ||  
 apicha || Jaya-lakshmi-kṛita-saṅgaḷ kṛita-ripu-bhaṅgaḷ prapūta-guṇa-tuṅgaḷ |  
 bhūri-pratāpa-raṅgō jayati chiram nripa-kṛita-maṇiḷ Eṇyaṅgaḷ ||

- apicha || Lakshmi-prêma-nidhîr vvidagdha-janatâ-châturyya-charchchâ-vidhîr  
 vvira-śrī-nalini-vikāsa-mihirō gūmbhīryya-ratnākaraḥ |  
 kirtti-śrī-latikā-yasanta-samayas saundaryya-lakshminimayas  
 sa śrīnān Eṇyaṅga-tuṅga-nṛpatih kaiḥ kair ṇṇa samvarṇṇyatē ||
- apicha || kaś śaknōty Eṇyaṅga-maṇḍalapatēr ddôr-vvikrama-kṛīḍanam  
 stōtum Māḷava-maṇḍalēśvara-purim Dbārām adhākṣhit kṣhaṇāt |  
 dōh-kaṇḍūḷa-karāḷa-Chōḷa-kāṭakaṇ drāk kāndīśikaṇ vyadhān  
 nirdhāmākṛita (Chakragōṭṭam akarōd bhaṇṇam Kālīṅgasya cha ||  
 kāntā tasya Latāntabāṇa-lalanā lāvanya-punyōdayaiḥ  
 saubhāgyasya cha viśva-vismayakṛitaḥ pātrī Dharitri-bhṛitah |  
 putrivad vilasat-kulāsu sakalāśv Anrōhōjayōnēr vradhūr  
 āśid Êchala-nāma-punya-vanitā rājñi yaśas-śrī-sakhī ||
- apicha || kuntaḷa-kadaḷi-kāntā prithu-kucha-kumbhā madāśasā bhāti sadā |  
 Smara-samara-sajja-vijaya-Mataṅgōdbhava-chāru-mūrttir Êchala-Dēvi ||
- apicha || S'achiva S'akram Janakātmajēva Rāmam Girindrasya sūtēva S'ambhūm |  
 Padmēva Vishṇum madayāty aśasram sānaṅga-lakshmir Eṇyaṅga-bhūpam ||  
 Kausalyayā Daśarathō bhuvī Rāmachandram śrī-Dēvaki-vanitatā Vasudēva-bhūpah |  
 Kṛishṇam S'achi-pramadayēva Jayantam Indrō Vishṇum tayā sa nṛpatir jjanayām babhūva ||  
 udayati Vishṇau tasminn anēśad ari-chakra-kulam ilādhipa-chandrē |  
 adhikatarā-śriyam abhajat kuvaḷaya-kulam aśvad amaḷa-dharmamāmbhōdhiḥ ||
- apicha || nirdalita-Kōyatūrō bhasmikṛita-Kōṅga-Rāyarāyapuraḥ |  
 ghaṭṭita-Ghaṭṭa-kavāṭah kampita-Kāūchipuras sa Vishṇu-nṛpālah ||
- apicha || atula-nija-baḷa-padāhati-dhūlikṛita-tad-Virāṭa-narapati-durgah |  
 vana-vāsita-Vanavāsō Vishṇu-nṛpas taralitōru-Vallūrah ||
- apicha || nija-sēnā-pada-dhūli-karddamita-Malaprahāriṇi-vāriḥ |  
 kaḷapāla-śōnitāmbu-nisātikṛita-nija-karāsir avanipa-Vishṇuḥ ||
- apicha || Narasiṃha-Varmma-bhūbhūja-Sahasrabhūja-bhūja-Paraśurāmō 'pi |  
 chitram Vishṇu-nṛpālas śatakṛitvō 'py ājani jita-śatru-kshatraḥ ||  
 Adiyama-prithu-sauryaṛyama-Rāhur Vveṅgi-girindra-hati-pavi-daṇḍah |  
 Taḷavana-pura-lakshmin punar abaraj jayam iva ripōs sa Vishṇu-nṛpah ||
- apicha || chakri-prēshita-Māḷavēśvara-Jagaddēvādi-sainyārṇnavam  
 ghūrṇnantam sahasā pibat karatālēnāhatya mṛityu-prabhuḥ |  
 prāk paśchād asināgrahid iha mahim tat Kṛishṇavēṇyāvadhī  
 śrī-Vishṇur bbhūja-daṇḍa-chūrṇnita-nitāntōttuṅga-Tuṅgachalah ||
- apicha || Iruṅgōla-kshōṇipati-mṛiga-mṛigārātir atulaḥ  
 Kadamba-kshōṇīśa-kshitiruha-kula-chchhēda-paraśul |  
 nija-vyāpāraika-prakaṭita-lasach-chhauryya-mahimā  
 sa Vishṇuḥ prithviśō na bhavati vachō-gōchara-guṇah ||  
 śākshāl Lakshmir vipad-apagamē viśva-lōkasya nāmnā  
 Lakshmi-Dēvi viśada-yaśasā digdha-dik-chakra-bhittēḥ |  
 dṛipyad-vairi-kshitipa-Ditija-vrāta-vidhvamsa-Vishṇōḥ  
 Vishṇōs tasya pranaya-vasudhāsīt sudhā-nirmmitāṅg ||

brahmāṇḍa-bhāṇḍa-bharitāmāla-kīrti-lakshmi-  
kāntas tayōr ajani sūnur Ajātaśatruḥ |  
prithvīśa-Pāṇḍu-Prithayōr iva Pushpachāpō  
Daityadvishat-Kamalayōr iva Nārasiṃhaḥ ||

apicha || garbhaṃ Barbbara muñcha kāñchana-chayaṃ Chôlāśu rāsikuru  
kshēmaṃ bhikshaya Chēra chivara-mukhāṃ durēna vijñāpaya |  
svaṃ Gauḍēti Nṛsiṃha-bhūri nṛipatēr mmadhyē-sadas sarvvadā  
durvvāras sarati dhvaniḥ pariṇān nirghāta-nirghôsha-jit ||

apicha || śauryaṃ naisha Harēḥ paratra-taraṇir anyatra tējasvitāṃ  
dānitvaṃ kariṇaḥ paratra rathinām anyatra kīrttiṃ radāt |  
rājyaṃ chandramasaḥ paratra vishamāstratvaṃ cha pushpāyudhād  
anyatrānya-janē manāk cha sabatē śrī-Nārasiṃhō nṛipaḥ ||

apicha || sa bhuja-bāḷa-Vīra-Gaṅga-pratāpa-Hoysalāpara-nāmā |  
pālayati chatus-samayaṃ maryyādām ambunidhir ivāti-prityā ||  
Chāgala-Dēvi-ramaṇō Yādava-kula-kamāḷa-vimala-mārttaṇḍa-śrīḥ ||  
chhitvā dripta-virōdhi-vaṃśa-gahanaṃ dig-jaitra-yātrā-vidhāv  
rūhyōdaya-bhūdharaṃ ravir ivādrim dipa-vartti-śrīyā |  
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ  
rājyasyābhyudayaḥ kalpitam idaṃ svasyātma bhaṇḍāriṇā ||  
sarvvādhikāriṇā kāryyavidhau Yōgandha-Rāyaṇād |  
api dakṣhēna nītijña-guruṇā cha Gurōr api ||  
Lōkāmbikā-tanūjēna Jakki-Rājasya sūnuna |  
jyāyāsā lōka-rakṣayaḥ-lakshmaṇāmara yōr api ||  
Maladhāri-svāmi-pada prathita-mudā Vāji-vaṃśa-gaṇāṃśumitā |  
hima-ruchirā Gaṅga-mahi-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ ||  
dūrikṛita-Kālī-syūta-nṛi-kaḷaṅkēna bhūyāsā |  
charitra-payasā kīrti-dhavalikṛita-diśālinā ||  
tri-śakti-śakti-nirbbhinna-madavad-bhūri-vairiṇā |  
Hullapēna jagan-nūta-mantri-māṇikya-maulinā ||  
chatur-vimśati-Jinēndra-śrī-nīlayaṃ Maḷayāchalāṃ |  
sad-dharma-chandanōdbhūtāṃ drishtvā nirmāpitam tataḥ ||  
dvitīyaṃ yasya samyaktva-chūḍāmaṇi-guṇākhyayā |  
Bhavya-chūḍāmaṇir nūma tasmai prityā dadāt tataḥ ||  
dānārtham Bhavya-chūḷāmaṇi-Jina-vasatau vāsinaṃ san-muninām  
bhōgārtham chīnu-jirṇōddharapāṇi iha Jinēndrēśvavidhy-archch-nārtham ||  
śrī-Pārśva-svāminām cha tri-jagad-adhipatēḥ Kukkuṭēśasya patyūḥ  
punya-śrī-kanyakāyā vivahana-vidhayē mūdrīkām arpayan va ||

ēkāśīty-uttara-sahasra-S'aka-varshēśu gatēshu Pramādi-samvatsarasya Pushya-māsa-suddha-S'ukravāra-  
chaturdhaśyam uttarāyana-saṅkrāntau śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha-sambandhinām  
vidhāya ||

Narasimha-Himādri tad-udhrita-kāśa-brada-ka-Hulla-kara-jihvikē |  
yānata-dhārā Gaṅgāmbuni sa chatur-vimśati-Jinēśa-pāda-sarasi-madhyē ||  
Savanērum adād bhūpatir agaṇita-Bali-Karṇa-nṛipati-S'ibi-Khachara-patiḥ |  
pragunīta-kuchēra-vibhavas tri-guṇikṛita-simha-vikramō Narasiṃhaḥ ||

atas tad-grāma-simābhidhāsyatē || tatra pūrvvasyām diśi Savanēra-Bekkana yaḍeya simē karaḍiy-are  
allim teṅka hiriy-obbeyum pōgalu Bimbi-Setṭiya keṇeya kōḍiya kibbayalu || allim teṅka Barahāla-  
keṇeya achchugattu mēreyāgi hiriy-obbeya basuriya teṅkana kemb-areya hunise || dakshinasyām diśi  
Bilattiya Savanēra yaḍeya ereya diṇṇeya huniseya koḷa hiriy-āla | allim haḍuvalu hiriy-obbeya seḷḷe  
morāḍiya haḍuvaṇa baḷḷēya keṇeya teṅkana-kōḍiya baḷariya bana || allind atta Tārihāliya Kaliya-  
mana kaṭṭada tāy-vaḷḷa Jannavurada hiriya keṇeya tāy-vaḷḷa simē || paśchimāyām diśi Jannavurakkam  
Savanēriṅgam sāgara-mariyāde Jannavura Savanēra keṇe-yēriya naḍuvaṇa hiriya-hunise simē || uttara-  
syām diśi kakkina kōlu aḍaṇa mūḍaṇa Birajjana-keṇey ā keṇey oḷage Savanēra Beḍuganahalliya naḍuve  
basuriya doṇe | allim mūḍal ālajjana kummari allim mūḍa billadaṇa simē ||

sāmānyō 'yam dharmma-sētur nripāṇaṁ kālē kālē pālaniyō bhavadbhiḥ |  
sarvvān ētān bhāvināṁ pārtthivēndrān bhūyō bhūyō yāchatē Rāmachandraḥ ||  
sva-dattāṁ para-dattāṁ vā yō harēta vasundharām |  
shashtīm varsha-sahasrāṇi viśṭbhāyām jāyatē krimiḥ ||  
na visham visham ity āhur ddēvasvaṁ visham uchyatē |  
visham ēkākinam hanti dēvasvaṁ putra-pautrakam ||  
śaraj-jyōtsnā Lakṣmī-vapushi bahalāś chandana-rasō  
diśādhiśa-strīṇaṁ sphuraḍ uru-dukūlaika-vasanam |  
tri-lōkā-prāsāda-prakaṭita-sudhā-dhāma-viśadam  
yaśō yasya śrīmār sa jayati chiram Huḷḷapa-vibhuḥ ||  
astu svasti chirāya Huḷḷa bhavatē śrī-Jaina-chūḍāmaṇē  
bhavya-vyūha-sarōja-shaṇḍa-taraṇē gāmbhīryya-vārāṇnidhē |  
bhāsvad-viśva-kaḷānidhē Jina-nuta-kṣhīrābdhi-vṛiddhindavē  
svōdyat-kīrtti-sitāmbujōḍara-lasād-vārāsi-vār-bbindavē ||

śrī-Gommaṭa-purada tippe-suṇkadalli aḍakeya hēriṇge 200 hasumbege ayvattu uppu ..... ge  
bisige 1 hasumbe gōshala 5 melasu hēriṇge baḷḷa 1 hasumbege māna 1 maṇipannāyadalli eleya .....  
..... reḡa hāga 1 mē-lele 200 ḡaṇa-deṇe initumaṁ tamma suṇka-pathikāradandu chatuv-vimśati-  
tīrtthaukara pū ..... pradhāna sarvvādhikāri hiriya-bhaṇḍāri Huḷḷayyaṅgaḷu heḡgaḍe-Lakka-  
yyaṅgaḷum heḡgaḍe-A ..... Hoysaḷa Nārasimha-dēvana kayya bēḍikoṇḍu biṭṭaru ippatta-nālvāra  
mane-deṇe pa ..... tāṁ nuḍidudē sad-vāṇi tanua pēḷ andadoḷ āṇ ṇaḍadoḷ ade māṇḡam  
endaḍe naḍedu .....

S'aṣiyind ambaram abjadim tiḷigoḷam nētraṅgaḷind ānanam |  
posa-māvim banam Indranim Tridivam āsē ..... |  
..... kīrtti-dēva-muniyim saiddhānta-chakrēśanind |  
esegum śrī-Jina-dharmmam endaḍe baḷikkē vaṇṇipaṁ baṇṇipaṁ ||

..... tau labdhau chamū-nāyakaḥ | śrī-Huḷḷas Savanēru mēva madadā dāba .....  
tṭyā mudā dhārāpūrvvakam urvvarāstuti bhṛi ..... śrī śrī

bhavyāmbhōruha-bhāskaras Surasarim nihāra ..... parārttha-ratnākarah |  
siddhāntāmbudhi-varōdhanāṇṇitakarah Kandarpa-saḷāśanis so ..... bhūtaḷē ||

S'rīmat-parama-gambhira-syādvād-āmōgha-lāñchanam |  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī-Varddhamānasya varddhamānasya śāsanē |  
 śrī-Koṇḍakunda-nāmābhūch chatur-aṅguḷa-chāraṇaḥ ||  
 tasyānvayē 'jani khyātē vikhyātē Dēsikē-gaṇē |  
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ||

avara santānadoḷ ||

vṛtta || para-vādi-kṣhitibhrin-niśāta-kūḷiṣaṃ śrī-Mūla-saṅghābja-ṣaṭ- |  
 charaṇaṃ Pustaka-gachchha Dēsiga-gaṇa prakhyāta-yōgīśvarā- |  
 bharaṇaṃ Maṃmatha-bhañjanam jagadoḷ ādam khyātan ādam Divā- |  
 karanandi-bratipaṃ Jināgama-sudhāmbhōrāśi-tārādhipaṃ ||  
 ant enal int enalk ariyen eyde jagat-traya-vandiyar appa pem- |  
 paṃ taḷed irppar embud ane ballen adallade samyamam chari- |  
 traṃ tapam emb iv attaḷagam intū Divākaranandi-dēva-sai- |  
 ddhāntigargg endoḷ ondu rasanōktiyoḷ ān adan entu baṇṇipem ||

tat-śiṣhyar appa ||

neṇeye tanutram ikkidavol ida malan tine meyyan ormmeyum |  
 turisuvad illa nidde vare maggulan ikkumad illa bāgilam |  
 kiṇu tereyambud ill uḷḷudud illa malaṅgumad ill Alhīdranam |  
 nerevane baṇṇisal guṇa-gaṇāvaḷiyam Maḷadhāri-dēvarā ||

avara śiṣhyar ||

vṛtta || Kantu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā- |  
 ddhānta-payōdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar |  
 ssantata-bhavya-padma-dinakṛit-prabharam S'ubhachandra-dēva-si- |  
 ddhānta-munīndraram pogalvud ambudhi-vēṣṭita-bhūri-bhūtaḷam ||

int ivara gurugaḷ appa śrīmad-Divākaranandi-siddhānta-dēvaru ||

vṛtta || ā-muni-dikṣheyam kuḍe samagra-tapō-nidhiy āgi dāna-chim- |  
 tāmaniy āgi sad-guṇa-gaṇāgraniy āgi dayā-dama-kṣhamā- |  
 śrī-mukha-lakshmiy āgi vinayārṇava-chandrikey āgi santatam |  
 śrīmati Gantiyar nnegaḷdar urvviyoḷ urvvere kūrttu kirttisal ||  
 śrīmati Gantiyar jḷita-kashāyigaḷ ugra-tapaṅgaḷindam int |  
 ī mahiyoḷ pogarttege negarttege nōntu samādhiyim jagat- |  
 svāmiy enippa pempina Jinēndrana pāda-payōja-yugmamam |  
 prēmadi chittadoḷ nilisi dēva-nivāsa-vibhūtig eydidaḷ ||

Saka-varṣam 1041 neya Viḷambi-sampvatsarada Phāḷguṇa-śuddha-pañchamī-Budhavāradandu sannya-  
 sana-vidhiyim śrīmati Gantiyar mmuḍipi dēva-lōkakke sandar ||

agaṇitam ene chāru-tapam |  
 pragaṇita-guṇa-gaṇa-vibhūṣhaṇāṅkṛitey int |  
 agaṇita-nija-guruvige nisi- |  
 dhigeyam Māṅkabbe Gantiyar mmāḍisidar ||  
 keraṇam prāṇi-gaṇaṅgaḷoḷ chaturatā-sampatti-siddhāntadoḷ |  
 paritōṣam guṇa-sēvya-bhavya-janadoḷ nirmatsaratvam muni- |  
 śvararoḷ dhīrate ghōra-vīra-tapadoḷ kayg aṇmi poṇmal Divā- |  
 kar-ṇandi-vrati pempan ēṇ taḷedanō yōgīndra-brīndaṅgaḷoḷ ||

*Copper plate inscription in possession of the Maṭha.*

S'ri-svasti śrī-S'ālivāhana-śaka-varuṣa 1556 neya Bhāva-saṃvatsarada Āshāḍa-śuddha 13 Stiravāra Brahma-yōgadalu śrīman-mahā-rājādhi-rāja-paramēśvara ari-rāya-mastaka-śūla śaraṇāgata-vajrapañjara para-nāri-sahōdara satu-tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalaśa-sthāpanāchāryya śhaḍ-darṇma-chakrēśvarar āda Mahiśūra-paṭṭana-puravarādhiśvarar āda Chāma-Rāja-Voḍeyar-Ayyanavaru dēvara Beḷuḡuḷada Gummaṭa-nātha-svāmiyavara archanā-vṛttiya svāstīyanu sthānadavaru tamma tamma anupatyadin ā-varttaka-gurastarige āḍahu-bhōgyādiy āgi koṭṭu āḍahu-gāraru bahu-kālā anubhavisi baruttā yiralāgi Chāma-Rāja-Voḍeyar-Ayyanavaru vichārisi āḍahu bōgyā-diya anubhavisi baruttā yiddanta varttaka-gurastaranu kareyisi | sthānadavarige nīvu koṭṭantha sālavanu thīsi koḍisēvu yendu hēlalāgi varttaka-gurastaru āḍida mātu tāvu sthānadavarige koṭṭantha sālavu tamma tande-tāyigalige puṇyav āgaliy endu dhārā-dattavāgi dhāreyanu yeredu koṭṭevu yendu samastaru āḍalāgi | sthānadavarige varttaka-gurastara kaiyallu | Gummaṭa-nātha-svāmiya sannidhiyalli dēvaru-guru-sākshiy āgi dhāreyanu yerisi || āchandrārka-sthāyiyāgi dēvatā-sēveyanu māḍikōṇḍu sukhadalli yiharu endu biḍisi koṭṭa dharma-śāsana || munde Beḷuḡuḷada sthānadavaru svāstīyanu āvānān obbanu āḍahu-ḥiḍidantavaru āḍava-koṭṭantavaru daruśana-dharmakke horagu sthāna-mānyake kāruṇav illa | yishṭakkū miri āḍava-koṭṭantavaru āḍahu-ḥiḍidantavaranu i-rāyjakke adhipatīy āgiddantha doreḡalu i-dēvara dharmavanu pūrva-mērege naḍesal uḷḷavaru || i-mērege naḍesal ariyade uṇēksheya doreḡalige Vāraṇāsiyalli śahasra-kapileyanu Brāhmaṇarannu konda pāpakke hōharu yendu baresi koṭṭa dharma-śāsana maṅgaḷam ahā śrī || śrī śrī ||

*In the Maṭha.\**

S'rimat-parama-gambhira-syādvād-āmōgha-lāñchanam |  
jīyāt trilōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||  
nānā-dēsa-nṛipāla-mauli-vilasan-māpikya-ratna-prabhā-  
bhāsvat-pāda-sarōjī-yūgma-ruchirah śrī-Kṛishṇa-Rāja-prabhuh |  
śrī-Karṇāṭaka-dēsa-bhāsura-Mahiśūrastha-simbāsanaḥ  
śrī-Chāma-kṣhitipāla-sūnur avanau jīyāt sahasraṃ samāḥ ||  
svasti śrī-Vardhamānākhye Jinē muktiṃ gatē sati |  
vahnī-randhrābdhi-nētrais cha vatsarēshu mitēshu vai ||  
Vikramānka-samāsy indu-gaja-sāmaja-hastibhiḥ |  
satishu gaṇanyāsu gaṇita-jūair bbudhais tadā ||  
S'ālivāhana-varshēshu nētra-bāṇa-nagēndubhiḥ |  
pramitēshu Vikṛityābdē S'rāvaṇē māsi maṅgaḷē ||  
kṛishṇa-pakshē cha pañchamyām tithau chandrasya vāsarē |  
dōrddanda-khaṇḍitārātīḥ sva-kīrtti-vyāpta-dik-taṭah ||  
saḥ śrīmān Kṛishṇa-Rājēndrasya-yuh-śrī-sukha-labdhyā |  
ētasmin dakshīṇē Kāśau nagarē Peḷuḡuḷahvayē ||  
Vindhyādrau bhāsamānasya śrīmatō Gommaṭēsinaḥ |  
śrī-pāda-padma-pūjāyai śēshāṇam Jina-vēśmanāṃ ||

\* Sanskrit version, by the guru of that period, of the sanad then granted, which was in Kannaḍa.

sârdhham Hêmâdri-Pârsvêsa-châru-śrī-chaitya-vêśmanâ |  
 dvâ-ttrimṣat-pramitânâṃ śrī-saparyôtsava-hêtavê ||  
 Jinêndra-pañcha-kalyâṇa-śrī-rathôtsava-sampadê |  
 śrī-Chârukirtti-yôgindra-maṭha-rakṣaṇa-kâraṇât ||  
 âhârâbhaya-bbaishajya-śâstra-dânâdi-sampadê |  
 Belguḷâkhyâ-mahâ-grâmaṃ Viṇḍhya-Chandrâdri-bhâsuram ||  
 Bhû-dêvi-maṅgaḷâdarśa-kalyâṇy-âkhyâ-sarô-ṇvitaṃ |  
 Jinâlayais tu lalitair mmaṇḍitaṃ gôpurânvitaiḥ ||  
 sa-taṭâkaṃ sa-châṇpêyaṃ Hosahalli-samâhvaṃ |  
 isâna-dik-sthitaṃ grâmaṃ śâlyâdy-utpatti-bhâsuram ||  
 Uttanahalliti vikhyâtaṃ pratichyâṃ kakubhîs sthitaṃ |  
 grâmaṃ Kabbâlu-nâmânaṃ grâmaṃ gô-pâla-saṅkulam ||  
 pûrvvaṃ Pûrnâryya-sandattaṃ kumârê nripatau sati |  
 iti grâmân chatus-saṅkhyân dadau bhaktiâ svayaṃ mudâ ||  
 svasti śrī-Diḷḷi-Hêmâdri-Sudhâ-Saṅgita-nâmasu |  
 tathâ Svêtapura-Kshêmavêṇu-Belguḷa-rûḍhishu ||  
 samsthânêslu lasat-siddha-simha-piṭha-vibhâsinâṃ |  
 śrîmatâṃ Chârukirttinâṃ paṇḍitânâṃ satâṃ vaśê ||  
 śâsani-kṛitya tân grâmân arpayâmâsa sâdaram |  
 êśhaḥ śrī-Kṛiṣṇa-bhûpâlâḥ pâlitâkhila-maṇḍalâḥ ||

## 142

*On the rock north of Tivare kere.*

S'ri-S'aka-varusha 1565 neya

śrîmach-Châru-sukirti-paṇḍita-yatiḥ Sôbhânu-saṃvatsarê  
 mâsê Pushya-chaturddâśi-tithi-varê kṛiṣṇê supakṣhê mahân |  
 madhyâhnê vara-Mûla-bhê cha karaṇê Bhârḡgavya-vârê Dhṛivê  
 yôgê Svargga-puraṃ jagâma matimân traividya-chakrêśvaraḥ || śrî ||

## 143

*On a stone in Bâḡvara Basarayya's field east of the town.*

Svasti śrîmat-Talakâḍu-gonḍa-Bhuja-bâla-Vira-Gaṅga-Poysaḷa-Dêvaruṃ hiriya-danḍanâyakarum râjye  
 uttarôttarav âge śrī-Gomaṭṭêśvara-Dêvara Baladadaseyahalliva kaṇḍu challadi Chaladaṅka-Râva  
 Hede-jaya Gavare-Setṭiya magaṃ Beṭṭi-Setṭiya Râvabeya magaṃ Mâchi-Setṭi . . . . v-Setṭi-makkaḷu  
 Mari-Setṭi . . . . yivaru tale hoṛa uktyaki . . . .

## 144

*East of the Aregal basti in Jinanâthapura.*

S'rimat-parama-gumbhira-syâdvâd-âmôgha-lâñchhanam |  
 jiyât trailôkya-nâthasy âśanam Jina-âśanam ||  
 bhadram astu Jina-âśanâya sampadyatâṃ pratividhâna-hêtavê |  
 anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê patiyasê ||

Svasti samasta-bhuvanâsrayam śrī-prithvī-vallabha-mahā-rājādhirājam paramēśvara-parama-bhaṭṭāra-  
kaṃ Satyâsraya-kula-tilakaṃ Châlukyâbharanam śrīmat Tribhuvana-Malla-Dēvara rājya-rājyam utta-  
rōttarābhivṛddhi-pravarddhamānam āchandrārka-tāram baram salluttam ire ||

Vinayāditya-nṛipālam |  
jana-vinutam Poysalāmarāuvaya-dinapam |  
Manu-mārggan enisi negaldam |  
vana-midhi-parivṛita-samasta-dhātri-talado | ||

tat-putra ||

Eṛeyāṅga-Poysalam ta- |  
It aṛey aṭṭi virōdhi-bhūparam dhurad-eḍeyole |  
taṛi-sandu geldu virakk- |  
eṛevattagirda sukhade rājyam geḍam ||  
ā negald-Eṛaga-nṛipālana |  
sūnu-bṛihadvairi-marddanam sakaḷa-dhari- |  
tri-nāthan arthi-janatā- |  
Kāninam dharage negalḍa Ballāḷa-nṛipam ||

ātana tamma ||

Koṅg-eḷum Male yoluma- |  
n aṅgayg aḷavaḍisi tākiguṇḍ ivaram dē- |  
śaṅgaḷan ilkuḷi-goṇḍa-Nṛi- |  
siṅga-śrī-Vishṇuvarddhanōrvvipālam ||

svasti samadhigata-pāṇcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhisvaram Yādava-  
kuḷāmbara-dyumanī samyaktva-chūḍamāni Malaparoḷ-gauḍa rāja-mārttaṇḍa Talakāḍu-Koṅgu-Naṅgali-  
Koyatūr-Ttereyūr-Uchchaṅgi-Taleyūr-Ppombuchham end ivu-modalāge palavu-durgagaḷam koṇḍu  
Gaṅgavāḍi-toṃbatt-aṇu-sāsiranam pratipālisi sukhadiṇ rājyam geḷuttam ire tat-pāda-padmōpajivigaḷ ||

vṛitta || Jina-dharmamāgrāṇi-Nāga-Vaṛmmana sutam śrī-Māramayyam jaga- |  
d-vinutam tat-sutan Êchi-Rājan amaḷam Kaṇḍinya-sad-gōtran ā- |  
tana chittōtsave Pōchikabbe avarg aty-utsāhadiṇ puṭṭidar |  
... Bamma-chamūpan ... adhaṭam śrī-Gaṅga-daṇḍādhīpam ||

antu ||

adaṭarpp unnati satyam āṇbu chalam āyuh saucham audāryyam a- |  
ṇmu diṭam tannate ninduv emba guṇa-samghātangaḷam tāḷdi lō- |  
kada vandi-prakara-gatam taṇ-midhi kaḷ kēnārtthiy-end ittu chā- |  
gada pempindame Gaṅga-Rājan esedaṇ viśvambharā-bhāgaḍoḷ ||  
Talekādāṇ seḷad ante Koṅgan oḷakoṇḍ ... yam tūḷdi dō- |  
r-bbalaḍadiṇ Vēṅgiyam kaḷalchi Narasiṅgaṅ antakāvāsamam |  
niḷayam mādi nimirchchi Vishṇu-nṛipānā .. mārggaḍiṇ Gaṅga-maṇ- |  
ḷaḷamam koṇḍan arāti-yūḍha-mṛiga-siṅgam Gaṅga-daṇḍādhīpam ||

ātana piy-anna ||

vyāpita-dig-vaḷaya-yaśa- |  
śrī-pati vitarana-vinōda-pati dhana-pati vi- |  
ḍyā-patiy enippa Bamma-cha- |  
mūpati Jina-pati-paḍābja-brīṅgan anindiyam ||

âtana sati ||

parama-śrī-Jinan āptam |  
gurugaḷ śrī-Bhānukirti-dēvare lakshmī- |  
karau enippa Bamma-Dēvane |  
purashan enalu Bāganabbe paḍedaḷ jasanam ||

kanda || ā satige puṇyavatige vi- |  
lāsada kaṇi sakala-bhavya-sēvyam garbbhā- |  
vāsadin udayisidam sasi- |  
bhāsuratara-kirttiy Ēcha-daṇḍādhiśam ||

vṛtta || māḍisidam Jinēndra-bhavanagaḷan ā Kopanādi-tīrtthadal |  
rūḍiyan ēlge-vett esava Belgoḷadal bahu-chitra-vittiyim |  
nōḍidarām mananḡolipuv embinam Ēcha-chamūpan artthi-kai- |  
gūḍe daritri koṇḍu konedāḍe jasam nalidāḍe lileyim ||

antu dāna-vinōdanam Jina-dharmābhyudaya-pramōdanam āgi pala-kālam sukhadal irmme baḷika  
sanyāsana-vidhiyīm śarīramam biṭṭu Sura-lōka-nivāsiy ādan itta ||

vṛtta || malav-aty-udhṛita-dēśa-kaṇṭakaran āṇadātta beṇkoṇḍu dō- |  
r-bbaladim Koṅgaran otti vairi-nṛiparam bennaṭṭi tūḷd anya-mam- |  
ḍalamam tat-patig eyde māḍi jagadoḷ birade tān int agum- |  
daley ādam Kali-Gaigan agra-tanayam śrī-Boppa-daṇḍādhipam ||

svasti samadhistagata-paūcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyaka vairi-  
bhaya-dāya drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | Haya-vatsa-Rājam | kāntā-manuja | gōtra-pavitra | budha-  
jana-mitram | śrīmatu Boppa-Dēva-daṇḍanāyakam | tamm annan appa Ēchi-Rāja-daṇḍanāyakaṅge  
parōksha-vinayam nisidhigeyam nilisi ātana māḍisida basadiḡe | khaṇḍa-sphuṭitakkam vāhāra-dānakkam |  
Gaṅgasamudradalu 10 khaṇḍu gaddeyum bōvina-tōṭamum basadiya mūdāna kiṇu-geṛeyum | Bekkana-  
keṛeyum berddaleyum tamma gurugaḷ appa śrī-Mūla-saṅghada Dēsiga-gaṇada Pustaka-gachchha śrī-  
matu Subhachandra-siddhānta-dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhārā-pūrvvakam māḍi-  
koṭṭa datti ||

ślōka || sva-dattām para-dattām vā yō harēta vasundharām |  
shashṭir-vvarsha-sahasrāṇi viśṭāyām jāyatē krimih ||

..... kāntig .. urmmaṇi- |  
g ātata-yaśan Ēchi-Rājan arddhāṅgauey ē |  
māt ādudo pesarisal ā |  
bhūtaḷadoḷag Ēchikabbe ra .... rūpim ||  
dānadoḷ abhīmānadoḷ ā |  
mānini ..... |  
..... yendu kuḍuvalē |  
dānam ent Ēchikabbe ..... ||

antu parama- .. rāja-daṇḍanāyana-daṇḍanāyakiti śrīmatu-S'ubhachandra-siddhānta-dēvara guḍḍi  
Ēchikabbeyum tamm atte Bāganabbeyum śāsanamam nilisi mahā-pūje māḍi mahā-dānam geydaḷ  
andina ..... m āḍalu | śrī ||

ਸ੍ਰੀ ॥

ਸ੍ਰੀ ਗਣੇਸ਼ ॥ = ਸ੍ਰੀ ਗਣੇਸ਼ ॥  
ਸ੍ਰੀ ਗਣੇਸ਼ ॥ ਸ੍ਰੀ ਗਣੇਸ਼ ॥  
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ਸ੍ਰੀ ॥

ਸ੍ਰੀ ਗਣੇਸ਼ ॥ = ਸ੍ਰੀ ਗਣੇਸ਼ ॥  
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ਸ੍ਰੀ ਗਣੇਸ਼ ॥ ਸ੍ਰੀ ਗਣੇਸ਼ ॥  
ਸ੍ਰੀ ਗਣੇਸ਼ ॥ ਸ੍ਰੀ ਗਣੇਸ਼ ॥



## TRANSLATIONS.

### *Inscriptions on Chandra-giri.*

1<sup>1</sup>

Size 15' 3" x 4' 7".

Two Vases<sup>2</sup> decorated with leaves.

Be it well.

Success through the adorable Varddhamāna, the fortunate establisher of the science of merit ; an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance). Support of both the upper and lower worlds, being himself all things moveable and immoveable ; by his own power of discerning both spirit and mind, pervading all. Having obtained inconceivable greatness and supreme honour throughout the world ; having acquired the great *arhantiya* in the group of worthies who have become *tirthaīkaras*. Moreover, whose indisputable doctrine, overcoming those of the other disputing sects, is supreme in śrī Viśālā,<sup>3</sup> and a security to the world.

After the great sun Mahāvira had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people<sup>4</sup> multiplying in the lake of the suprem<sup>5</sup> Jaina faith :—(there arose) the adorable great Rishi *Gautama-gaṇadhara*, his personal disciple *Lōhārya*, *Jambu*, *Vishṇu-dēva*, *Aparājita*, *Gōvardhana*, *Bhadraśāhu*, *Viśākha*, *Prōshhala*, *Kshatrikārya*, *Jayanāma*, *Siddhārtha*, *Dhṛitishēna*, *Buddhila*, and other gurus.

*Bhadraśāhu*-svāmīn, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayinī a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the rishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was *Kaṭavapra*,<sup>5</sup>—an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *ācāri*, with *Prabhāchandra*<sup>6</sup> also<sup>7</sup>, perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

<sup>1</sup> Originally published by me in 1874 (*Ind. Ant.* III, 153.)

<sup>2</sup> It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

<sup>3</sup> An ancient name of Ujjayinī.

<sup>4</sup> *Bhavya jana*, a term appropriated by the Jains to express their own sect.

<sup>5</sup> ? "having matted sides."—In the Kannaḍa inscriptions it appears as *Kaḷvoppu* and *Kaḷboppu*.

<sup>6</sup> Explained as the clerical name assumed by Chandra Gupta.

<sup>7</sup> The construction is stated to be *Prabhāchandrēya+amā+avanitāla* &c. [an śāha-saṃpāḍa cha—*Anara Kōś'a*.]

disciple, worshipping on cold stones covered with grass, quitted his body and in this manuer attained to the state (or, gained the adoration) of the seven hundred *ṛishis*.

May it prosper, the Jina *s'āsana*.

2<sup>s</sup>

*Nigamati-ganti*,<sup>9</sup> the (female) disciple of the excellent Silent *guru* <sup>10</sup> of Chittūr in Ādeyare nād,<sup>1</sup> having kept the vow three months, expired.<sup>2</sup>

## 3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'ri*, in (the mountain) called Kaḷbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

## 4

..... keeping the vows, expired.

## 5

Be it well. The fortunate (lady) *Jambū Nāygi*, having kept the vow a month, expired.

## 6

The fortunate Silent *bhaṭṭāru* of Nēdubomge, having kept the vow, expired.

## 7

*Bala Dēva* guru, disciple of ..... Dharma Sēna guru of Kittūru, having kept the vow of a *samyāsi*, expired.

## 8

*Ugra Sēna* guru, disciple of Paddini guru of Mālenūru, having kept the vow of a *samyāsi* one month, expired.

<sup>8</sup>Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

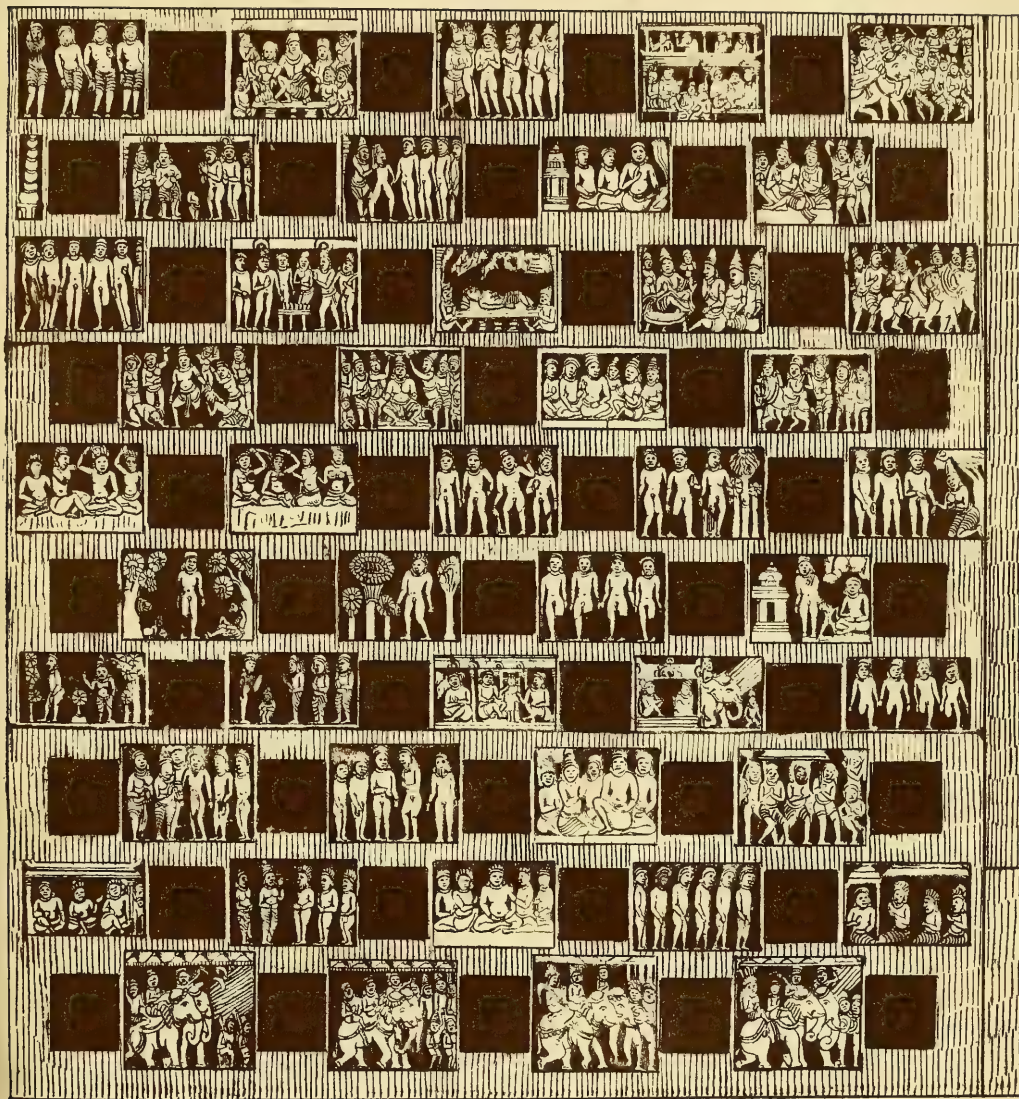
<sup>9</sup>*Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

<sup>10</sup>*Guravaḍigal*, literally the 'guru feet': a similar use of *aḍi*, foot, is seen in *Dimmaḍigal*, No. 16, *Permmannaḍigal* and *Permmaḍigal*, or their singulars, as titles of the Gaṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Chālukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannaḍa, but appears to be known in Tamil and Malayālam. The idea of 'worshipful' seems associated with *aḍi*, as it is with *pāda* in Sanskrit, in the expression *tāta-pāda*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mādāvi Brāhmaṇas as follows:—*Uttamānām svarāpan tu pāda-s'ābdēna bhayyātē*.

<sup>1</sup>This name occurs as *Ādeyāra-rāḥṭra* in a grant of the Pallava king Nandi-Varmāna, and, with reference to its being on the Pālār, as *Ās'raya-nadi-ṛishaya* in a grant of Nandi-Varmāna Pallava-Malla. Chittur is also Sanskritized as Anūyura. These coincidences were

pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Salem Manual*, II, 364.)

<sup>2</sup>*Muḍippidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muḍi* is given among the Kannaḍa verbal roots in Kēs'i Rāja's *S'āddamayi-darpaṇa*, and is explained by *kēs'a-bandhanē nirvahanē cha*, to bind the hair, and to end. On the analogy of *maḍi*, *narayāḍē* (to die), and *maḍipu*, *maraya-karayē* (to kill or cause death) in the same list, *muḍipu* would be the causal form of *muḍi* and equivalent to *nirvahanaya-karayē*, to procure *nirvahanā* or one's end. The latter word is derived from *nirvāḥ*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Muḍippidar* appears in these inscriptions to include all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by 'expired' proceeding on the evident analogy between *nirvahanā* and the Buddhist term *nirvāṇa*, derived from *nirvāḍ*, to be extinguished. The Amara Kōś'a explains the latter thus:—*nirvāṇō muni-vaṅny-ādu*, which means 'down out or gone out'—applied either to a sage or to fire; extinct.



CHANDRAGUPTA BASTI



*Guṇa Sēna* guru of Koṭṭāra, disciple of the Silent guru of Agare, having kept the vow, expired.

*Ēchi* guravi of Kuttāra, the chief (female) disciple of Perumāḷa guru, . . . . . expired.

The Uṭṭakkal guru, having kept the vow, expired.

The guru of the holy tīrtha. . . . .

The guru of Talekâḍu, with the great mass of matted hair and a bunch of peacocks' feathers<sup>3</sup> bound with a bowstring, disciple of Kâlôchi guru, having kept the vow of a *saṃnyâsi* twenty one days, expired.

*Size 3' 8" × 1' 6".*

*Nāga Sēna* guru, disciple of Rishabha Sēna guru, thus expired, in the manner of a *saṃnyâsi* :—

To Nāga Sēna, the sinless, possessor of the highest good qualities,  
To Nāga Nāyaka, by whom the world of enemies hath been conquered,  
The worshipped of kings, in rank of unblemished fortune,  
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

*Size 6' 8" × 2' 9".*

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove) ; shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures ; worshipping on the summit of the mountain ; born to the virtuous Kanaka Sēna, was a chief of virtue. Behold, (this) *Bala Dēva muni* the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the siddha lōka, did he not ?

The fortunate Great One, having kept the vow, ended his time (or life).

*Size 4' 7" × 2' 10".*

Saying 'to be in accord with the pair S'ri Bhadrabâhu together with the great muni Chandra Gupta is the true faith'—after coming (here) and being gratified, the . . . . . of her race, the coral-lipped wife of S'anti-sēna muniśa, *Ēchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not being born again.

<sup>3</sup> One of the signs of a Jain yati : it is used to keep away insects, lest they should be killed by entering the mouth or nostrils, or by being trodden on.

<sup>4</sup> By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḍa text.

## 19

*Siṅga-nandi*, ?son of the mountain guru, having performed the vow, ended his life (or time.)

## 20

..... I, having come down from this throne..... she, the daughter *Nachchikavve*,  
..... attained to the wealth of the world of gods.

## 21

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of  
a virtuous guru, a son of the ? Sadviga gāṇa, dweller on the top of the mountain, not going down below  
the space on the slope, virtuous .....

## 22

On *Kottayya*, the lay disciple of Abhayānandi paṇḍita, coming (here), he ..... a thousand.

## 23

Be it well..... the guru of Ingalūru..... on the Kaḷbappu mountain ended  
his life (or time.)

## 24

(Date about A. D. 670.—Size 14' × 7".)

While *Navalōka S'ri Kambaiyan*, son of the lord of great feudatories, entitled to the five big  
drums, *S'ri Ballabha* (para)mésvara mahārāja, was ruling the earth :—a grant of land at the request  
of... gāṇa Arasi, with details of the boundaries (*much illegible*.)

25<sup>5</sup>

The disciple of ..... , *Ariṭṭō-Nēmi*, caused the sidda to be made.

26<sup>6</sup>

Size 7' 7" × 2' 11".

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to  
whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed  
the state of a *samyāsi*, the great mighty one, *Nandi Sēna*, best and most excellent of munis, reached  
the world of gods (*dēva lōka*.)

## 27

The fortunate ..... of the Navilūru<sup>7</sup> saṅgha, ..... in this mountain named [Kaṭava]pra  
..... in the Kāripura village, of the Mayūra<sup>7</sup> saṅgha, lord of this world, in the middle of  
the Kaṭapra<sup>8</sup> mountain, gained the tomb.

## 28

..... the great *Anantamati-ganti*, of the Navilūr saṅgha, on the broad Kaṭavapra  
mountain performed the vow, and settled in the good path, gained the supreme happiness of the world  
of gods. Obeisance.

## 29

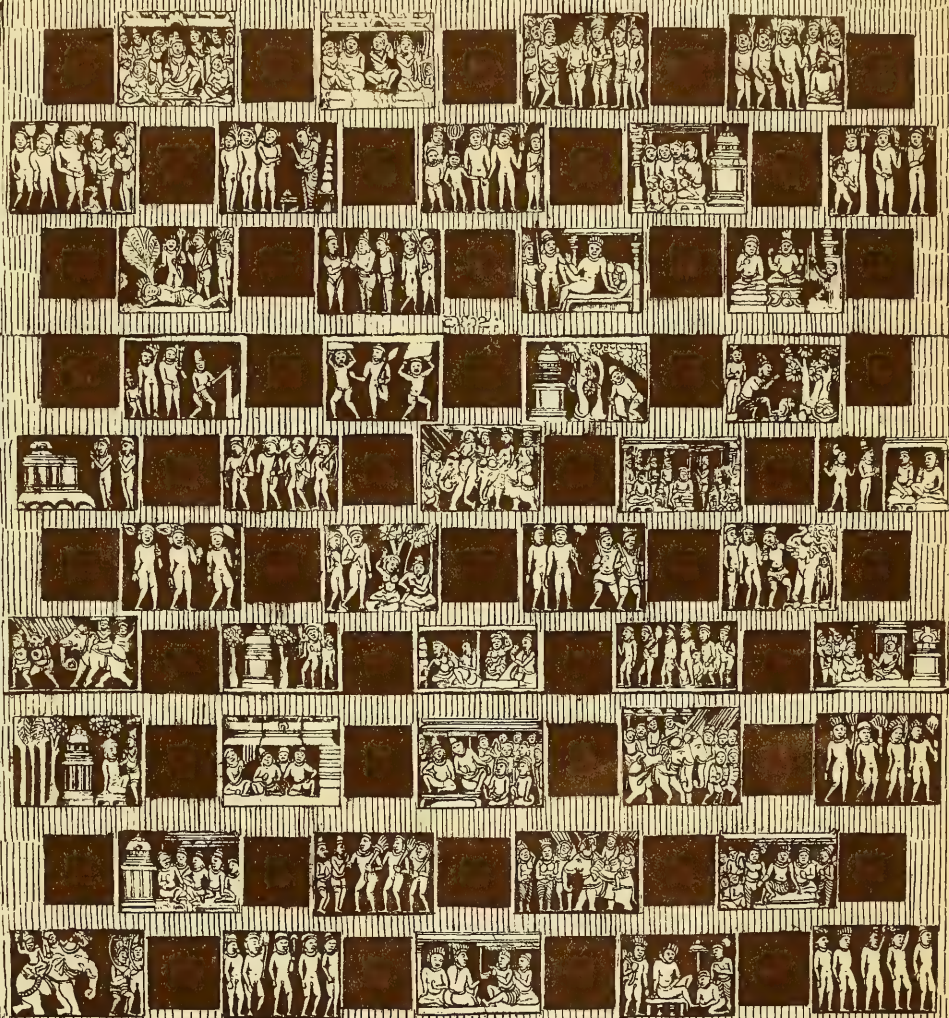
..... *Saundaryya Aryya* by name, of the Mayūra grāma saṅgha, on the Kaṭavapra  
mountain gained the tomb:

<sup>5</sup> To the south of the deserted image.

<sup>6</sup> The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 265.)

<sup>7</sup> Navilu and Mayūra mean the same, the former being Kannada, and the latter Sanskrit, for peacock.

<sup>8</sup> The name has been shortened to this form evidently to suit the metre.



CHANDRAGUPTA BASTI



## 30

*Aigaṇi* by name, famed for many good qualities, while standing in penance in unmeasured devotion, . . . . . on the mountain . . . . .

## 31

In the Navilūr saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛishabha-nandi muniśa. Be it well. His grandmother gained the world of svarga.

## 32

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities . . . . . the worshipful great muni named *Dēva-sēna*, performing the vow, . . . . . ascended to svarga.

## 33

Having selected a good place for penance, *Adaridime Nāgēndu*, of the Keḷatūr saṅgha, ruling the Nadekeṇe 200, . . . . . rites without number.

## 34

Be it well. Free from fault, of a fame pure (white) as Ahindra or milk, . . . . . obedient, highly revered for the greatness of his penance. In the famous Kalvappu, ascending the ṛishi giri, the free from fault, . . . . . having gained the blessed land of svarga, the highly revered for penance . . . . .

## 35

. . . . . of lofty virtue, of firm qualities, possessed of great learning, . . . . . the theme of praise, *Sasirmati ganti* . . . . . rising up and coming to Kalbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

## 36

The auspicious *Ereyagavve* in Kavatta (or Kalvappu) . . . . .

## 37

May he firmly prevail—the auspicious *Garuḍa Kēsari Rājā*.

## 38

(Date A.D. 973.—Size 3' × 1' 10'').<sup>9</sup>

(South face.)

Be it well . . . . . having acquired . . . . . the earth, . . . . . by the power of the sword in his hand having acquired all fortune . . . . . king of the Gaṅga line. . . . .

He who was as moonlight in unfolding the water-lilies the *Gaṅga kula*, renowned in all the world; *Satya-Vākya Koṭṭuṇi-Varmma Dharmma-Mahārājādhirāja*; who from Kṛishṇa Rājā's victorious expedition to the north was known as the Gūrjjara Adhirāja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kirātas . . . . . dwelling in the skirts of the Vindhya forests; having by his power . . . . . driven out the

<sup>9</sup> As this inscription belongs to the same king who is stated in the

Melāḡāni inscription to have died in S'aka 896, the above, taken in connection with the statement at the end, is the evident date.

army of the emperor of (or ? from) Mānyakhêta<sup>10</sup>; holding festival at the coronation of Indra Râja; . . . . . rejoicing those ready for war; . . . . . revered through fear by the king of the Vanavâsi country; celebrated in songs for . . . . ., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nôlambas, who, receiving obeisance from the son of . . . . . of the Mâtûra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchaṅgi-durga<sup>1</sup> to powder; having slain the S'abara minister named Naraga; on account of his power revered by Chêra, Chôla, Pāṇḍya and Pallava; having promoted the Jina śāsana; having the flag of . . . . .; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nôlamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(The following names appear in the upper portion, which is greatly defaced)—Gaṅga-chûḍāmaṇi.. king Guttiya Gaṅga, . . . . . Yama to the Nôlambas, . . . . . Pallava . . . . . śrī-Mārasimha . . . . . renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Rājāditya, the head-jewel of the Chālukyās,—was this head-jewel of the Gaṅgas; as if saying 'Daityēndra, Madhu, Kaitābha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragāsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Nôlambas.

(North face.)

[Entirely defaced: the name Gaṅga-chûḍāmaṇi occurs.]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the . . . . . praised in all the earth; shall I celebrate the valour with which he slaughtered the . . . . . of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kāpālīka; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍalīka-Tripētra

His inborn valour having for a long time prevailed—the fort of Uchchaṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Rāvaṇa, or S'isupāla, became his servant; and without effort . . . came into the possession of Gaṅga-chûḍāmaṇi.

. . . . . in his spoken word he will not fail—Gaṅga-chûḍāmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mānyakhêta, Gônûru, Uchchaṅgi, the Banavâsi country, the Pârīse fort and many other places;

<sup>10</sup> Mālkhêd in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Râja or Râshtrakûta kings.

<sup>1</sup> In the Bellary district, just over the borders of Mysore, near Dāvāngêri and Harihara.

having won great fame in many lands ; having made great gifts ; the renowned Gaṅga Vidyādhara ; the champion among the Gaṅgas ; the lion of the Gaṅgas ; the head-jewel of the Gaṅgas ; the Gaṅga Cupid ; the Gaṅga diamond ; Chalad-uttaraṅga ; Guttīya Gaṅga ; incarnation of merit ; the sole hero of the world ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to maṇḍalikas Triṇētra ; the king who was a Yama to the Nolaṃba kula,—caused basadis and māna-saṃblas to be erected in numerous places. Fortune.

(The following is apparently a subsequent addition) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasēna-bhaṭṭāraka of Baṅkāpura<sup>2</sup>, in the manner of a faithful worshipper . . . . . entered the tomb. (Verse). O Chōla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pāṇḍya, grin and run not away in haste from your kingdom through fear . . . . . the Gaṅga chief has departed to the dwelling of the gods.

39

(Date A.D. 1163.—Size 4' 5" × 1' 8".)

(East face.)

(Abstract) :—Praise of the mahā-maṇḍalācāryya *Dēvakīrtti* paṇḍita dēva.

In the Śaka year 1085, the year Subhānu, on the 9th of the bright fortnight of Āshāḍha, Wednesday, at sunrise, 'the most beloved *Dēvakīrtti* vrati was wedded to the women of svarga' (i. e. died.)

Sarasvatī and the Lakṣmī of liberality lament through all the world.

40

(Date A.D. 1163.)

(South face.)

(Abstract) :—Praise of *Nābhī*, a nātha and the other tirthankaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line arose the śruta-kēvali *Bhadrabāhu*. His disciple was *Chandra-Gupta*, whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Padmanandi*, which was his first name, but called *Koṇḍakunda* the first famous munīśvara. Then there was *Umāsvāti*, who had the name *ācāryya* following after the word *Gṛīdhra-piūchchha* : in his line there was none equal to him in his time in discerning the *padārtha*.<sup>3</sup> His disciple was *Balāka-piūchchha*, in whose line arose *Sannata-bhadra*, a lion among disputants.

After him was *Dēvanandi*, which was his first name, who on account of his great learning was called *Jinendra-buddhi*, and from his two feet being worshipped by the deities, named *Pūjyapāda*. His own incomparable grammar the *Jainendra* ; his *Sarvārtha-siddhi* ; his skill in siddhānta ; his superior poetry ; his crowning of the Jaina faith ; the *Samādhi-sataka* of this critic in prosody : these proclaim aloud the fame of Pūjyapāda munipa, worshipped by the gaṇas of munis.

(West face.)

After him arose *Akaṇika*. And in the line of this and other great munis, in the śrī-Mūla-saṅgha, and the Nandi-gaṇa division of the Dēśi gaṇa, was the celebrated muni *Gollācāryya*, ruler of the Golla country, who for some reason (*kēna hētunā*) formerly took dīkṣhe.

<sup>2</sup> About 40 miles south of Dharwar.

<sup>3</sup> Categories or predicaments in logic.

His disciple was *Traikālyā* yōgi, whose disciple was *Aviddha-kirṇa*<sup>4</sup> *Padmanandi* saiddhāntika, famous in the world as *Kaunāra-dēva*. His disciple was called *Ku'āhūshaṇa* yati; whose colleague was *Prabhāchandra* munirāja paṇḍita, a celebrated author on logic.

The disciple of Kuḷabhūshaṇa muni was *Kuḷachandra* dēva munipa. His disciple was *Māghanandi* munipa, who made a tirtha in *Kollāpura*, and caused the Koṇḍakundānvaya to be greatly celebrated.

Of whose disciple the sāmanta *Nimba Dēva* and the sāmanta *Kāma Dēva* were lay-disciples.

(North face.)

'The saiddhāntika *Māghanandi* munipa being his guru, the general *Bharataṃ* his student, the learned *Bhāṇakīrtti* and *Dēvakīrtti* his disciples, who was superior to *Gaṇḍavimukta dēva* ?

His colleague was *S'rutakīrtti* traividya vrati : who wrote with great skill the *Rāghava-Pāṇḍaviyam*<sup>5</sup>, reading forwards or backwards : his elder brothers, *Kanakanandi* yōgi and *Dēvachandra* muni. Their colleagues, *Māghanandi* traividya dēva, *Dēvakīrtti* paṇḍita dēva's disciple *S'ubhachandra* traividya dēva, and *Gaṇḍavimukta Vādi-chaturmmukha Rāmachandra* traividya dēva.

Also *Akaḷaika* traividya dēva, whose lay-disciples were the treasurer *Maṛiyāne* daṇḍanāyaka, the great minister *Bharatimayya*, the heggaḍe *Būchinayya*, and the heggaḍe *Kōrayya*.

His father being *Yaksha Rāja* of the Vāji vaṃśa, his mother *Lōkāmbike*, his god *Aruhan*, his lord the head-jewel of the Yadu kings, *Nārasīṅga*—how fortunate was *Huḷḷa* ?

The great minister, sarvādhikāri, senior treasurer, a new Gaṅga-daṇḍanāyaka, śrī *Huḷḷa Rāja*, having rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru śrī-Rūpa-Nārāyaṇa of Kollāpura, of the Koṇḍakundānvaya, śrī Mūla-saṅgha, Dēsi-gaṇa and Pustaka-gachchha;—erected a stone hall for gifts (*dānasāle*) in Jinanātha-pura,<sup>6</sup> and set up a tomb in memory of the mahā-maṇḍalāchāryya *Dēvakīrtti* paṇḍita dēva : whose disciples *Lekhikhaṇandi*, *Mādhava* and *Tribhuvana-dēva* anointed it with great ceremony and consecrated it.

#### 41

(Date A.D. 1313.—Size 2' 7" × 1' 4".)

(Abstract).—The line of gurus in the śrī-Mūla-saṅgha, the Dēsi-gaṇa, the Pustaka-gachchha, and the Koṇḍakundānvaya, how can they be here briefly described ?

*Mēghachandra* traividya dēva praised ; whose disciple was the sage *Virāṇandi*. His disciple, whose mind was fixed on the *Gurupaṇchaka-smr̥iti* (? the name of a work), was *Maladhāri Rāmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year Pramādi,<sup>7</sup> the month S'rāvāṇa, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* paṇḍita dēva.

The disciple of guru Rāmachandra yati, Rāya-rājaguru-*Gummaṭa*, ruler of *Beḷukare*, had the tomb of S'ubhēndu muni erected. Worshipper of the feet of Vijayapārsva Jina was *Bōgāra Rāja*, whose name was changed to *S'ubhachandra*.

<sup>4</sup> Having unbores ears.

<sup>5</sup> This work is mentioned by Nāgachandra in the opening verses of the *Pampa Rāmāyāṇa* or *Rāmachandra Charita Purāṇa*.

<sup>6</sup> A suburb of S'rāvāṇa Belgoḷa.

<sup>7</sup> S'aka 1235 was Pramādīcha.

*Kulabhāṣaṇa's* disciple was *Māghanandī* brati, whose disciple was *S'ubhachandra*. His disciple was *Chārṇakīrtī* paṇḍita, whose disciple was *Māghanandī* brati, whose disciple was *Abhayasakī*, whose disciple was the great *Bālēndu* paṇḍita, whose feet were praised by *Rāmachandra*.

By *S'ubhachandra* dēva's own house-disciple *Padmanandī* paṇḍita dēva (praised in several verses), and by *Mādhavachandra* dēva was the tomb raised to his memory.

## 42

(Date A.D. 1177.—Size 4' 7" × 1' 9".)

(East face.)<sup>8</sup>

(Abstract).—Praise of *Nābhēya-nātha* and the other tīrthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandī*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Unāsvāti* muniśvara, who had the name *āchāryya* following after the word *Griddhira-piūchha*: in that line no other was equal to him in his time in understanding the *padārtha*.<sup>9</sup> His disciple was *Bālāka-piūchha*; whose disciple was *Guṇanandī* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commenting: of whom the most proficient was *Dēvēndra* saiddhāntika. His disciple was *Kaḷadhanta-nandī* munipa; whose disciple, proficient in solar and lunar astronomy, was *Sampārṇa-chandra* siddhānta-muni. His disciple was *Dāmanandī* munipati; whose eldest son was *S'rīdhara* dēva.

Among his disciples shone *Maladhāri* dēva and *S'rīdhara* dēva. The disciple of the latter was *Māghanandī* munipa, whose disciple was *Guṇachandra* dēva munipa. His colleague was *Mēghachandra*, promoter of the bharata-śāstra; whose colleague was *Chandrakīrtī*; whose colleague was *Udayachandra* paṇḍita.

*Guṇachandra* vrati's disciple was *Nayakīrtī* munindra, of the *Koṇḍakundānvaya*, the *Dēsi* gaṇa and the *Pustaka* gachcha (praised at length). His colleague was *Māṇikya-nandī* munipa, the son of *Guṇachandra* dēva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year *Durmukhi*, on the 14th of the bright fortnight of *Vaiśākha*, Saturday, when one and a half watch of the forenoon had passed, *Nayakīrtī* dēva munipa went to svarga.

(West face.)

Praise of *Nayakīrtī*, here called the son of *Guṇachandra*: he was guru to *Iruṅgōla*.

His disciple was *Mēghachandra* vrati; whose colleague was *Maladhāri* svāmi, resident of *Anṇi-taṭāka*; whose colleague was *S'rīdhara* dēva, skilled in mantras and medicine; whose colleague was *Dāmanandī* traividya muni; whose colleague was *Bhāmukīrtī* munipa, friend of the feet of *Nayakīrtī*, whose colleague was *Bālachandra* munipa.

(North face)

Praise of *Mēghachandra*; of *Māghanandī* munipa; and *Prābhāchandra* muni; whose colleague was *Padmanandī* muni; whose colleague was *Nēmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrī *Iṇḍra*, friend of the two lotus feet of *Nayakīrtī* dēva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nīla*.<sup>10</sup>

<sup>8</sup> Corresponds, as far as *S'rīdhara*, with the first part of No. 43, which is 54 years older.

<sup>9</sup> See No. 40, n. 3.

<sup>10</sup> So in the original, but this would seem to be a mistake for *Nāga*.

His deity Jinapa, his guru *Nayakīrtti* yōgi, his mother *Jōgāmbā*, his father *Bamma-Dēva*, his son *Mālinātha* the chief of *Kāmalatā-sutā-pura*, was *Nāga-Dēva*, whose wife was *Chañḍāmbikā*.

The excellent minister *Nāga-Dēva* erected in memory of the famous yōgi *Nayakīrtti*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

## 43

(Date A.D. 1123.—Size 6' 6" × 1' 5".)

(East face.)<sup>1</sup>

(Abstract) :—Praise of *Nābhēya-nātha* and the other tirthaṅkaras ending with *Mahāvira*. Praise of *Gautama*; in whose line, in the Nandi gaṇa, arose *Padmānandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Uṇḍsvāti* muniśvara, who had the name *āchāryya* following after the word *Gridhira-piñchcha*: in that line no other was equal to him in his time in understanding the *padārtha*.<sup>2</sup> His disciple was *Balāka-piñchcha*, whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commenting: of whom the most proficient was *Dēvendra* siddhāntika.

(South face.)

His disciple was *Kalaṅkuta-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampārṇya-chandra* siddhānta-muni. His disciple was *Dāmananḍi* munipati, whose eldest son was *S'ridhara* dēva.

By *Maladhāri* dēva was the Jinendra śāsana formerly promoted; and now by *Chandrakīrtti* bhaṭṭāraka. His disciple was *Divākara-nandi* (praised through several verses).

(West face.)

His disciple was *Gaṇḍavimukta* dēva *Maḍadhāri* munindra (his praises); whose disciple was *S'ubhachandra* dēva (his praises).

(North face.)

The chief disciple of the famous *Maladhāri* dēva, alas! alas! the great yati *S'ubhachandra* dēva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ōbhakpit, in the second S'rāvaṇa<sup>3</sup> month, on the 10th of the bright fortnight, Friday, *S'ubhachandra* dēva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahārāja *Vishṇu-varādhana*, the great minister and daṇḍanāyaka *Gaṅga Rāja*, in memory of his guru *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēśi-gaṇa, and Pustaka-gachchha, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of *S'ubhachandra* siddhānta dēva; and she, *Jakkaṇabbe* (by name), daily engaged in the worship of Jina, had no equal.

*Prabhāchandra* siddhānta dēva's lay disciple Heggade *Marāḍimayyu* wrote this; and *Vardhamānāchāri* engraved it.

<sup>1</sup> The first part of No. 42 corresponds with this, as far as S'ridhara.

<sup>2</sup> See No. 40, n. 3.

<sup>3</sup> māśē punas' S'rāvaṇē.

(Date A.D. 1121.—Size 6' 6" × 1' 7".)

(Abstract) :—His father being *Māra*, his mother *Mākanabbe*, how fortunate was *Ēchaṃ*, a Brahman, of the Kaundinya gôtra.

His god being Jinêśvara, his guru *Kanakavandī* muni, his protector the king (? Kāma) *Poysaḷa*, (or *Poysaḷa*, the desire of kings) who can undertake his praise ?

His wife was *Pôchikabbe*, the mother of *Gaiga Rāja*.

This celebrated *Pôchāmbike*, having erected many chaityālayas in *Beḷugula* and many other tirthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Namô Vīta-rāgāya*," she by means of the *sallēkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the Saka year 1043, the year S'ârvari, the 5th of the bright fortnight of Āślāḍha, Monday, taking the vow of a sannyāsi, lying only on one side, repeating the five words (or phrases) \*, she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gôtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa rāja Vishṇu-varddhana*; a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles :—the auspicious great minister and daṇḍanāyaka *Gaiga Rāja*, on his mother *Pôchala Dēvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Perggaḍe *Bāva Rāja*, a lay disciple of Prabhāchandra siddhānta dēva, wrote this, and Varddhana-mānāchāri, son of Hoysalāchāri, engraved it.

#### 45

(Date A.D. 1117.<sup>5</sup>—Size 6' × 2' 2".)

(After praise of the Jina śāsana, proceeds)—While, entitled to the five great drums, the mahā-maṇḍalêśvara, lord of the city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahā-maṇḍalêśvara, Tribhuvana-malla, the capturer of Taḷakāḍu, the strong-armed *Vīra-Gaiga Vishṇu-varddhana Hoysaḷa Dēva's* victorious kingdom was increasing, to continue as long as sun, moon and stars :—

The dweller at his lotus feet,—*Ēchaṃ* (with genealogy as given in 44) and his wife *Pôchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Rāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaiga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanāyaka, a mill-stone to traitors, *Gaiga Rāja*, when the army of the *Chāḷukya* emperor *Tribhuvana-Malla Permmādi-Dēva*, including twelve tributary chiefs, was left in camp at *Kannegāla*; (saying) Let go! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

\* These are—*Namô Arakantāṇaṃ : namô siddhāṇaṃ : namô āṇa-  
ṇyāṇaṃ : namô ovaḷḷhāyāṇaṃ : namô iḷḷe sabba sākāṇaṃ.*

<sup>5</sup> This date is determined by No. 59.

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*,<sup>6</sup>

And having so asked—

He presented it for the worship of the Jinālaya which his mother Pôchala-dêvi had made and the Jinālaya which his wife Lakshmi-dêvi had made.

Of the Arhata samaya, which was from the beginning, the Mûla-saṅgha, and the Koṇḍakundānaya, of the Désiga gāṇa and Pustaka-gachchha, was *Kukkūṭāsana Malaḍhāri* dēva; whose famous disciple was *S'ubhachandra* siddhānta dēva; whose lay disciple was *Gaṅga* chamūpati.

The basadis of Gaṅgavāḍi, however many there were, he restored; for the Gommaṭa dēva of Gaṅgavāḍi he had the cloisters round made; driving out the *Tigūlas*<sup>7</sup> from Gaṅgavāḍi, he caused *Vira-Gaṅga* to stand upright:—*Gaṅga Rāja*, a hundred times more fortunate than that former Rāja of the Gaṅgas.

## 46

(Date A.D. 1113.—Size 5' 4" × 1' 4".)

Fortune to the Jina śāsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śri *S'ubhēndu* bratiśa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace—the *daṇḍanāyakiti Lakkala dēviti*, on the birth of this lord called *Būchi Rāja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the sorrows of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Būchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Būchi in generosity to others was a new Dadhichi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśākha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Būchana cause them to be esteemed: what can not the skilful accomplish?

<sup>6</sup> A village to the north-east of S'ravṇa Belgola.

<sup>7</sup> A name for Tamil people.

He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mëru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Gaṅga*, equal to Lakshmi, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchana*, lay disciple of S'ubhachandra siddhânta dëva, of the śrī-Mûla-saṅgha, Dësi-gaṇa and Pustaka-gachcha.

## 47

(Date A.D. 1115.—Size 5' 4" × 1' 2".)

(South face.)

[The first part is the same as in No. 42, down to *Kaladhautā-nandi* munipa. Then proceeds—] (Abstract):—His son was *Madana-saṅkara*. His disciple *Viranandi*, uniting the eloquence of poets and great speakers. Like him was born a munipa, *Gollāchārya* by name.

Written by Pergade *Bhāva Rāja*.

(West face.)

The celebrated king *Golla Dëva*, ornament of the race of king *Nātma-chandira*, from some reason (*kim api kārāṇa*) became of the line of *Viranandi*. The disciple of *Gollāchārya* was *Traikālyā yōgi*, among whose disciples the first was *Abhayānandi*, who overcame *Parī Shaḥ* and others the whole of his enemies.

His disciple, śrī *Sōma Dëva* prabhu, was named *Sakalēndu* munipa, or *Sakalachandra* ; whose disciple was *Mēghachandra* ; whose disciple was *Prabhāchandra*.

(North face.)

Praises of *Mēghachandra*, of the śrī-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dësi-gaṇa. In siddhânta he was the equal of *Jinavīrasēna* ; in the six systems of logic he was *Akalāṅka* ; in all grammar *Pūjapāda*.

Written by *Bhāva Rāja* : engraved by *Gaṅgāchāri*, lay disciple of S'ubhachandra siddhânta dëva.

(East face.)

Praises of *Mēghachandra*, ending with describing him as a moon to the constellation the Vṛishabha-gaṇa.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mārgaśira, under the sign Sagittarius, 6 *ghaṭiges* of the forenoon having passed, śrī-*Mēghachandra* traividya dëva, knowing it was the time of his death, being in the *palyaṅkāsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mēghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhāchandra* siddhānta dēva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tirtha—*Lakshminati* daṇḍanāyakiti,

—wife of the supporter of king *Vishṇu-varādhana* the Hoysala mahārāja's kingdom, the great minister and daṇḍanāyaka *Gaṅga Rāja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of *Prabhāchandra*).

Written by *Bhāva Rāja*.

Praise of *Gaṅga* daṇḍanātha, through whose repairing of the ruined Jina temples the *Gaṅgavādi* Ninety-six Thousand became a ? Kopana. Praise of *Lakshminati*, for her gifts of food, shelter, medicine and instruction.

#### 48

(Date A.D. 1122.—Size 6' 3" × 1' 3".)

(Abstract):—Praise of *S'ubhēndu* vratiśa ; whose lay disciple was *Lakshmale*. No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Rāja*. Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of . . . . ., on Friday, the daṇḍanāyakiti *Lakkave*, lay disciple of *S'ubhachandra* siddhānta dēva of the śrī-Mūla-saṅgha, Dēśi-gaṇa and Pustaka-gachcha, took the vow of *saṃnyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the daṇḍanāyaka *Gaṅga Rāja* erected a monument, and consecrated it with great gifts and ceremonies.

#### 49

(Date A.D. 1120.—Size 5' 6" × 1' 2".)

(Abstract):—Praise of *S'ubhēndu* vratiśa : praise of *Lakkala dēviti*, who acquired great fame from the birth of *Būchi Rāja*. Her daughter was *Dēmiyakka*, the wife of *Chāmūṇḍa Seṭṭi*, who protected the merchants from the rākshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dēva, she became a heavenly woman. She was the chief wife among the wives of the merchant *Chāmūṇḍa*, who was beloved by many kings. Only to promote chaityālayas and chaityālaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmi* erect.

The lay disciple of *S'ubhachandra* siddhānta dēva, of the śrī-Mūla-saṅgha, the Dēśiga-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikāri, the 11th of the bright fortnight of Phālguna, on Thursday ;—*Dēmiyakka* expired in the manner of a saṃnyāsi.

(Date A.D. 1146.—Size 6' 8" × 1' 3".)

(East, south and west faces.)

(This part consists of praises of *Mēghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaṅganna*"; and at the end of the south face "written by *Gaṅganna*, skilled in writing, a brother to the wives of others".)

(Abstract) :—After praises of *Mēghachandra* vrati (as above): his colleague, the son of *Bāla-chandra* muni, was *S'ubhakarīrti* dēva; his praises.

*Gaṅganna*'s writing. *Dāsōja*, son of *Vādi Rāmōja*, engraved it.

(North face.)

*Mēghachandra* yōgi's disciple was *Prabhāchandra*; whose colleague was *Vīranandi* muni, the son of *Mēghachandra*.

*Prabhāchandra* siddhānta dēva's lay disciple was *Vishṇu-varādhana Vira-Gaṅga Bīṭṭi Dēva*'s senior queen, the crowned queen, *S'āntala Dēvi*. Her mother was *Māchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year *Krōdhana*, on the 10th of the bright fortnight of *Āśvīja*, Thursday, under the sign *Sagittarius*, at the 6th ghaḷige of the forenoon, the senior disciple of *Mēghachandra* traividya dēva, of the śrī-Mūla-saṅgha, *Koṇḍakundānvaya*, *Dēsiga-gaṇa* and *Pustaka-gachcha*—*Prabhāchandra* siddhānta dēva went to svarga.

(Date A.D. 1139.—Size 5' 4" × 1' 1".)

(Abstract) :—Praises of *Prabhāchandra* dēva. His lay disciple was *Bala-Dēva* daṇḍanāyaka; whose wife was *Bāchikabbe*.

Their sons were *Nāga Dēva* and *Siṅgana*; of whom *Nāga Dēva* was the most distinguished: his wife was *Nāgiyakka*. They had a son *Balla*; whose sister was *Ēchiyakka*.

This *Bala Dēva*, repeating the five words (or phrases)<sup>8</sup>, without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year *Siddhārthi*, the 1st of the bright fortnight of *Mārgaśīra*, on Monday, he expired in the manner of a sannyāsi at the *Mōringere tīrtha*.

His mother *Nāgiyakka* and (his sister) *Ēchiyakka*, erected a *paddi-sāle* in his memory in *Māligeyahala* in *Kabbappu-nāḍ*; and washing the feet of their guru *Prabhāchandra* dēva, presented with pouring of water the *Āre* tank and a field of one *khaṇḍuga* to the east of it.

<sup>8</sup> See No. 44, n. 4.

(Date A.D. 1139.—Size 5' 10" × 1' 5".)

(Abstract):—Praise of *Bala Dēva* daṇḍanāyaka ; whose wife was *Bāchikabbe*. Their son was *Siṅgamāyga* ; whose wife was *Siriya dēvi*.

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)<sup>9</sup>, cutting off all evil desire, in the manner of samādhi, the pērggaḍe *Siṅgamāyga* reached the residence of the immortals.

*Prabhāchandra* siddhānta dēva's lay disciple *Nāgiyakka*, and *Siriyaṁve*, in the S'aka year 1061, the year Siddhārthi, the 12th of the bright fortnight of Kārttika, Monday, erected his monument with great ceremony.

(Date A.D. 1131.—Size 8' × 2'.)

(East face.)

A jewel-ornament to the Yādava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu*, revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty ; to him who claims protection, an adamantine refuge ; to others' wives, a Hanuman ; to those who withstand him in battle, death :—was *Vinayāditya*.

How many tanks and temples, how many Jaina dwellings, how many nāḍs, towns and populations, did he with pleasure make, king *Vinayāditya* ! *Poysaḷa* alone obtained a fame above that of Balindra, who can praise so great and profound a hero ?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines ;—in such wise did he cause the abodes of Jina Rāja to be fitly erected—*Poysaḷa* : who can praise the king over the Male Rājas ?

To that king *Poysaḷa*—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga*.

The son of king *Vinayāditya*, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king *Ereyaṅga* : greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varḍdhana*, who shone in the world as a lion among kings.

That famous king *Ereyaṅga*'s son, a mighty destroyer of his enemies, lord of all the earth, a *Karna* to the needy, was king *Vishṇu* born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Biṭṭi Dēva*.

Be it well.—Entitled to the five great drums, mahā-maṇḍalēśvara, lord of the good city of *Dvārāvati*, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekāḍu, bold among champions, the sole supporter of the rise of *Paṭṭi Perumāla*'s own kingdom, punisher of kings without respect, a forest-fire to the wood *Chakragoṭṭa*, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the *Tonḷamaṇḍala* chief, a cause of destruction to the mighty forces of the

enemy, subduer of the pride of haughty chiefs, capturer of Nalambavâdî<sup>10</sup>, seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sinner down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama<sup>1</sup>, eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Beṅgi Râya, companion of the brave, uprooter of Narasiṅga-Varmma<sup>2</sup>, a fire of the last day to the quarrelsome, the capturer of Hânungallu<sup>3</sup>, champion over Brahma, a skilful Brahma, Shaṇmukha in war, an earring to Sarasvatî, a portion of the mighty Viṣṇu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nârâyana, the perfection of a hero, in literature a Vidyâdhara, fierce in war, sun to the Poysaḷa dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Râma in battle, Bhîma in boldness, to horses Vatsa-râja, to women Manmatha, to lusty elephants Bhagadatta, a new Chârudatta, upholder of the Nilagiri, a jewel of champions, Mâri to the Koṅgas<sup>4</sup>, smiter on the heads of the families of kings, terrifier of Tereyûru, trampler on Koyatûru<sup>5</sup>, displacer of Heṅjaru, certain in war, pursuer of Pândya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchicha<sup>6</sup>, roller over of Sâvimale, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghâts, dragger along of the Tûlvas, a terror to Gôyinda-vâdî, S'ankhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Râyarâyapura<sup>7</sup>, breaker down of the enemy, in valour Nârâyana, perfect in bravery, worshipper of the feet of the holy god Kêśava, subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavâdî Ninety-six Thousand as far as Lakṣiṅgî<sup>8</sup> subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, *Viṣṇu Poysaḷa* was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Viṣṇu ?

Thus, while Tribhuvana-Malla, the capturer of Talekâḍu, the strong-armed Vira-Gaṅga Viṣṇu-varâddhana Poysaḷa Dêva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'ântala Dêvi :—

(South face.)

Be it well,—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakṣmî, a mine of all good qualities, a new Rukmiṇî-dêvî, in affection for her husband Satyabhâmâ, an only Bṛihaspati in judgment, a renewed Vâchaspati, gentle to munis and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

<sup>10</sup> The Chitaldroog and Bellary districts.

<sup>1</sup> The name of the Chôja feudatory who was governor of Talekâḍ,

see No. 90.

<sup>2</sup> One of the Chôja tributary chiefs above the ghats, see No. 90.

<sup>3</sup> In Dharwar.

<sup>4</sup> The people of Salem district.

<sup>5</sup> Coimbatore.

<sup>6</sup> Huncha in Shimoga district.

<sup>7</sup> Taḍu Mâliṅgi, a suburb of Talekâḍ on the opposite side of the river.

<sup>8</sup> In Dharwar.

of praise to the world, in affection for her husband famous as Sîtâ, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Manmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the Jina faith, delighting in the relation of the stories of Jina merit, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Vishṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kâma was she the like, the equal, the fellow, the same—S'ântala Dêvî.

In war a Lakshmi of victory to king Vishṇu, a Lakshmi of all-pervading brightness ever with love resting in supremest joy on his breast, a Lakshmi of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'ântala Dêvî.

As if on the breast of Vishṇu of the Kali age, the Lakshmi of the Kali age were reposing, such was the beauty of S'ântala Dêvî—let him who says I can describe it, describe it.

Being the equal of Sarasvatî, Pârvatî and Lakshmi, can other women be compared with S'ântala Dêvî, the virtuous, the beautiful and fortunate ?

Her guru being Prabhâchandra-siddhânta-dêva; the mother who bore her, the mine of good qualities, Mâchikabbe; the senior pèrggaḍe Mârasîṅgaya, her father; her uncle, the pèrggaḍe Singimayya; her king Vishṇu-varddhana; her favourite, Jinanâtha; Vishṇu her god :—to describe the greatness of S'ântala Dêvî is it possible in the world ?

In the S'aka year 1053, the year Virôdhikrit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Brihaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pèrggaḍe Mârasîṅga.

Who in this age is superior to the pèrggaḍe, the lord Mârasîṅga . . . . . in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (S'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'ântala Dêvî, her father Mârasîṅgaya, and her mother Mâchikabbe, so many expiring together, attained to svarga.

The writer Bôkimayya.

(*West face.*)

“The queen has attained to godhead ; it has fallen to me to remain”, thus saying, she came and in Belagûḷa by severe penance this mature Mâchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)<sup>9</sup>, glorious with meditating on Jinêndra, magnanimous in parting from relatives, absorbed in the vow of a sannyâsi, fasting for one month, Mâchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

<sup>9</sup> See No. 41, n. 4.

That Mārasīṅga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Māchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kāma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mārasīṅga's wife, thus to praise Māchikabbe did the world ever love.

Jinanātha being her favourite ; Bala Dēva, her father ; the chief of women Bāchikabbe, the mother who bore her ; her younger brother, Sīṅga ;—possessed of such greatness, the distinguished Māchikabbe went to the world of gods amid the continual praises of all the earth : whoso can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyāsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance :—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Māchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who ?<sup>10</sup> and praising Jina in her mind, she expired—what more can I say of the singular greatness of Māchikabbe.

Thus, in the presence of her gurus Prabhāchandra-siddhānta-dēva, Varddhamāna-dēva, Ravichandra-dēva, and all the blessed, did she embrace the vow of a sannyāsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Māchikabbe, performing unbroken fearful severe penance ?

The descent of her family was as follows :—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nāga-Varmma-danḍadhīsa.

(Abstract):—His wife was Chandikabbe : they had a son Bala Dēva.

(Translation):—The adherent of Chārukirtti-dēva, writer Bōkimayya wrote it. Kāmvāchāri, younger brother of the ornament to the face of titled speakers, Gaṅgachāri, engraved it.

(North face.)

(Abstract):—Praises of Bala-Dēva-danḍanāyaka : his wife was Bāchikabbe. To them was born a son Sīṅgimayya, whose wife was S'riyā Dēvi.

(Translation):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmī, a mine of all good qualities, the only Brihaspati in intelligence, gentle to munis and dependants, a famous Sītā in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Viṣṇu-Varddhana Poysaḷa Dēva's senior queen and crowned consort S'āntala Dēvi, having caused to be erected the Savatī-gandha-vāraṇa<sup>1</sup> Jina temple in the holy place of Belguḷa,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Navile in Kalkaṇi-nāḍ and an irrigated garden of fifty koḷagas in the middle plain of Gaṅga-samudra ; and depositing forty gadyāṇas of gold, had a pleasant abode built for the distribution of

<sup>10</sup> This is a phrase often quoted in Jaina inscriptions.

<sup>1</sup> Furious elephant to co-wives !

offerings :—and asking permission of Vishṇu-Varddhana Poysaḷa Dēva, in the S'aka year 1045, the year S'obhakṛit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the śrī-Mūla-saigha, Dēsi-gaṇa and Pustaka-gachcha, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vēdas, and cows. That this is certain is it engraved in letters on stone.

Whoso resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

## 54

(Date A.D. 1128.—Size 8' × 1' 9".)

A moon to the auspicious line of nāthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varddhmāna* Jina, may he protect the circle of the chakōras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of artthayuta Indrabhūti, the svāmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vira, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the S'rutakēvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabāhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being revered by whom in this world is not the lord *Koṇḍakūnda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid desire, of a rank bestowed by the goddess Padmāvatī, who by the spell of his own word summoned Chandraprabha, that āchāri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadrā* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument :—

"At first in the town of Pātāliputra<sup>2</sup> was the drum beaten by me<sup>3</sup>; afterwards in the Mālava, Sindhu and Thakka<sup>4</sup> country, and in the far off city of Kāñchi<sup>5</sup>; arrived at Karahātaka<sup>6</sup>,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śārdūla-vikṛīḍita*, i. e. unopposed.)<sup>7</sup>

"Even the tongue,—clear, quick and voluble—of Dhūrjati (S'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly: what manner of court is this, O king?"

<sup>2</sup> Patna on the Ganges.

<sup>3</sup> i. e. inviting any one to discussion.

<sup>4</sup> The Panjāb country (See Cunningham, *Anc. Geo.* 148 ff.)

<sup>5</sup> Kāñchivaram or Conjeveram near Madras.

<sup>6</sup> Kelhapur in the south Mahratta country.

<sup>7</sup> The metre of this verse is a'so s'ārdūla-vikṛīḍita.

With the sword the praise of Bhagavat Arhata, vouchsafed by him, did he cut through the stone pillar of the hostile army deadly sin (*ghāti mala*); and had not his disciple obtained it from that *Simhanāṇṇī* muni, how by him (or by it) was the stone pillar, which like a bolt prevented the entry of the Lakshmi of empire, cut through ?<sup>8</sup>

Of *Vakragrīva* muni, can even the thousand-throated Ahindra (*Ādisēsha*) praise as it is the force of his eloquence in breaking down the group of opponent speakers : who, favoured by the S'āsana devatā, having caused the opponent speakers to bend their necks with shame, in six mouths delivered (or ? wrote) the *Nava-śabda-vāchya*.

To him who is invested with new praises (*nava stōtra*), do ye, O poets, by all means do obeisance,—*Vajranandī* muni : he by whom was composed the *Nava-stōtra*, in which is embodied the whole sum of the Jaina teachings.

Great was *Pātra-lēsari* gura, by whose faith it was that he received the aid of Padmāvati in making the . . . . . *tri-lakṣhaṇa* to be unmeaning (or despised).

Praise ye this *Sumatī Dēva*, by whom with affection the *Sumatī-saptakaṇi* was made for you ; which, to those who desire salvation from surrounding troubles, gives a million counsels, remover of the cares of family.

Having come to the south did *Kumārāsēna* muni set (i. e. die) ; yet, O wonder ! he still shines the only sun in the world, such was his splendour.

He by whom the *Chintāmaṇi*<sup>9</sup> was made to be in every house, expounding well merit, wealth, love and salvation,—that high born *Chintāmaṇi* muni chief, how can he not be praised by the people, who thereby enjoy the highest happiness ?

A head-jewel (*chūdāmaṇi*) of poets, poet of the great poem *Chūdāmaṇi*,<sup>10</sup> even such was *S'rivardha Dēva*, possessed of merit to acquire fame.

Who was thus praised by *Daṇḍin*<sup>1</sup> :—

“The daughter of Jahnu (the Ganges) on the top of his head did Paramēśvara bear : S'rivardha Dēva, at the tip of your tongue do you bear Sarasvatī (otherwise, the Sarasvatī).”

Victory over Maumatha, support of the gaṇas, trampling on the heads of mountains (otherwise, kings), though (both were) distinguished by these (signs), Mahēśvara (S'iva) was not able to compare

<sup>8</sup> The only reference I have met with relating to such a feat is in the inscriptions of the Gaṅga kings, which uniformly describe the first king, Koṅḍi-varaṇa, as having gained great fame by cutting through a stone pillar with a single stroke of his sword.

<sup>9</sup> *Sun* *matā* *āra* is said to have written a *Chintāmaṇi-tippaṇi*, or ? commentary on the *Chintāmaṇi*, and Abhinava Maṅga Rāja is said to have written a *Chintāmaṇi-pratipada*, or ? word for word translation of it. (See Intro. to *Karṇāṭaka-Bhāṣā-Bhāṣayam*, pp. 12, 27.) These are the only instances in which I have met with the name in Kannada literature. There is also a *Chintāmaṇi* which is a commentary on the grammar of S'ākaṭyana. But in Tamil there is a *Chintāmaṇi* of which Dr. Caldwell says (*Gran. Drav. Lang. Intro.* p. 132) it is “a brilliant romantic epic, containing 15,000 lines, and the most celebrated Tamil poem written by an avowedly Jaina author. Partly from its Jaina origin, partly from the difficulty of its style, it is little known.” He also adds, “the name of the author is unknown. . . . . It would be a remarkable circumstance if it were capable of being clearly proved that the *Chintāmaṇi*, which is without doubt the greatest epic poem in the Tamil language, is also the oldest Tamil composition of any extent now extant.”

<sup>10</sup> The only mention I have met with of this unknown poem is in Bhāṭṭākalanka Dēva's *Karṇāṭaka-S'abdānusās'anaṃ*, where he names it as if the first poem in the language and describes it as being a commentary on the *Tattvārtha-mahāśāstra*, containing 96,000 verses. His words are—na chaiṣa (Karṇāṭaka) Bhāṣā s'āstrānupayōgini | Tattvārtha-mahāśāstra-vyākhyānasya śaṇ-ṇavati-sahasra-pramita-grantha-sandarbhā-rūpasya *Chūdāmaṇi*-abhidhānasya mahāśāstrasyānyēśāṇa s'ābdāgama-yuktyāgama-paramāgama-vishayāṇām tathā kāvya-nāṭakalukāra-kalās'āstra-vishayāṇām cha bahūnāṃ granthāṇām api Bhāṣā-kṛitānām upalabhyamānatvāt |—“Nor is it (Karṇāṭaka) a language that can boast of no literature. For in it was written the great work called *Chūdāmaṇi*, containing 96,000 verses, a commentary on the *Tattvārtha-mahāśāstra* (perhaps the *Tattvārtha sūtras* of Umāsvatī); also works on s'ābdāgama, yuktyāgama and paramāgama ; as well as numberless books of poetry, the drama, rhetoric and the fine arts.”

<sup>1</sup> Daṇḍi or Daṇḍin, the author of the *Das'a-kumāra-charita* and of *Kāvya-darsa*, a lived in the sixth century A.D. (Weber's *Hist. Ind. Lit.* 213, 232.)

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahēśvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, revered in the assembly of Brahma, that *Mahēśvara* muni is worthy of reverence.

He by whom *Tārā*, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭi*), was vanquished together with the *Bauddhas* ; troubler of the false professors ; doing reverence only to the gods ; he who forced *Sugata* as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dēvākalaṅka* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

“ O king *Sāhasatuṅga*,<sup>2</sup> kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the *Kali* age like me.

### *East face.*

“ As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the paṇḍits : if not, here I am, there are many great men in your assembly, whoso has ability to discuss with me, having acquainted himself with all science, let him speak.

“ Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of *Himavāta* overcome all the learned proud *Bauddhas* and spurn *Sugata* with my feet.”<sup>3</sup>

Great was the rank of *Pushpasēna* muni, who, O dēva (*i. e.* *Akalaṅka*), was a colleague (*sadharmma*) of your honour (*bhavan*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

*Vimalachandra* munindra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by paṇḍits ?

That is to say, he whose is the (? following) *śloka* beginning with “ *patra*”, which was a grief (*śoka*) to the mind of opponent speakers.

“ This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the *Saivas*, *Pāsupatas*, the sons of *Tāthāgata* (*Bauddhas*), *Kāpālikas* and *Kāpilas* : thus with an eager mind did the *Digambara* *Vimalachandra* out of respect.”

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandi*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravādi-malla* dēva, a dēva without doubt.

By whom the following explanation of his own name was given in an audience with *Kṛṣṇa Rāja*.<sup>4</sup>

<sup>2</sup> I have not been able to identify this king.

<sup>3</sup> Wilson, in his Introduction to the Mackenzie Collection, has the following :—“ The *Bauddhas* are said to have come from Benares in the third century of the Christian era and to have settled about *Kaśhī*, where they flourished for some centuries ; at last, in the eighth century, *Akalaṅka*, a Jain teacher from *Sravana Belligola*, and

who had been partly educated in the *Bauddha* College at *Ponaga* (near *Trivartur*), disputed with them in the presence of the last *Bauddha* prince, *Hēmasītala*, and having confuted them, the Prince became a Jain and the *Bauddhas* were banished to *Kandy*.”

<sup>4</sup> Doubtless one of the *Rāshṭrakūṭa* or *Raṭṭa* kings, several of whom bore this name.

“The opposite (or antithesis) of a proposition (or thesis) advanced is *para* ; those who argue for it are *paravādis* ; the refuter of such is *paravādi-malla* ; and that name is my name say the learned.”

Worthy among the worthy, the yati *Āryya Dēva*, ? founder of the siddhānta, place ye on your heads ;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of svarga, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his penance, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not ?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the gaṇadhāras,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age ; the good speaker *Chandrabhārti*, head of the gaṇa, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection ; him, named *Karma-prakṛiti bhāṭṭāraka*, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name *traividya*—*S'rīpāla Dēva*, skilful in expounding the tatva, him let the good uphold.

S'rī *Matisāgara* guru made the whole world a holy tirtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the mahā muni *Hemasēna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

“In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, O king, understand, is the Haimasēna creed.”

He by whom the desired form of siddhi was with worthy words ensured to friendly men, that *Dayāpāla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom S'rī *Matisāgara* was the guru, that creator of moon-like fame ; he to whom the worshipful *Vādirāja*, head of the gaṇa, was a fellow student (*sa-brahmachāri*) ;—that *Dayāpāla* vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world . . . . . that which had been revealed only by Jina :—thus did *Vādirāja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a chāmara ; worthy to be served ; possessing the greatness of a lion throne ; of great glory bestowing victory over all the opponent speakers :—such is the learned *Vādirāja*.

Regarding whose qualities there is the following saying of the poets :—

“In the victorious camp (or ? capital) of the Chālukya emperor—a birthplace for the Speech-goddess—does the ? Nishāṇḍa drum (*diṇḍima*) of the victorious Vādirāja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

“In Pātāla stops Vyāla Rāja (Ādiśeṣha) famed for his thousand tongues ; unable to come out of svarga is Dhishāṇa (Bṛihaspati) whose disciple is Vajrabhṛit (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vādirāja ?”

“The Speech-goddess, full of all embracing affection, does Vādirāja bring to my side : oh, oh, look, look, is this right for a yati ?” such are the holy words of *Purātana* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'rī*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vādirāja Dēva :—

“Both the learning and the penance gained by long practice which were formerly in Hēmasēna muni, passed in full to *S'riwijaya* who occupied his throne : if not, how did he so soon combine them ?”

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhadra* muniśvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tirtha for the good, that pure lake *Kamalabhadra* (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhārati (Sarasvati) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yōgis, that great sūri adorned with the name of *Dayāpāla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Manmatha, the holy *Dayāpāla* Dēva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysaḷa* king *Vinayāditya* having served was brought into the possession of great fortune, the place of implicit commands, that *S'ānti* Dēva muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pāṇḍya* country, who had acquired great fame for learning,<sup>5</sup> received of his own favour the name of *Svāmi* ; fortunate was that muni, who in the court of king *Āhava-malla*<sup>6</sup> was famous by the name of *S'abda-chaturmmukha*.

A jewel to the country around the great place *Mullāru*, a combination of unequalled qualities, revered by the heads of a great crowd of kings, worthy of worship is that *Guṇasēna* paṇḍit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

<sup>5</sup> The Pāṇḍya chronology is so uncertain that it is difficult to identify h is learned king.

<sup>6</sup> Probably the Western Chālukya king Sōmēs'vara or Trailōkyamalla.

He who is esteemed by those skilled in the *syâd vâda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds become by contact with him the abode of surpassing glory.

Give up lying words as an ornament . . . . . repeat the *syâd vâda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorious as the moon, delightful to the chakôras the group of kings, what praises will not be appropriate to him—*Ajitasêna* vrati.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the *gana*, *Ajitasêna* shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

“The holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear? or what desire here in the body?

“Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that; give up a thirst for the pleasures of Indra and the delights of Vishnu; enough, enough, of such uncertain ends, beyond the sight, known only by report.

“An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful; but how can a wise man for a moment strive for any other end?”

(West face.)

Of the unlimited learning and qualities of whose two disciples—*S'ântinâtha* and *Padmanâbha*, otherwise called respectively *Kavitâ-kânta* and *Vâdi-kôâhâra*—the following is an imperfect description :—

“Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'ânti, whose fame is ever at the bounds of all the points of the compass; not (even) the great Sarasvatî can express this, how then can it be stated by us?

“The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant *Padmanâbha* !”

He by whose assumption of Jaina penance—the cure of cares—both *diksha* (renunciation) and *śiksha* (discipline) are obtained by yatis, that *Kumâra-sêna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant Smara eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallishêpa Maladhâri Dêva*, may he have favour on me.

That Maladhâri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a wild fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishêṇa munirât, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) . . . . . a mountain of mines for the jewels good qualities—to be revered is Mallishêṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yôgis, by his character an âchâri—śrī-Mallishêṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Mammatha was subdued, for whom all munis offer reverence, through whom the âgama was established, whose is kindness to life, in which Maladhâri vratipati is merit—him do ye revere.<sup>7</sup>

In the Dhavaḷa-sarasa (Beḷagoḷa) tīrtha, this great sannyâsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Mammatha (who is without a body), receiving the worship of the Mûla (? the Jains or Mûla-saṅgha).

By him, a bee at the divine lotus feet of Ajitasêṇa paṇḍita dēva, magnanimous, while abandoning his body by means of the *sallêkhana* famous in the Jainâgama, so that all the saṅgha rejoiced at sight of the nature of his penance, was delivered impromptu this perfect verse, displaying the ripeness of his mind :—

“Having worshipped the three jewels named in the âgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga.”

In the S'aka year reckoned by *śūnya*, *śara*, *ambara*, *avani* (1050), the year Kīlaka, the month Phālguni, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svâti (Arcturus), in Svêta-sarôvara (Beḷagoḷa) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrī-Mallishêṇa muni.

## 55

(Date about A.D. 1115.—Size 6' 3" × 1' 2".)

(East face.)

(Abstract) :—Praise of the Jina doctrine ; able in promoting the principles of Varddhamâna was *Koṇḍakunda*, head of the Mûla-saṅgha. In his line, in the Dêśika gaṇa, was born *Dêrêndra* saiddhânta dēva, revered (even) by Dêvêndra.

His disciple was *Chaturmmukhi* dēva : by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, amid songs of praise from all the people, the name Chatur-mukha. He had eighty-four disciples ; among

<sup>7</sup> This verse introduces the seven cases of *ya* in regular order.

whom *Gôpanandi* gained a great name in the Vakra-gachcha, and was head of the Dési-gaṇa. He accomplished what had been impossible to any one; for he caused the Jina dharma, which had for a long time been at a stand-still, to prosper through the wealth of the *Gaṇa* king (or kings) of that time. He was like an infuriated elephant to the Sāṅkhya, Bhautika, Bauddha, Vaiṣṇava, and Charvāka professors.

(South face.)

"While Jaimini bolted, Vaiśeṣika turning round fled, Sugata instead of running beat his breast, Akṣhapāda with affection came near, Lōkāyata attempted to leave, and Sāṅkhya pushed away—Gôpanandi, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharmā*), whose feet were worshipped by *Bhōja Rāja*, the king of Dhāra, was *Prabhāchandra*, disciple of Chaturmmukha dēva. His colleague was *Dāmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhāri* muni, also called *Guṇachandra*, worshipper of the feet of S'āntiśa in Balipura. His colleague was *Māghanandi* siddhānta dēva, head of the Vakra-gachcha. His colleague—in Jainendra Pūjapāda, in all logic Bhaṭṭākalaṅka, in poetry Bhāravi—was *Jinachandra*.

(West face.)

His colleague, the Baṅkāpura munindra, was *Dēvēndra*. His colleague was *Vāsavachandra* munindra, celebrated in the midst of the *Chālukya* camp (or capital) as Bāla-Sarasvati. His brother and colleague was *Yasāḥkīrti*, whose feet were revered by the king of *Sīṃhala* (Ceylon).

His colleague was *Trimuṣṭi* munindra, satisfied with his vowed food of three handfuls (*muṣṭi traya*), disciple of Gôpanandi yati. His colleague was *Maladhāri*, *Hemachandra*, *Gaṇḍavimukta*, and *Gauḷa* muni by name, disciple of Gôpanandi yatipati. His colleague, of the Mūla-saṅgha, Dési-gaṇa and Vakra-gachcha, was *S'ubhakīrti*. His colleague was *Māghanandi*, whose son was *Mēghachandra*, who had a daughter celebrated in the world as *Abhayachandrikā*.

His colleague was *Kalyāṇakīrti*, able in removing the spells of S'ākini and others. His colleague was *Bālachandra* muni, head of the Vakra-gachcha.

(So far is in verse : then follows a summary in prose).—(North face.)

In the line of the śrī-Mūla-saṅgha, the Dési-gaṇa, the Vakra-gachcha and the Koṇḍakundānvaya was Vadda dēva's (?) disciple *Dēvēndra* siddhānta dēva; his disciple was Chaturmmukha dēva, whose name was Vrishabhānandya-āchāri; his disciple was Gôpanandi paṇḍita dēva; his colleagues were Mahēndra-chandra paṇḍita dēva, Dēvēndra siddhānta dēva, S'ubhakīrti paṇḍita dēva, Māghanandi siddhānta dēva, Jinachandra paṇḍita dēva, (and) Guṇachandra Maladhāri dēva.

Among them Māghanandi siddhānta dēva's disciple was Ratnanandi bhāṭṭāraka dēva; whose colleagues were Kalyāṇakīrti bhāṭṭāraka dēva, Mēghachandra paṇḍita dēva, (and) Bālachandra siddhānta dēva.

That Gôpanandi paṇḍita dēva's disciples were S'ubhakīrti paṇḍita dēva, Vāsavachandra paṇḍita dēva, Chandranandi paṇḍita dēva, Gauḷa dēva whose name was Hemachandra Maladhāri Gaṇḍavimukta, (and) Trimuṣṭi dēva.

56

(Date A.D. 1123.—Size 6' 3" x 3' 3".)

Born from the ocean of nectar good penance—*Mēghachandra* traividya (*i. e.* his disciple)—of a body purified by the (performance of) perfect unfading vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhānta, he prevails—the perfect *Prabhāchandra*.<sup>8</sup>

From (Brahma) the offspring of the lotus navel of Vishṇu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purūṛava; from him Āyu; from him Nahusha; from Nahusha Yayāti; from him Yādu: and in the Yādu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poṃ Sala* (strike, Sala!), which words of the muni became his name . . . . .

Thence the lords of Dvārāvātī were (called) *Poysalas*, and had a tiger crest. Among them in Śaśapura was born the king *Vinayāditya*.

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmi for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmi of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yādava vāmśa, a talismanic jewel for kings, a jewel for the neck of Lakshmi, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishṇu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumān, to him who opposes him in fight death—is Vinayāditya.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—Vinayāditya.

To that Poysala king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyaṅga*.

Of unparalleled fame, a third Māruti, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with Ereyaṅga Dēva.<sup>9</sup>

In the city of his enemies dagad dhagil dandbagil, on the heads of hostile kings garil garigari garil, in the bowels of opposing kings chimil chimichimi chimil—thus do the flames of his anger burn, who can fight without fear against Ereyaṅga Dēva.

That famous king Ere's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishṇu-varddhana*.

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king Vishṇu-varddhana.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty Vishṇu, victorious and famous.

<sup>8</sup> All the epithets have a double meaning, one referring to the moon (*chandra*) and the other to *Prabhāchandra*.

<sup>9</sup> Each of these figures represents one additional to the generally received number.

A discus weapon to the mountains hostile kings was king Vishṇu : on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes ! here he comes !" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishṇu (*Vishṇu maya*)—what a phenomenon was this ?

Be it well.—While, entitled to the five great drums, the mahā-maṇḍaleśvara, lord of the good city of Dvārāvātī, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭī, Talakāḍu, Nilagiri, Koṅgu, Naṅgali, Kōḷāla, Tereyūru, Koyatūru, Koṅgali, Uchchangi, Taleyūru, Pomburchcha, Vantāsura-chauka, Baleyapattana,—these and many other fortresses of the three kinds,—and having with great glory made the Gaṅgavāḍī Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahā-maṇḍaleśvara, Tribhuvana-Malla, capturer of Talakāḍu, the mighty armed *Vira-Gaṅga Vishṇu-vardhana Poysaḷa Dēva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars :—

Beloved to the heart and eyes of the famous king Vishṇu, with shining dark locks like moving bees, her face a moon, like Ratī to Kāma—behold her perfect likeness—*S'āntala Dēvi*.

Resembling Māchikabbe, the beloved to the heart and eyes of the incomparable Mārasiṅga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishṇu-vardhana—**who** can describe her, unrivalled as Lakshmi, such was the esteemed S'āntala Dēvi's growth of fortune.

In war to king Vishṇu as a Lakshmi of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmi of fame beckoning to the walls of the points of the compass,—whoso in this world can fitly describe S'āntala Dēvi, let him describe her.

S'āntala Dēvi's qualities, S'āntala Dēvi's great liberality, S'āntala Dēvi's immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmi, skilled in all learning, a new Rukmiṇī Dēvi, a Satyabhāmā in love to her husband, a Brihaspati in intelligence, an accomplished Vāchaspati, gentle to munis and dependants, a celebrated Sītā in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rutting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning,—Vishṇu-vardhana Poysaḷa Dēva's chief queen and crowned consort S'āntala Dēvi—in the S'aka year 1045, the year Sōbhakṛit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in śrī-Beḷgoḷa-tīrtha the Savatī Gandha-vāraṇa Jina temple : and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nāḍ, free of all imposts, having washed the feet of her guru Prabhāchandra siddhānta dēva, disciple of Mēghachandra traividya dēva, of the śrī-Mūla-saṅgha, Dēśi-gaṇa, and Pustaka-gachcha.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshētra and Bārāṇāsī seven crores of munis learned in the vēdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yedāsana kaṭṭe as a tank, the queen presented it to the Savati Gandha-vāraṇa basadi.

The chief queen and crowned consort S'āntala Dēvi, having obtained permission from Vishnu-varddhana Poysala Dēva presented to the Savati Gandha-vāraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhāchandra siddhānta dēva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kirtti dēva, disciple of Prabhāchandra siddhānta dēva, had 313 brass vessels made, and presented them to S'āntala Dēvi's basadi.

Great good fortune.

### 57

(Date A.D. 982.—Size 8' 9" × 2'.)

(North face.)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Kṛishṇa Rājēndra*<sup>10</sup>, adorned with virtue and purity, the son of *Gaiga Gāṅgēya's* daughter, the abode of the Lakshmi of victory, the son-in-law of *Rāja Chūḍāmaṇi* <sup>1</sup>,—what glory was this, say : thus described in full by the whole world, greatly celebrated was *śrī Rājja Kandarappa Dēva*.

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of *śrī-Rāja-mārttāṇḍa*.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of *śrī-Rāja-mārttāṇḍa*?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was *Chalad-aṅkakāraṇa*.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount *Mēru*, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the *Chalad-aṅkakāraṇa*.

.....

<sup>10</sup> No doubt the Ratta or a Rāstrakūṭa king of that name, also styled Kannara, Nirupama and Akāla-varsha. There are inscriptions of his

reign dating from 945 to 956 A.D. In 947 he was ruling at Mānya-khēta. (See Fleet's *Kan. Dyn.* 37.)

<sup>1</sup> See No. 58.

(East face.)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Rāja*.

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Rāja*?

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggaḷe.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of *Īśvara* himself, was the fame of *Kirtti-Nārāyaṇa*.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves?

(South face.)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*śīvara ballaṇ*).<sup>2</sup>

[The verses have a double meaning, one referring to war and the other to penance.] *Indra Rāja*, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyūhaṃ* (see v. 8 of this face) or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world?

There are two branches of fighting—defence (*oja-sādhaka*), including 9 cuts, which, made to the right and left hands, come to 18; and attack (*hora-sādhaka*). The *chakra-vyūha* can be attacked on the 4 sides and above; these 5 cuts, made with the 32 kinds of weapons, give 160; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 338 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the *chakra-vyūha* like a *chakra*-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury; and having overcome every danger on the hill, he came down, when *Girige* who was there descended also, fearing that her end had come. (Otherwise, in performing *sallēkhana* on the hill he withstood all distractions)—this *Rājā Cupid*.

<sup>2</sup> Of the verses which follow, down to the last but one on the west face, though they have been submitted to the best Kannaḍa scholars in Mysore, Bangalore and other places, neither the metre nor any

connected sense has been satisfactorily made out. But a Jaina pandit has furnished a version, which has been adopted in separating the words in the Roman characters, and is given for what it is worth.

The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallāra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kīrti Nārāyaṇa.

Of what use to unite with Girige for this day? the loss of four friends<sup>3</sup> would be a small thing, but going after others' wives is one of the seven deadly sorrows; it would disable me to fight the *chakra-vyūham*: greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Rāja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the *chakra-vyūham* and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(West face.)

Eraga his cousin (*jñāti*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Rāja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Rāja, knowing his mind, deadened his desires.

.....

In the time of the Ś'aka king shown by reckoning *vanadhī* (sea), *nabhô* (sky) and *nidhi* (treasures) [=904], the year Chitrabhānu being current, on the 8th day of the dark fortnight (*śuklâ 'tara*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Rāja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

58<sup>4</sup>

(Date A.D. 982.)<sup>5</sup>

(East and south faces.)

Verses praising the valour and purity of Māvana-gandha-hasti.<sup>6</sup> Though women themselves came to Rāja Chūdāmaṇi<sup>7</sup> he did not fall into their power.

(West face.)

Thus celebrated was *Pilla*, the Sauvira of the Kali age, mighty in strength of arm, Māvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhānu being current, on the 10th day of the dark fortnight of adhika Āshāḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lōka.

<sup>3</sup> Perhaps the loss of friends on the four sides, that is, in every quarter.

<sup>4</sup> The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

<sup>5</sup> The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

<sup>6</sup> Literally meaning "a rutting elephant to his father-in-law," (Compare the designation of Ś'āntala Dēvi in No. 56.)

<sup>7</sup> See No. 57.

(Date A.D. 1117.—Size 6' 10" × 2' 4".)

This is a repetition of No. 45 as far as that goes. Then continues :—

(Abstract) :—Towns like royal cities were built in every direction by Gaṅga Rāja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi<sup>8</sup> because the Gôdâvari stood still (for her) ?—now, the Kâvēri, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Rāja, in the S'aka year 1039, the year Hêvaḷambi, the 5th of the bright fortnight of Phâlguna, on Monday—washing the feet of his guru S'ubhachandra-siddhânta-dêva, presented Parama<sup>9</sup>, and the daṇḍanâyaka Êchi Râja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamânâchâri engraved it.

60<sup>10</sup>

(Date about A.D. 975<sup>1</sup>.—Size 8' × 3'.)

The hero seated, with face  
towards Jina, in worship.

Three horsemen, advancing,  
armed with spears.

An elephant running away.

Jina  
seated.

A horseman advancing with a sword,  
leaping over a dead body.

Five footmen marching away,  
with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior,<sup>2</sup>

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dêvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

<sup>8</sup> No explanation has been obtained of this allusion.

<sup>9</sup> A village to the north-east of Srâvaṇa Belgola.

<sup>10</sup> This and the next inscription being Virakal, I have given details of the sculptures at the top of each.

<sup>1</sup> There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 899. (See *Coorg Inscriptions*, No. 4.)

<sup>2</sup> *Anṇana baṇṇa* : the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the scion of the Kakka<sup>3</sup> line, raging . . . . ., by his own efforts acting gloriously and completing his task, suddenly fell, wearied out; and in the place in which he fell, having fought five days and robbed them (the enemy) of all their honour, the virtuous *Bâyiga*<sup>4</sup>, gained *svarga*.

## 61

(Date about A.D. 974.—Size 8' x 3')

The heroine seated,  
with hands folded in worship.

Jina  
seated.

The heroine, nude,  
seated in samādhi or penance.

Heroine, nude, advancing  
on horseback, with a sword.

Man on elephant, aiming at her  
with some weapon from the level of his waist.

Two armed footmen advancing.

Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, *Bâyika*<sup>5</sup> caused his fame to be published abroad.

To the wife of the lord of fortune *Bâyika*, and to the world-renowned *Jābayya*, their parents were *Māduvara* of *Polāla* and *Dēyilamma*. And with them was born, as an incarnation of wisdom, *Guntī*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than *Sitā*—are there any other such wives?

The son of a brave man, like a god in liberality, celebrated in the world was the *Lōka Vidyādhara*.<sup>6</sup> He to this beloved one became the husband, what others can be compared with that wife in glory?

In the *S'rāvaka* dharma none others were equal to her, . . . . . like *Rēvati* as a *S'rāvaka*, in good birth like *Sitā*, in beauty like *Dēvaki*, in fame like *Arundhati*, in faith in *Jinendra* like *Saviyabbe*, appearing like a *S'āsana* *dēvati* to *Jina*—thus did she shine.

*Udaya Vidyādhara*'s mother *Sōyibbe śrī-Guntī* . . . . .

## 62

(Date A.D. 1123.)

A bee at the lotus feet of *Prabhāchandra munindra*, *S'āntalā* had this image of *S'ānti Jainendra* made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, hardness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it?

A glorious royal swan at the side of king *Vishṇu-varādhana*, the celebrated lady *S'āntalā* had this *Jina* temple made.

<sup>3</sup>Probably the last king of the *Ratta* or *Rāshtrakūṭa* line, called *Kakka*, *Karka*, *Kakkala*, &c., and styled *Amōgha-varsha*. His reign came to an end in 973 A.D., when the dynasty was overthrown by *Taila*, the restorer of the Western *Chālukya* power.

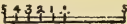
<sup>4</sup>No doubt the same as the *Bâyika* of No. 2.

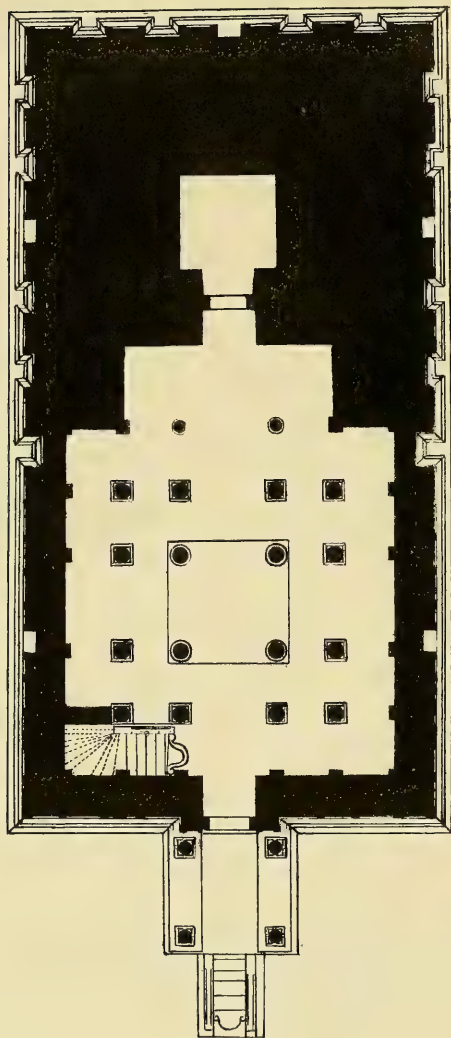
<sup>5</sup>No doubt the same as the *Bâyiga* of No. 60.

<sup>6</sup>Probably *Lōka* of the *Goṅka* family of *Teridāla* (in the *Saṅgī* State, South *Mahratta* country) mentioned in *Ind. Ant.* XIV, 22, as having been instrumental in restoring the *Chālukya* supremacy (i.e. under *Taila* in 973 A.D.)



# CHÂMUNÐARÂYA BASTI

Scale  feet



(Date A.D. 1116.)

At the lotus feet of Siddhanandi, (disciple) of the doctrine of S'ubhachandra munîndra, like a Lakshmi shines *Lakshmi*.

In devotion to her husband like Sitâ, in patience like the Earth, in speech like Sarasvati, in devotion to Jina like the unique Chêlini, in poetry like the lady Virtue, in war like the lady Victory—this *Lakshmi*, wife of *Gaṅga* sênâpati, the abode of all good qualities, had this new Jina temple made.

The śrī-Mûla-saṅgha, Dêśika-gaṇa and Pustakânvaya.

(Date A.D. 1116.)

Be it prosperous. The lay-disciple of S'ubhachandra-siddhânta-dêva of the śrī-Mûla-saṅgha and Dêśika-gaṇa—the daṇḍanâyaka *Gaṅga* had this basadi made for his mother Pôchavve.

Fortune.

(Date A.D. 1116.)

His guru S'ubhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchâmbikâ, this sun of purity to the Jina doctrine—*Gaṅga* sênâpati, had this Jaina mandira, a home for Lakshmi, made.

(Date? A.D. 1135.)

*Gaṅga* sênâpati's son *Āchana*, skilled in eloquence, had this Jaina chaityâlaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like *Āchana*, having another name Boppana, had the chaityâlaya made.

(Date about A.D. 995.)

So that all people should praise the abode of Jina in Beluḡola, behold, the minister Châmuṇḍa's son had a (or this) home for Jina made : the lay-disciple of Ajitasêna muni.

(Date A.D. 1129.)

(First side.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrîmat Tribhuvana-malla Chaladaṅka-râva Hoysala-Setṭi, having obtained for Malli-Setṭi, son of Dammi-Setṭi of the Ayyâvoḷe<sup>7</sup> custom-house, the

<sup>7</sup> A town now called Aihole, on the right bank of the Malâpâhârî or Malaprabhâ river, in the Kalâḍgi district of Bombay. Its Sanskrit name was Aryapura. In the 7th and 8th centuries A.D. it was a

principal city of the Western Châlûkyas. In more recent times it became an important seat of the Lingâyts. (See *Ind. Ant.* VIII, 237.

name of Chaladañka-rāva Hoysaḷa-Setṭi ; and knowing that his end was near, in the S'aka year 1059, the year Saumya<sup>8</sup>, at the time of the *śaṅkramaṇa* in the bright fortnight of the month Māgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(Second side).

To describe his wife :—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaladañka-rāva Hoysaḷa-Setṭi, and of her son Būchapa, had this monument made.

## 69

(Date about A.D. 1185.)

A fragment of an inscription : the existing portion contains praises of Bālachandra-dēva.

## 70

(Date about A.D. 1185.)

Also a fragment : the existing portion contains the following :—Gupachandra-siddhānta-dēva's chief disciple was Nayakirtti-siddhānta-chakravartti, whose disciples were Dāvanandi-traividya-dēva, Bhānukirtti-siddhānta-dēva and Adhyātmi-Bālachandra-dēva.

## 71

(Date about A.D. 1090.)

At śrī-Bhadrabāhu-svāmī's footprints Jinachandra bows in reverence.

## 72

(Date A.D. 1809.)

In the year 1731 of the S'ālivāhana era, the year S'ukla, on the 4th of the dark fortnight of Bhādrapada, Wednesday—*Aditakirtti-dēva*,—who was the disciple of S'āntakirtti-dēva, the disciple of Ajitakirtti-dēva, who was the disciple of Chāru[kirtti-paṇḍita-dēva] of the Koṇḍakundānvaya and Dēśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

## 73

(Date ? A.D. 1217.)

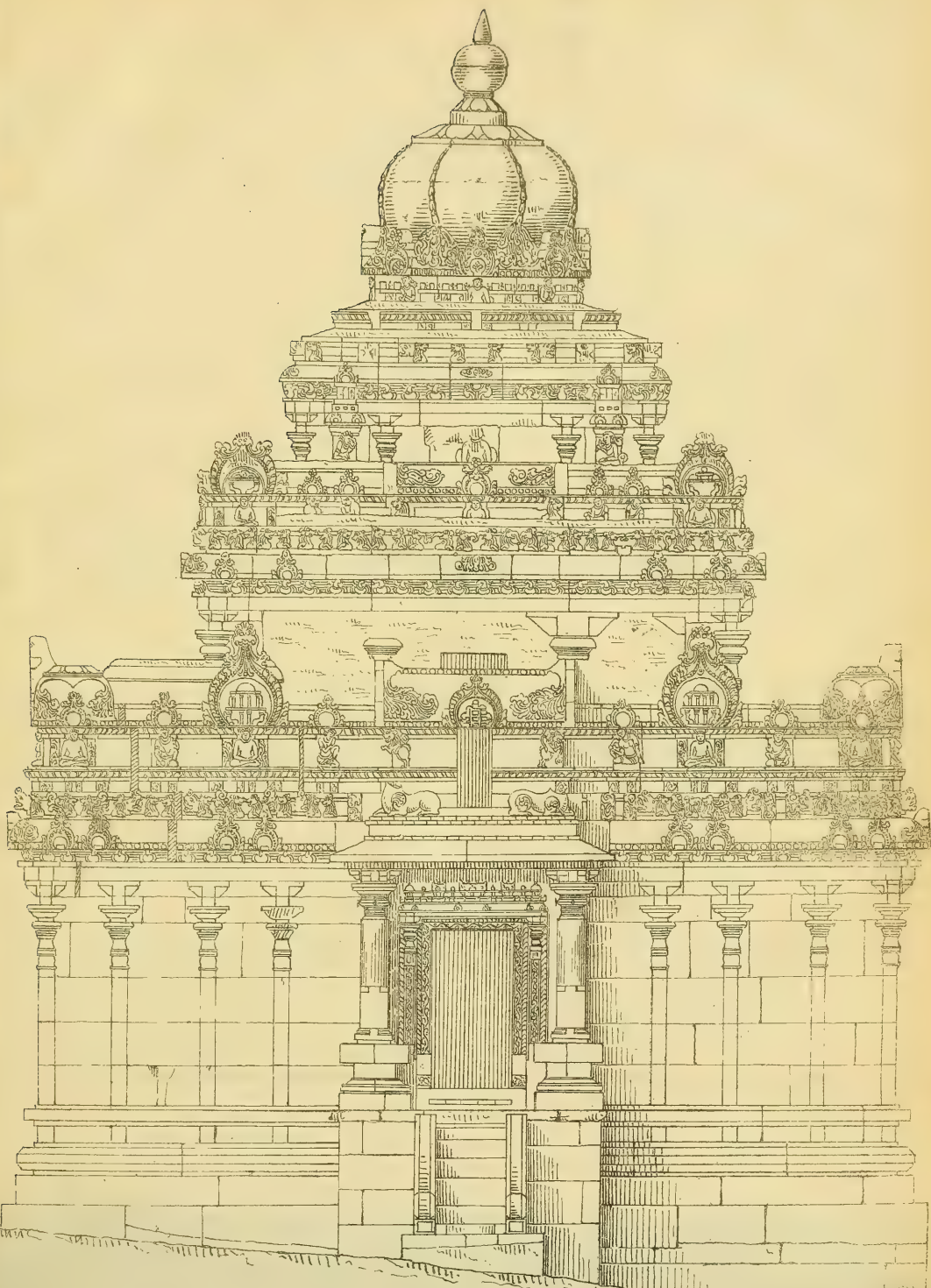
Be it well. In the year <sup>A</sup>Īśvara, *Kāḷaya Śaṅkara* of Malayāla coming here and being pleased (gave) 3 . . . . . at the tamarind tree west of the paddy field.

## 74

(Date ? A.D. 1246.)

Be it well. In the year Parābhava, on the 8th of the dark fortnight of Mārgaśira, Friday, *Permmāḍi Nāyaka* of Mariyāla (having come) from the big hill to the small hill . . . . .

<sup>8</sup> Saumya was S'aka 1051.



CHÂMUṆḌARÂYA BASTI EAST SIDE

Scale 5 4 3 2 1 ————— 5 feet



(Date about A.D. 983.)

*In Nāgarī characters.*<sup>9</sup> { *S'ri Chāvūṇḍa Rāja* had it made.  
(Date A.D. 1116.)  
*S'ri Gaṅga Rāja* had the cloisters round made.

(Date about A.D. 983.)

<i>In Pûrva Haḷe Kannaḍa characters.</i>	<i>S'rî Châmunda Râja</i> had it made.
<i>In Grantha and Tamil characters.</i>	<i>S'rî Châmunda Râja</i> had it made.

(Date A.D. 1116.)

*In Hale Kannada characters.* S'rî Gaṅga Rāja had the cloisters round made.

(Date about A.D. 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daitya*), demi-gods (*kinnara*) and serpent gods (*pannaga*); in spotless glory freed from every cloud of darkness; may the doctrine of the Jina faith (*Jina-dharma śāsana*) spread and endure as long as earth and ocean, sun and moon continue.

(Date about A.D. 1196.)

*Śrī Basavi Seṭṭi*, disciple of śrī Nayakīrtti siddhānta cakravārtti, had the wall around the cloisters and the twenty-four tirthakaras made; and *Nambi-dēva Seṭṭi*, *Bōki Seṭṭi*, *Jinni Seṭṭi* and *Bāhu Bahubali Seṭṭi*, the good sons of śrī Basavi Seṭṭi, had the latticed windows made for the tirthakaras which their father had had made.

The holy beautiful lake<sup>10</sup>.

(Date about A.D. 1160.)

The great minister, senior treasurer, *Hullamayya*, gave into the hands of the *mahā maṇḍalēśvara*, the mighty *Hoysaḷa Nārasiṃha Dēva*, (the village of Savaṇera, to provide for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tirthakaras, and for the distribution of food to the rishis.

It is not clear in what language these two lines are. They may be in the Prākṛit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujarātī.

<sup>10</sup> Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

(Date A.D. 1171.)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city *Dvārāvati*, sun in the sky of the *Yādava* family, head-jewel of the all-wise, uprooter of the *Magara* kingdom, establisher of the *Chôla* kingdom, the mighty emperor *Hoyasa S'ri Vira Nārasimha Dēva* was ruling the earth :—

The dweller at his lotus feet, disciple of *Adhyātma Bālachandra Dēva*, the disciple of *Nayakirtti siddhānta chakravartti*—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was *Paduma Seṭṭi* ; whose son *Gommaṭa Seṭṭi*, in the year *Khara*, the 1st day of the bright half of *Pushya*, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaṭa Dēva* and the twenty-four *tīrthakaras*, 12 *gadyāṇa* as a perpetual endowment.

(Date A.D. 1362.—Size 3' 4" × 1' 3")

(Abstract):—*S'ri Bulka Rāja* had a minister named *Chaicha* *daṇḍēvara*. From him were born three sons—*Irugapa*, *Bulkaṇa* and *Maigapa*, of whom the last was the most celebrated. His wife was *Jānaki*, and they had two sons *Chaichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati revered by all was *S'ri Paṇḍitārya*. Distinguished for all learning was *S'rutamuni yati*.

"In whose presence, in *Beḷaguḷa* the chief *tīrtha* in the world, that *Irugapa* *daṇḍanātha*, for the perpetual enjoyment of *S'ri Gommaṭēvara*, made a gift of the excellent village *Beḷaguḷa* to the wise.

"In the year *S'ubhakṛit*, the month *Kārtika*, *Vishṇu's* *tithi* (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent *tīrtha*, with its beautiful groves and a new tank constructed by himself."

(Date A.D. 1723.—Size 2' 8" × 1' 2")

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)<sup>1</sup> of the victorious increasing *S'ālivāhana* era, the year *S'ōbhakṛit*, the 13th of the dark fortnight of *Kārtika*, Thursday ; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the *Karṇāṭaka* kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the *Mahisūr* country, *Doḍḍa Kṛishṇa Rāja Vaḍeyar* (some laudatory verses)—on seeing the holy face of the god *Gommaṭa Jinapa*, which on the mountain of *Beḷaguḷa* outshone the sun

<sup>1</sup> The original has 1621, but this agrees neither with the cycle year given nor with the period of *Doḍḍa Kṛishṇa Rāja*, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke ;—the purifier of the royal line, the illustrious *Kṛishṇa Rāja*, gave as a work of merit for the Jina of Beḷagūḷa the following villages and lands :—Arhanahallī, Hosahallī, Jinanāthapura, Bastiya-grāma, Rāchanahallī, Uttanahallī, Jinanahallī, with their hamlets, and with the chief town Beḷagūḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svāmi* ; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dēva Rāja tank, the great king *Kṛishṇa Rāja* gave Kabāle-grāma.

This work of merit for Beḷagūḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king *Kṛishṇa* order to be inscribed on stone. Fortune to it.

## 84

(Date A.D. 1634.—Size 3' 6" × 1' 6".)

In the year 1556 of the S'ālvāhana era, the year Bhāva, the 13th of the bright fortnight of Āshāḍha, the Brahma yōga ; the illustrious king of kings, supreme lord, lord of the city of Maisūr, establisher of the six schools of philosophy, *Chāma Rāja Vaḍeyar*,—the temple lands of Beḷagūḷa having for a long time been mortgaged,—that Chāma Rāja Vaḍeyar having sent for the holders of the mortgage, Channappa the son of Hosavolalu Kempappa, Chikkappa and Jigapāyi Setṭi the sons of Beḷagūḷa Pāyi Setṭi, and the other mortgage holders, said 'I shall pay off the debt on your mortgage.'

Then Channappa, Chikkappa, Jigapāyi Setṭi and all the others (names given, among which occur Pañchabhāṇa kavi and Bammana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svāmi, and before their guru Chārukirti Paṇḍita Dēva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

## 85

(Date about A.D. 1180.—Size 5' 8" × 2' 6".)

The holy Gommaṭa Jina,—worshipped by men, nāgas, gods, demons and celestials ; destroyer of Smara by the fire of his penance ; worthy of praise from yōgis ; the immeasurable,—will I praise.

So that his body might not (suddenly) wither and dry up, he was gradually forsaking speech ; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother, he went forth and by his penance destroyed the enemy *karma*,—the great son of Puru, *Bāhubali* : was there any equal to him in honour ?

An image 525 bows in height, in the form of the victorious Bāhubali Kēvali, did Bharata, the son of Puru Dēva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pōdana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *kukkuṭa-sarpa*<sup>2</sup> having sprung up in the region around that Jina, the image obtained the name of Kukkuṭésvara. Afterwards

<sup>2</sup>The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck : ? the cockatrice. It is the emblem or crest of Padmāvatī.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommatā made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Rācha Malla*, famed in all the world. That king's second in glory (his minister) *Chāmunda Rāja*, equal to Manu, was it not he that had this Gommatā made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommatēśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of Nāka-lōka (Indra) to look on it or the lord of serpents (Ādiśeṣha) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern Kukkuṭēśa with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two arm-pits, shine with the golden-red of Kāsmīra, which double wonder the people of the three worlds have noticed: who can rightly praise Gommatēśvara-Jina's holy form?

His foundation that nāga-lōka, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommatēśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Maṃmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is Bāhubaliśa.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Maṃmatha's power and of the pride of emperors, Bāhubali: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommatā Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommatēśvara, chief of gods, the blossoms of the *namāra* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it? say'—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommatā Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommatā-nātha of Beḷgoḷa.

As at the time when wrestling with the primeval emperor Bharata, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a Kēvali,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord Bāhubaliśa.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dēva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dēva stand on high, behold (him).

Us, this spring season, the moon, Manmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dēva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dēva, revered by Ādiśeṣha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dīkshe*, Gommaṭa Dēva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus it is said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dēva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dēva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dēva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dēva.

Though Manmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *mukti*, he took *dīkshe*, Bāhubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body; filled with this intention, did he thus praise Gommaṭa Jina—*Sujanōttamsam*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttamsa*) wisdom, was Boppa known as Sujanōttamsam: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina śāsana, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated Sujanōttamsam, create.

The eminent saiddhāntika emperor *Nayakīrti* vratindra's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bālaachandra* munindra.

By direction of that muni—

*Boppana* Paṇḍita, known as “a polish to the Kannaḍa poets” (*Kannaḍa-gavi-bappa*), approving of (the proposal to compose) the śāsana praising the qualities of Gommaṭa Jinendra, lord of the earth, and having finished it; by Kavaḍamayya Dēva's order, Bāgaḍage Rudra with affection caused it to be engraved and erected.

## 86

(Date about A.D. 1196.—Size 5' 8" × 10".)

(Abstract):—For the eight kinds of worship of the twenty-four tīrthakaras which the *vaḍḍa-byavahāri* Basavi Seṭṭi of Mosale had made in the cloisters of the holy place of Beḷuḡuḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

## 87

(Date about A.D. 1196.—Size 2' 10" × 10".)

(Abstract):—For the eight kinds of worship of śrī Basavi Seṭṭi's tīrthakaras, the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

## 88

(Date ? A.D. 1256.—Size 1' 4" × 10".)

In the year Naḷa, at the time of the sun's going north, Chikka Mudukanna, son-in-law of the great and liberal Vijeyanna, for the daily worship of śrī Gommaṭa Dēva with 20 floral crowns, gave to the hand of the mahā-maṇḍalāchārya Chandraprabha Dēva certain land purchased in Gaṅga-samudra.

## 89

(Date ? A.D. 1258.—Size 1' 6" × 10".)

In the year Kālayukti, on the 1st of the bright fortnight of Kārttika, Sōmeya, son of Yagali Kabbi Seṭṭi, for the worship of Gommaṭa Dēva with an offering of flowers, gave to the hand of the mahā-maṇḍalāchārya, disciple of the senior Nayakīrtti Dēva, Chandraprabha Dēva, certain land in Gaṅgasamudra, &c.

## 90

(Date about A.D. 1181.—Size 5' 3" × 3".)

May the honourable supreme profound *syād-vāda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance,—S'ānti. Obeisance to Jina.

Be it well. While the mahâ-maṇḍalésvara, entitled to the five big drums, lord of the good city of Dvārāvātī, sun in the sky of the Yādava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahâ-maṇḍalésvara, Tribhuvana-Malla, capturer of Talakāḍu, the strong-armed Vira-Gaṅga Vishṇu-Varddhana Hoysaḷa Dēva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-feet :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvatī, brave in fierce war—Māra, what (more) can you say ? being his father ; Māchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother ; how fortunate was *Ēcham*.

A terror to evil, a friend of the learned, purifier of the Brahman race, was *Ēcham*, honoured in the world, a spade to the roots of the race of his enemies, of the Kauṇḍinya gōtra, of pure character.

In conduct like Manu, in *Ēchiga*'s house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustre of good qualities in the world, *Pōchikabbe*, such merit had she gained.

The son of *Ēchi Rāja* and *Pōchikabbe* thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tīrthakaras and of the supreme deity ; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war ; bestower of gifts of food, shelter, medicine, and learning ; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumārasvāmi), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna)—thus was he in transacting the affairs of king Vishṇu : how by such as us can *Gaṅga*, glorious as the shining waves of the Ganges, be praised ?

Thus esteemed, the great minister and daṇḍanāyaka, a hand-mill for (grinding) the evil, *Gaṅga Rāja*—when Chōḷa's feudatory *Adigama*, being with an army in the camp of Talakāḍu, the frontier (*gaḍi*) of Gaṅgavāḍi nāḍ above the Ghāts, refused to surrender the country which Chōḷa had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, *Gaṅga chamūpa* ? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—*Dāman*, and ran in the direction of Kañchi, as if he would reach it, did he not ?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, *Gaṅga*. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tigula *Dāman*.

Having put to flight many in battles with such valour that all exclaimed O ! there still remained in Talakāḍu, dreading the blows of the sword of *Gaṅga Rāja*, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a S'aiva ascetic, the feudatory *Dāmōḍara*.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasimha-Varmma* and all the other feudatories of Chôla above the Ghâts, and brought all that had become nâds under the dominion of one umbrella, king *Vishnu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gôvîndavâdi*.<sup>3</sup>

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dêva's worship, did he not, the brave and generous one.

First in the Ârhata-samaya was the Mûla-saṅgha Koṇḍakundânava, which increased in reputation in regular descent. In it, of the Dêsigâ-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭâsana Maladhâri Dêva; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhânta dêva; whose follower was *Gaiga* chamâpati.

The bastis of Gaṅgavâdi, however many there were, he had renewed; for Gommaṭa Dêva of Gaṅgavâdi he had the cloisters around made; putting to flight the Tigulâs of Gaṅgavâdi he caused Vira Gaṅga to stand erect—*Gaiga Râja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dhamma does the world stand fast, it subdues all enemies; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dêva, the birth-place of goodness, may he stand, *Nayakîrti-Dêva*-munipa, the siddhânta chief emperor.

When coming on his victorious march, king *Narasimha* on seeing him, made a gift for the Jinas Gommaṭa and Pârîsvanâtha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting Savanêra Bekka<sup>4</sup> and Kaggere for as long as the ages shall last—

Narasimha as a Himâdri caused to flow from the deep cavern of the uplifted kalaśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of Nayakîrti munîsa.

As Manmatha, the foremost in female pleasure, was born to Vishnu and to his beautiful wife S'ri,—so to king Narasimha and his wife Êchala Dêvi, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballâla* bhûpâlaka.

Laying seige to Uchchaṅgi<sup>5</sup>, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the king *Sanda Vaḍeya*, his treasury and women, the troops of horses, he seized them all—*Ballâla* bhûpâlaka.

Be it well. The follower of Nayakîrti siddhânta chakravartî, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor Vira Ballâla Dêva, for the eight kinds of worship of Gommaṭa Dêva, Pârîśva Dêva and the twenty-four ūrthakaras, and for the gift of food to the rishis,—presented Savanêra Bekka and Kaggere.

A moon to the ocean of *paramâgama*, disciple of the siddhânta emperor Nayakîrti yamîśvara, celebrated for the purity of his disposition, was *Adhyâtmî Bâlachandra* munîndra.

<sup>3</sup> To the south-east of the Jaina village of Maleyûr, in Châmrâj-nagar taluq.

<sup>4</sup> To the west of S'ravâna Belg'â.

<sup>5</sup> In the extreme south-west of the Bellary district.

A great śāsana which is a Kāla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakīrti Dēva saiddhāntika ? who so faithful in commemorating Nayakīrti in earthly parts ?

## 91

(Date ? about A.D. 1181.)

Be it well. All the jeweller citizens of the holy Beḷuḡuḷa tīrtha, possessed of all good qualities, for the offering of flowers to Gommaṭa Dēva's Pāriśva Dēva bound themselves to pay every year for the best coral 1 ? tā per tola, and for sapphires 1 viśa, as long as sun, moon and stars endure.

Great good fortune.

## 92

(Date ? about A.D. 1181.)

(Abstract) :—Certain citizens (named) of śrī Beḷuḡuḷa tīrtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dēva.

## 93

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Kallayya, disciple of Chandrakīrti bhaṭṭāraka dēva, son of Janni Seṭṭi, presents land to provide for the offering of flowers to śrī Gommaṭa Dēva and the twenty-four tīrthakaras.

## 94

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, the agent (*chāra*) Kanūra, disciple of śrī Prabhāchandra bhaṭṭāraka dēva, in memory of Mēdāvi Seṭṭi, makes a donation to provide for the daily anointing with milk of śrī Gommaṭa Dēva, and keeping for the purpose seven she-buffaloes.

## 95

(Date ? A.D. 1274.)

(Abstract) :—Kēti Seṭṭi, son of Sōyi Seṭṭi of Halasūr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dēva.

## 96

(Date A.D. 1273.)

(Abstract) :—While the mighty emperor Hoysaḷa śrī Vira Nārasiṃha Dēvarasa, was in the royal city of Dōrasamudra, ruling the kingdom. In the S'aka year 1191<sup>6</sup>, the year S'rimukha, Sabbhū Dēva, son of Mādaiya of Honnachagere and three others (named), presented certain lands to Chandraprabha Dēva, the disciple of the mahā-maṇḍalāchārya Nayakīrti Dēva, in order to provide for the offering of milk to śrī Gommaṭa Dēva and the twenty-four tīrthakaras of the cloisters around.

<sup>6</sup> S'rimukha was 1195.

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Ādiyaṇṇa, grandson of Gōvinda Seṭṭi of Gerasoppe<sup>7</sup>, disciple of śrī Prabhāchandra bhaṭṭāraka, made a donation to provide for the daily anointing and offering of milk to śrī Gommaṭa Dēva, by keeping seven she-buffaloes.

(Date A.D. 1826.—Size 2' 5" × 1' 9".)

(Abstract) :—In the year 1748 of the S'ālivāhana era, the year Vyaya, Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri departments at the court of śrī Kṛṣṇa Rāja Vaḍeyar, lord of the city of Mahisūr—son of Chaluvai arasa of Satyamaṅgala, grandson of Tōṭa Dēvarājai arasa, and great-grandson of Bilikere Anantarājai arasa, descended from śrī Chāvunḍa Rāja,—having died on the day of the head-anointing of śrī Gommaṭēśvara svāmi, his son Puṭṭa Dēvarājai arasa made a donation to provide for the annual worship of śrī Gommaṭēśvara svāmi.

(Date A.D. 1537.—Size 2' 1" × 1' 8".)

(Abstract) :—In the S'aka year 1459, the year Viḷambi, Chavuḍi Seṭṭi of Gerasoppe having released the mortgage which he held on the land of Kambhaiya, son of Agani Bommiaiya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyāgada Brahma.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Chikkanna, son of Doda Dēvappa from his bond, on which he made provision for perpetual distribution of food to one company.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Bommanna, son of Kaviga, from his bond, on which for six months in every year (*ends here*).

(Date A.D. 1537.)

(Abstract) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (*ends here*).

(Date A.D. 1510.—Size 2' 4" × 1' 9".)

(Abstract) :—In the S'aka year 1432, the year S'ukla, Channa Bommaraśa, brother of Bommayya, son of Kēśavanātha, minister to Chaṅgāla Mahadēva, repaired the . . . . . of śrī Gommaṭa svāmi, the refuge of the assembly of the śrāvakas of Nanjarāyapaṭṇa.<sup>8</sup>

<sup>7</sup> At the foot of the Western Ghāts in the North Kanara district. The celebrated Falls of the S'aravati, on the borders of Mysore and Bombay, are named after this village.

<sup>8</sup> In the east of Coorg.

(Date ? about A.D. 1180.)

*Bamma Seṭṭi*, the son of Kēti Seṭṭi, a lay-disciple of Bālachandra-dēva, the disciple of Nayakirtti-siddhānta-chakravartī, had the Yakshi-dēvatī made.

(Date A.D. 1398.—Size 3' 10" × 1' 8".)

May it prevail, the auspicious supreme profound *syād-vāda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śāsana.

The holy Nābhēya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandrāṅka (Chandraprabha), S'ānti, Kunthū, Sumati, Suvidhi (Pushpadanta), Sītala, Vāsudhātva, Malli, S'rēya, Supārśva, Jalajaruhi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, the holy Vira, may these twenty-four gods grant us fortune in the world.

Vira, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tīrthakara—protect us.

In the company of that Vira Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhūti) and Agnibhūti, Vāyubhūti, Akampana; Maurya, Sudharmma and Putra; Maitrēya and Maṇḍya; also Andhavola and Prabhāsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishers of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1); a hundred; and Rudra (11) less than 100 and mountains (7)<sup>9</sup>—including these were seven permanent *gaṇas*.

When Vira Jina went to siddhi, only three remained, who were called Kēvalis,—Gautama, and then Sudharmma and Jambu,—through whom the name Kēvali became established in this world.

Vishnu; Aparājita and Nandimitra; Gōvardhana the guru, with Bhadrabāhu, these five being like the Kēvalis in knowledge of all things, hence by them, the S'rutakēvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pūrvvas, them do I reverence, the whole of the undivided Daśapūrvvadaras.

They had the names Kshatriya, Prōshthila and Raṅga Dēva, Jaya, Sudharmma, Vijaya, Viśākha, the holy Buddhila, besides Dhritishēṇa and Nāga (and) Siddhārtthaka.

Nakshatra and Pāṇḍu, Jayapāla and Kamsāchārya, the holy Dhritishēṇa also, famed for the acquisition of the eleven aṅgas, these five Ēkādaśāṅgīdharas may they be in my mind.

Having the designation of ? āchārāṅga were Lōha, Subhadra, Jayabhadra, also Yaśōbāhu, who were foundation-pillars in the jewelled palace of the Jinēndrāgama.

The honourable Kumbha, Vinīta (or Avinīta), Haladhara, Vasudēva, Achala, Mērudhīra, Sarvvajña, Sarvvagupta, Mahidhara and Dhanapāla, Mahāvira and Vira. These and many other śūris having obtained a good degree (*su-padaṇi*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatindra *Kuṇḍakunda*.

<sup>9</sup> The object of these calculations is not understood: they give apparently three separate numbers, namely, 1343, 100, and 107—11=96.

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umāsvāti*, he was the yatiśa who published (*prakaśicakāra*) the Tatvārtha Sūtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Griddhrapūñcha*, the second to whom was *Balākapiñcha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

*Samantabhadra*, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of Samantabhadra lights up the whole palace of the three worlds filled with the all-meaning *syād-vāda*, freeing it from the darkness of evil discussion.

His disciple *S'vakōṭi sūri*, whose body was as a prop for supporting the vine of penance, illustrated (*alañchakāra*) the Tatvārtha Sūtra, which is a raft for (crossing) the ocean of family (cares).

*Dēvamandī*, whose wisdom, great in bestowing confidence, was equal to the wisdom of Jinendra, was called by the wise the holy *Pūjyapāda* on account of the forest deities worshipping his two feet.

*Bhaṭṭākalāṇika* made the earth, which was soiled with the mire of the evil discourse of the Saugatas and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalaṇika*).

*Jinasēna sūri*, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholly, of a character praised by the wise, the elder son of Gaṇendra, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens . . . . . could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhūtabali* was made illustrious, as if the tree of plenty had put forth two new shoots to give fruit to the world.

*Aśvadbali*, he formed from the Mūla-saṅgha of the Koṇḍakundānvaya four divisions of saṅgha, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The Sitāmbara and others being contradictory in form, vain, disunited, may the difference betwixt us increase: but whoso thinks of it in the Sēna, Nandi, Dēva<sup>10</sup> and Simha saṅghas is a sinner.

Among these saṅghas, in the three—gaṇa, gachchha and vali—as collyrium to the eye and an aid to the discernment of the world, in the Nandi-saṅgha, the Dēsi-gaṇa and pure Pustaka-gachchha, was the Īṅulēśvara-vali (or line), long may it prosper.

In it were Nāga Dēva, Udayaravi, Jina, Mēghaprabha, Bālachandra, the celebrated Bhānuachandra, S'ruta, Naya, Guṇadharmma and other famous dēvas; the celebrated Chandradharmmēndra and other learned men, ornaments to the race in character and penance; (also) Vidyādhāmēndra, Padmā, (and) of the highest qualities, Māṇikya-nandi.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied . . . . ., bees to the lotuses of all learning, of bodies which had overcome the temptations of Manmatha, their feet . . . . ., celebrated as having abandoned family cares.

<sup>10</sup>

*Tridivēś'a* in the original: from No. 108 it appears that this stands for Dēva.

May he prosper, the holy *Nēmichandra* . . . . . , daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Māghanandi* established in the world the truth of his name (*mā agha nandi*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and gōtra, was born, the world delighting in serving at his feet, *Abhayachandra dēva*.

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—*Abhayachandra*, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the gaṇa, of a body bound in penance, praising Jinēśa, was born from him ; through the Jinēndra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was *S'rutamuni*, the chief sūri, pure in morals, untouched by women.

The long *tri-daṇḍa*<sup>1</sup> which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action . . . . . which destroys pride ; the ruin of perfect peace of body ; . . . . . the three thorns : he, the opener of the eyes by his discourse, *S'rutamuni munipa*, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramāgama, was *Abhinava S'rutamuni*, head of the gaṇa.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni *S'rutamuni*, the delighter in all learning ?

In grammar Pūjyapāda, in the complete science of rhetoric and logic Dēva, in the siddhānta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy Varddhamāna, in subjection of Manmatha and in subduing the fire of sorrow a rain-cloud,—thus celebrated like *S'rutamuni* who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon *S'rutamuni munipa*, do ye worship.

Then (there was) another *Abhayachandra Sūri*, whose younger brother was *S'rutakīrtti Dēva*, keeper to the full of all the commandments of Jinēndra.

Having studied the whole vēda, free from all distress of mind, having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chārūkīrtti*, afterwards became a sannyāsi in the seat of the head of a gaṇa ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

<sup>1</sup>The *tri-daṇḍa* are three staves tied together carried by religious ascetics, which signify the triple subjection of words, thoughts and acts.

the present time ; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrī Chārukīrti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king ; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Baliṭṭa*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health ; so also, he himself being fully aware of his condition, he carried *Abhayasūri* through his illness ; Abhayasūri, an ocean mine of science without a shore :—(thus did) *Śimhanāryya*.

The virtuous one, his disciple, to whom he had communicated the sūtra efficacious in destroying the evil of pain (or sin) ; his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin ; the sūri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Dehugūṇa*.

Wherein *Chāmuṇḍa Rāja* by his faith and virtue had auspiciously set up Bhujabali, this *Gṛamaṭa*, incomprehensible to those who dwell in acts, on the hill in Sura-nagara, where mukti had been acquired. And in the same manner also, another<sup>2</sup>, holy in conduct, his fame filling the three worlds, made on (this) Kailāsa honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs : and (still) wonderful, he (*Paṇḍita*) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (gl'sten white) like S'ankara's mountain, the earth like a moonstone, the elephants at the points of the compass like Indra's elephant, this wise one ;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, Nāga lōka as if pervaded by Ādiśēsha, svarga as if the vase of nectar were broken ?—we know not.

Like as the chief of the gods performed janmābhishēka in Mēru, so did this sūri for the god in that mountain, thus displaying him to us and to all people ; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like Puru of old again opened it, that pure one.

Ho ! ho ! Kānāda, go into some corner fit for the sleep of the wicked and stop there ; Maimāṃsa, forsake your great desire ; bore with your speeches, be off with you ; unenlightened Bauddha, you are ignorant, away with you quickly ; Sāṅkhya, approach him not in argument ; for the honourable Abhayasūri smites the elephants the opponent speakers like a lion of eloquence.

Chārukīrti and Īvara (Śiva) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience ; though the one was a Jinabhāḥ (follower of Jina) and the other was ajinabhāḥ (dressed in a skin) ; . . . . . the one took the Hēma mountain for an arrow and the other dwelt permanently in the Hēma mountain.

When Dhūrijjati (Śiva) wrapped thee in the flames of the eye in his forehead, S'ailajī (Pārvatī) saved thy life of old, oh ! Manmatha ; but burnt up in the fire of the penance of the good muni, the all-knowing Chārukīrti, and blown away by the high wind of his virtue, what now is thy fate ?

As if to expiate the sin of union with Pitāmaha (grandfather, also a name of Brahma her husband), Sarasvatī had plunged into the Ganges of Chārukīrti's eloquence.

<sup>2</sup> Apparently either Bhadrastamya (see No. 115), or Basavi Setti (see No. 78) ; from the next verse probably the former.

His mouth the abode of Vāṇi, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chārūkirtti vratindra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sāmanta-bhadra (ever fortunate) . . . . may śrī Chārūkirtti prosper in the world, his fame like the beautiful moonlight.

Ho ! ho ! Chārvāka, quit your pride ; give up your titles beforehand, Sāṅkhya ; your splendid decorations are all rubbed off, Bhāṭṭa ; Kāṇāda, entirely and speedily let alone the certain cause of grief to your honour : for Siṃhaṇāryya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that Paṇḍita were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Harigayana*, beautiful as the moon, and *Māṇikya Dēva* equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyāsi, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jinēndra, attained to the state of the gods.

And in the thirteen hundred and twentieth S'aka year, Īśvara being current, on the 14th of Māgha, Friday, under the asterism Svāti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dēva Sīri*, the whiteness of whose fame lit up the faces of the points of the compass ; on which disciple by conferring the power of his own merit, Paṇḍitārya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathāgata faith to be false ? escape quickly, for the proverb says 'the living shall see good,' and quit your love of dispute ; for Paṇḍitārya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety ; his feet worshipped by numbers of new disciples ; an unsleeping sea of security ; thus does Abhinava Paṇḍitārya shine.

He, from devotion to his guru, set up his tomb, together with those from other gaṇas and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śāsana composed by *Arhaḍḍāsa*. May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mēru.

## 106

(Date A.D. 1409.)

In the auspicious Karmṇā country is a chief town called Gaṅgarati : in it was Māṇikya Dēva, devoted to the vows of giving and penance : Bābāyi, an abode of all good qualities, was his wife. And to them was born a son named *Māyagaṇa*, adorned with the jewels of good qualities, the disciple of Chandrakirtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the S'aka year 1331, the year Virōdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrī Gummāṭa-nātha, presented the dānaśāle paddy field of

one khapḍuga under the Gaṅgasamudra tank of Beḷuḡa ; having purchased it in the regular manner in the presence of the chief citizens of Beḷuḡa, Gummata Dēva, son of Hariya Gaṇḍa, Bommaṇṇa, son of Māṇikya Dēva, and other gaṇḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

## 107

(Date about A.D. 1182.)<sup>3</sup>

For the virtue of the lord *Chandramaṇḍi*, whose chief wife *Āchala Dēvi*, with eyes like the deer, besought it for the worship of the holy feet of Gummata-nātha of Beḷuḡa, the generous king *Viṛa-Ballāḷa* presented the country of *Bekka*, as a grant to continue as long as earth and ocean endure.

## 108

(Date A.D. 1433.—Size 3' 4" × 1' 5".)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *śyātkāra* (doctrine), filled with wells of mercy (is) the ship of the faith; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tirthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śrī Vardāhamāna*, the last tirthanātha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śrī Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis :—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in the earth the yatindra *Bhadrabāhu*, like a full moon to the ocean of milk.

Bhadrabāhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadrabāhu, though the last among the munis who were Śrūta kēvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandragupta*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatis, a celebrated garland of faultless jewels; among whom, as a central jewel, shone the munindra *Kuṇḍakūṇḍa*, of powerful discipline.

Then arose *Umāsvāti* muni in that pure race, a discernor of all wisdom; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sūtras.

He, was he not the yōgi devoted to the protection of living creatures who assumed the wings of a kite? Hence from that time forth the wise call him āchāri, (adding it) after his name *Gṛiddhṛa-piñchchha*.

<sup>3</sup> For confirmation of this date see No. 124.

From him sprang a light to the race of yôgis, *Balâkapiñchchha*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the Jina-śāsana<sup>4</sup>, the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *śrī Pūjyapāda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of Anaṅga, was well called Jinēndra-buddhi.

Śrī Pūjyapāda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold?

After him, chief among the learned in science was *Akalanka Śūri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great rishi had gone to the world of svarga to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different *saṅghas*.

That great body of yôgis, forming four *saṅghas* which conformed to the rules, shone as if the holy Jinēndra had acquired four faces all equal in friendship.

In the respective *Dēva*, *Nandī*, *Sipha* and *Sēna* *saṅghas*, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances; and among them celebrated was the Nandī *saṅgha*.

In the Nandī *saṅgha*, the *Deśi-gaṇa* and the pure *Pustuka-gachcha*, may the lord *Īṇqūṣvara* prevail, making the earth-fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *S'rutakirtti* bhāṭṭāraka yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body; and that patient one, by means of penance, attained to svarga.

That Digambara having gone to the skies, not his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud Manmatha.

From him sprung śrī *Chārakirtti* muni, of unequalled greatness, his fame illuminating the point of the compass; who was severe in penance, patient in mind, commanding in character, lean in body.

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing Lakshmi, Vishnu's body became black with jealousy; if not, how otherwise did his body become dark?

From the contact of the air which had but touched his body were cured diseases; was it much (then) that by his treatment he removed the complaint from which king *Ballāḷa* was suffering?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) ..... was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

<sup>4</sup> *pranētā Jina-s'āsanaḥ.*

..... protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

..... the greatness of his penance caused the *Nagara Jmālaya of Dhavaḷa-sarōvara*. (i. e. Beḷgoḷa) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yōgi ascended to svarga.

He having gone, *Siddhānta* yōgi arose in the world, by his eloquence unfolding the siddha-śāstra as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *Srutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sūri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own gaṇa, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This gaṇa which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his gaṇa.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him: how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Maunatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sūri, this great muni highly promoted his saṅgha by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his saṅgha, leaving what ought not to be done, this unequalled wise one; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gôtra (otherwise, mountains)'. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'ésha, where has he gone?' 'He is double-tongued (otherwise, a serpent)'. 'Rudra?' 'He is a herdman (otherwise, lord of gaṇas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pūjya* (worshipped) *pāla* (at his feet) he is not Pūjapāda, though having *mayūra* (peacock's) *piñchha* (feathers) he is not Mayūra-piñchha: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinêdra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

.....  
Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1355), the year Paridhâvi, the 9th of the bright fortnight of the second Âshâḍha, Monday, under the constellation Viśākha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Maiga Rāja* are like (the notes of) the lute in the hands of Sarasvatī.

## 109

(Date about A.D. 983.—Size 1' 9" × 1' 6").<sup>5</sup>

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Chāmunda Rāja* born.

Mighty as the waters of the last deluge, when to conquer Vajra Dêva, the younger brother of Pâtâla Malla, he raised his arm by order of Indra kshitîndra, in front of the lord, the king Jagadêkavîra, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goat to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nalamba Rāja, saying—'By thee, what kings soever are there that will not fall as food to the black serpent my arrow?'

<sup>5</sup> The remaining three sides of this important inscription appear to have been defaced in order to inscribe No. 110.

Of whom in the war with king Rāṇa Siṅga he exclaimed—‘So renowned, that though the milk ocean were the moat, the citadel the Trikūṭa mountain, the city Lāṅka, the opposing king the enemy of the gods (Rāvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadēka-vīra.’

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—‘To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may’st thou live to the end of the age, O victor over Rāṇa-rāṅga Siṅga’.

By whom, the design of Chaladaṅka Gaṅga, wishing to seize by force of arms the wealth of Gaṅga’s empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kōṇapas (or rākshasas).

## 110

(Date ? about A.D. 1180.—Size 1’ 9” x 8”.)

For the pillar of gifts in front of śrī Gommaṭa Jinapa, he had a yaksha made—the filled with Digambara virtues, an Indra in enjoyment, the Heggade Kāṇṇa.

## 111

(Date A.D. 1373.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrī-Mūla-saṅgha, a sun in unfolding the buds of the lotus the Dēsika-gaṇa, was . . . . . kirtti-dēva of Vanavāsi; whose disciple was the Jinapati Dēvēndra Viśalakirtti-dēva, whose disciple was the bhāṭṭāraka Subhakirtti-dēva, whose disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmma-bhūṣaṇa-dēva, whose disciple was Amalakirtty-āchāryya, whose disciple was . . . . . the great remover of ignorance Samaya Malla-dēva, for whom, by the moon in raising the waters of the ocean the *tatvārtha*, Varddhamāna-svāmi, was made . . . . .

The S’aka year 1295, the year Paridhāvi, the . . . . . of the bright fortnight of Vaiśākha, Wednesday.

## 112

(Date A.D. 1375.)

The monument of Hēmachandrakirtti-dēva, disciple of S’ā . . . kirtti-dēva. Fortune to it.

## 113

(Date ? A.D. 1177.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahā-maṇḍalāchārya, . . . . . known for their sound instruction, in pure kēvala-jñāna having three eyes, of minds well versed in ananta-jñāna and darsana, . . . . . their minds acknowledging only One

Spirit, able in the 2 *naya*, free from the 3 forms of pride, having forsaken the 3 kinds of sin, averters of the 4 kinds of injury, possessed of the 4 kinds of . . . . . , removers of the 5 . . . . . , skilled in the essence of the 5 *āchāras*, discerners of the differences in the 6 schools of philosophy, performers of the 6 religious acts, devoted to the 7 *naya*, versed in the 8 *aṅgas*, having acquired the 8 kinds of *jñānāchāra*, being released from the 9 kinds of *brahmacharya*, patient through the comfort of the 10 *dharma*s, practising the 11 *śrāvakāchāra* and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 *aṅgas* of the *śruta*, distinguished for the 13 *āchāra* virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the *Koṇḍakundānvaya*, . . . . . of the *Dēśi-gaṇa*, *Pustaka-gachcha* and *Koṇḍakundānvaya*, the royal priest of the three worlds *Bhānuchandra-siddhānta-chakravartti*, *Sōmachandra-siddhānta-chakravartti*, *Chaturmukha-bhaṭṭāraka-dēva*, *Simhanandi-bhaṭṭāchārya*, *S'ānti-bhaṭṭārakāchārya*, the *bhaṭṭāraka-dēva* to . . . . . *kirtti-dore*, *Kanakachandra-Maladhāri-dēva*, *Nēmichandra-Maladhāri-dēva*, the . . . . . of all the four holy *gaṇas*, 50 *munindras* the *gaṇadharas* of the *Kali* age, and their disciples, the nun *Gaurasrī*, the nun *Sōmasrī*, the nun . . . *śrī*, the nun *Dēvasrī*, the nun *Kanakaśrī*, together with 28 bands of disciples—in the year *Hēbanandi*, on the 8th of the bright fortnight of *Phālguna*, celebrated a holy festival at the *tirtha* of *śrī Gommaṭa-Dēva*. Fortune.

## 114

(Date ? A.D. 1376.)

Be it well. *Padmanandi-dēva*, disciple of *Traividya-dēva* of the *śrī-Mūla-saṅgha*, *Dēśi-gaṇa*, *Pustaka-gachcha*, and *Koṇḍakundānvaya*,—in the year *Naḷa*, the first of the bright fortnight of *Chaitra*, Monday, became a royal swan among the lotuses the hearts of the fair ones of *svarga*. Fortune . . .

## 115

(Date ? about A.D. 1138.)

Be it well. The auspicious great minister, purifier of the blessed, . . . . . a hero in the field of battle, *Mariyāne* *daṇḍanātha*'s younger brother, considered a sun in giving, *Bharatamayya* *daṇḍanāyaka*, had these images of *Bharata* and *Bāhubali Kēvali*, the *basadis*, and the side doors of that *tirtha* made for beauty; had this *raṅgama happaṭige* (? painted hall or hall of assembly) and the flight of grand stairs laid out; had the *raṅgama happaṭige* set up around *śrī Gommata Dēva*: and besides that, wherever you look in this *Gaṅgavādī nād*, the famous chief, having erected eighty virgin (? new) *basadis*, and repaired two hundred (that were in ruins), he obtained glory, the general *Bharata*.

## 116

(Date A.D. 1680.)

(Abstract):—In the year 1602 of the *S'ālivāhana* era, the year *Siddhārthi*, *Banadāmbike*, wife of *Nāgappayya*, younger brother of *Siddappayya*, son of *Venkappayya*, younger brother of *Honnappayya*, *dēśa-kulakarni* of the *Munigunda śīma*, came and obtained a view: accompanied by *S'ruta-sāgara Varni*.

At the same time *Bhisṭappa*, cousin (*maiduma*) of *Nāgavva*, wife of *Dāuappa Seṭṭi*, son of *Jaḍagappa Nāgavva* of *Māḷigūr*, obtained a view.

(Date ? A.D. 1669.)

In the year Saumya, on the 7th of the dark fortnight of the beautiful Āśvayuja.—Sômanâthapura was reckoned an immemorial village in Koṅga nâd. In that village...

(Date A.D. 1648.—Size 2' 10" × 1' 3".)

(In Nāgarī characters and the ? Hindi language.)

Principally names of certain persons who united (apparently) to make a donation to the Chauvīsa Tirthaṅkara basti.

(Date A.D. 1062.)

(In Nāgarī characters.)

In Saṃvat 1119, the year . . . . . the bright fortnight of Vaiśākha, ♀ . . . . . praised in the Kāṣṭha-saṅgha . . . . .

(Date ? A.D. 1214.)

. . . . . Siṅghara Nāyaka, son of Vira Vira-Pallava Rāya of Arakere, . . . . .

(Date ? A.D. 1739.)

In the year Siddhārthi, on the 2nd of the bright fortnight of Kārttika, Raṅgaiya, son of Giri-gauḍa of Hirisāre, presented the Brahma Dēva maṇṭapa.

(Date ? about A.D. 1180.—Size 14' 9" × 4'.)

(Abstract):—Nāga Dēva Heggade, son of Bamma Dēva Heggade, disciple of Nāyakirtti siddhānta chakravartti of the Koṇḍakundānvaya, having constructed a tank called Nāgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nāga Dēva Heggade, who presented them to provide for the eight kinds of worship of śrī Gommaṭa Dēva.

(Date ? about A.D. 1820.—Size 7' 8" × 5' 1".)

Records that Channappa, son of Dēviramma the wife of Puttasāmi Setṭi, had the maṇṭapa and the Ādi-tīrtha pond made.<sup>6</sup>



# INSCRIPTIONS IN THE TOWN.

(Date A.D. 1182.—Size 7' 3" × 3' 10".)

May the honourable supreme profound *syāḍ vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

<sup>6</sup> The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinêndra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoyśaḷa* family.<sup>7</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pârjâta, uniting all these qualities in one, was it not ? that he was born—the terror of his enemies, king *Vinayâditya*.

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king *Vinayâditya*, displaying the meaning of his name, distinguished for his pure fame.

That *Vinayâditya*'s wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Keḷeyabarasi* by name.

To that pair was born a son, as to *S'achi* and *Indra* was formerly born *Jayanta*, of a mind removed from sorrow, the king *Ereyaṅga*.

He to the *Châlukya* king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, *Ereyaṅga*, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Ēchala Dêvî*, are there any like her in devotion ?

To those two, thus celebrated, were sons famous throughout the world by the names *Ballâḷa*, king *Vishṇu* and *Udayâditya*.

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the *Yâdava* lotus, the king *Vishṇu*.

*Kôyâtûr*, *Talavanapûra* and *Râyarâjapûra*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of *Vishṇu*'s glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even *Brahma*.

As the goddess *Lakshmi* to the glorious *Vishṇu* whose crest is the king of kites, so did *Lakshmi Dêvî*, with a face like the moon, shine as the chief wife to *Vishṇu*.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him *Atanu* (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasimha*.

Of his army what word (*i. e.* need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say ?—the deluge which comes bursting its bounds in the destruction of the world, *Yama*, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of *S'iva*,—this *Narasimha*.

The fair one, his other half—

Soft of foot, *Ēchala Dêvî*, with beautiful teeth, giver of supreme happiness to king *Narasimha*, being well fitted for the rank of crowned great queen, shone in the world.

<sup>7</sup> All the epithets may be interpreted in two ways—one referring to the ocean, the other to the *Hoyśaḷa* family.

As of old from their sport the flower-arrowed (god of love) was born to Vishnu and to the beautiful Lakshmi his wife, so to king Narasimha and his wife Ēchala Dēvi was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballāḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them)—uprose *Vīra Ballāḷa Dēva*.

Lāla lost his pleasure, Gurjara was seized with a dangerous fever through excessive fight, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>8</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, *Vīra Ballāḷa Dēva*.

When with haste in the pride of his arm *Oḍeyarasa* stood ready to fight, king *Ballāḷa* marched forth, and surrounding and besieging him in *Uchchaṅgi*, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pāṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to *Uchchaṅgi*, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa* (or, the king *Sanda Oḍeyar*), his treasury and women, his troops of horses, he seized them all—the king *Ballāḷa*.

Be it well. Entitled to the five great drums, mahā-maṇḍalésvara, lord of the good city of *Dvārāvati*, a submarine fire to the ocean *Tulava*, a forest fire to rival heirs, an elephant to the lotus the *Pāṇḍya* family, gaṇḍa bhērūṇḍa, hunter of the chiefs, plunderer of the *Chōḷa* camp, fierce in battle, a *Kāma* of the *Kali* age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess *Vāsantikā*, sun in the sky of the *Yādava* family, a head-jewel on the crowns of kings, eager in fight, champion over the *Malapas*, *Sanivāra-siddi*, *Giri-durga-Malla*—while distinguished with these and other titles, the auspicious *Tribhuvana-Malla*, capturer of *Talakāḍu*, *Koṅgu*, *Naṅgali*, *Noḷambavāḍi*, *Banavāse*, and *Hanuṅgal*, the mighty-armed *Vīra Gaṅga*, the valiant *Hoysala Vīra-Ballāḷa-Dēva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(Abstract):—His god *Hara*, his king *Vīra Ballāḷa Dēva*, his father *S'ambhu Dēva*, his mother *Akkavve*—was the lord *Chandra-mauḷi*. He was a Brahman learned in all sciences and became minister to *Vīra Ballāḷa*.

His wife was *Āchiyakka*, a true *Gaṅgā dēvi* (the celestial *Ganges*), whose descent was as follows:—In *Māsavāḍi nāḷ* there was a perfect *S'rāvaka* (? a *Jaina*), the lord *S'iveya Nāyaka*; his wife was *Chandavve*. They had a son *Vija Bamma Dēva* heggade; his brother was *Vāveya Nāyaka*; whose sister was *Kālavve*. Her sister, wife of *Hemmāḍi Dēva*, king of *Māsavāḍi*, was *Achala Dēvi*. Her brother was *Sōvana Nāyaka*, whose wife was *Bāchavve*. They had a son, the *dēsiya* *daṇḍanāyaka* *Bammeya Nāyaka*, whose wife was *Dōbavve*, daughter of *Malli Setṭi* and *Mābhavve Setṭikavve*. *Bammeya Nāyaka's* younger brother was *Māra*, whose younger sister was *Achala Dēvi*, whose younger sister was *Chandavve*, whose younger brother was *Kāma*.

As to *S'iri* and *Vishnu* was born *Kusumāstra*, and to *S'ambhu* and *Pārvasi* was born *Shāḍvadana* (*Shanmukha*), so to the lord *Chandramauḷi* and *Āchiyakka* was born *Sōma*.

Her god *Jina*, her guru *Nayakirtti*, her husband *Chandra-mauḷi*, who surpassed *Āchala Dēvi* in this world in fame?

<sup>8</sup> All the expressions are plays on the names.

In the Belguḷa tīrtha dīd she cause to be made a beautiful dwelling for the Jinapati śrī Pārśva Dēva,—Āchala Dēvī, firm in devotion to the lotus feet of Bālachandra muni, the chief disciple of the celebrated Nayakīrtti yōgindra.

That guru's family was of the śrī-Mūla-saṅgha, the Dēśi-gaṇa, the Pustuka-gachcha, and Koṇḍa-kundānvaya. He was the son of Chandra-siddhānta-dēva. His disciples were Bhānukīrtti munipa, Prabhāchandra Dēva, Māghanandi muni, Padmanandi vratīṣa, and Nēmichandra muni. Praise of Bālachandra munipa.

As Gauri by performing penance won Chandramauḷi (Śīva), so in former births did Āchale, by which she won (the lord) Chandramauḷi.

In the Ś'aka year 1104, the year Plava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauḷi, begging it for the Pārśva Dēva temple which his wife Āchala Dēvī had made in the Belguḷa tīrtha, the generous king Vira Ballāḷa made a gift of *Bamneyanahaḷḷi*, for as long as earth and ocean endure.

And the gift which that king had made, Āchale, worshipping the feet of Bālachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bāmagatṭa* in the Bekka velkere, having purchased it from Bācha, younger brother of the accountant Kēśiyappa : its boundaries (here follow the details).

And all the Dēśigas, Nāḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷḷa, for a load of areca-nut 1 quarter baḷḷa, for a load of pepper (or chillies) 1 hāga, for a load of turmeric 1 hāga, for a bundle of cotton 1 hāga, for a bundle of women's cloths 1 hāga viṣa, for a load of betel leaves 600.

(Imprecatory verses.)

Great good fortune.

## 125

(Date A.D. 1446.—Size 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśākha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dēva Rāt*, obtained death—alas, the unparalleled—on the 14th. How, O Yama, can fate be averted.

## 126

(Date A.D. 1404.—Size 1' 6" × 4".)

In the year Tāraṇa, on the 10th of the dark fortnight of Bhādrapada, Monday, *Harīhara Rāya* went to svarga.

## 127

(Date A.U. 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

(Date A.D. 1266.—Size 2' 7" × 1' 11".)

(Abstract) :—Praise of Nayakīrtti vrati rāja. His disciples were Bhānukīrtti siddhānta dēva, Bālachandra dēva, Prabhāchandra dēva, Māghanandi bhāṭṭāvaka dēva, Padmanandi dēva, Nēmi-chandra paṇḍita dēva, and his disciple Nayakīrtti dēva.

Praise of the merchant citizens of Belguḷa tirtha.

(Translation) :—The śāsana which Nayakīrtti dēva wrote for all the Nagartas of Gommaṭa-pura, in the presence of the senior treasurer Rāma Dēva Nāyaka, minister of Sōmēśvara Dēva, the son of the mighty emperor Vira Ballāḷa Dēva :—

For (? each) house in Gommaṭa-pura, beginning with the year Akshaya, to continue as long as sun, moon and stars, the monied will pay 8 haṇa on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the āchāri of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this tirtha, becoming leaders, give bad advice to the āchāri and, thinking together, make ? foul play and put it into the mind of the āchāri to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the Nagartas disregard it, the Nagartas themselves are the destroyers of this charity : moreover the āchāri and wicked people are not its destroyers.

If one or two headmen, without the consent of the Nagartas, enter into the house of the āchāri or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brahmins on the banks of the Ganges.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Date A.D. 1283.—Size 1' 11" × 1' 2".)

(Abstract) :—Praise of the Jina śāsana. Praise of Māghanandi. Praise of the Hoysaḷa family.

In the Śaka year 1205, the year Chitrabhānu, the 10th of the bright fortnight of Śrāvaṇa, on Thursday, Bālachandra dēva, disciple of Nēmichandra paṇḍita dēva, rāja guru and head of the Jinguḷēśvara Dēśi-gaṇa of the śrī-Mūla-saṅgha, and all the merchant citizens, heads of the Balātkāra gaṇa and adherents of Māghanandi siddhānti cakravartī, rāja guru to the Hoysaḷa king, made a grant of land at Rāchēnahallī to provide for the offerings to the god Ādi of the Nagara Jinālaya.

(Date A.D. 1196.—Size 3' 9" × 1' 7".)

May the honourable supreme profound *syād-vāṇa*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaṇa* family.<sup>9</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the *pārijāta*, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

Vinayāditya's son was Eṇyaṅga; and his son the famous Viṣṇu; whose offspring was this Narasiṃha. His son—

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>10</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballāḷa Dēva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballāḷa.

Be it well. Entitled to the five great drums, mahā maṇḍalésvara, lord of the good city of Drāvātī, a submarine fire to the ocean the Tuḷava army, a wild fire to his heirs, an elephant to the lotus the Pāṇḍya race, gaṇḍa-bhērṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), terrible in war, a Kāma of the Kali age, satisfier of the desires of all the enlogists, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Sanivāra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Talakāḍu, Koṅgu, Naṅgali, Nōlambavāḷi, Banavase and Hānuṅgal, the mighty armed Vira Gaṅga, the valiant emperor *Hoysaṇa Vira Ballāḷa Dēva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :-

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭésvara lord Jina, and shining with the residences of Kamaṭha Pārśva Dēva and various Jinas, was the auspicious Beḷuḡuḷa tīrtha : whose mahā maṇḍalāchārya was Nayakirtti vrati-rāja (his praises).

Nayakirtti vrati-rāja's disciples were Dāmanandi-traividya-dēva, Bhānukirtti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhāṭṭāraka-dēva, Mantravādi-bhāṭṭāraka-dēva and Nēmichandra-paṇḍita-dēva.

An adherent of the mahā maṇḍalāchārya Nayakirtti chakravartti, the ornament of the śrī-Mūla-saṅgha, Deśi-gaṇa, Pustaka-gachcha and Koṇḍakundānvaya, was—

(Abstract) : —*Nāga Dēva*, son of the minister Bamma Dēva. His wife was Chandavve, daughter of the paṭṭaṇa-sāmi Guṇa Malli Setṭi and Māvavve. To Nāga Dēva and Chandavve was born a son the paṭṭaṇa-sāmi Malli Dēva.

To the lord Pamma Dēva and Jōgavve was born the paṭṭaṇa-sāmi Malli Dēva : to whom and to Kāmala Dēvi was born . . . . . Nāga Dēva, the lord of Chandale.

<sup>9</sup> See note p. 173.

<sup>10</sup> See note p. 174.

By *Nāga*, the Vira-Ballāla-paṭṭana-sāmi, were built the dancing hall and terrace of Pārśva Dēva. In memory of the departure of Nayakīrtti chakravartti he had made a residence and a tomb : and in front of the basadi of Kamaṭha Pārśva Dēva a stone pillar and a dancing hall. And thereafter he had made the Nagara Jinālaya.

Praise of the merchant citizens of Beḷguḷa tīrtha, who made donations to that Jinālaya.

In the S'aka year 1118, the year Rākshasa, the 1st of the bright fortnight of Bhādrapada, Thursday, the modalēri garden in the voḷagere to left of the Nagara Jinālaya ; 6 salage of paddy field ; below the pond before Uḷuka's house 10 koḷaga of dry land ; to the south of Kēti Seṭṭi's street north of the Nagara-Jinālaya, two houses ; and in the row of shops . . . for two oil mills and a house, 5 haṇa ; for a wholesale store in the town, 3 haṇa.

## 131 a

(Date A.D. 1280.—Size 2' × 1'.)

Be it well. In the S'aka year 1203, the year Pramādi, on the 10th of the bright fortnight of Mārgaśira, Thursday, the officiating priests of the Nakhara-Jinālaya made with all the citizens of the Beḷguḷa tīrtha an agreement as follows :—The wet and dry lands of the temple gifts to the god Ādi Dēva of the Nakhara-Jinālaya will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) S'ri Gommaṭanātha.

And Sōvaṇṇa of Huligere, for the daily anointing of the god Ādi Dēva of the Nagara-Jinālaya of the Beḷguḷa tīrtha, made a permanent gift of five gadyāṇa : this money is for 1½ balla of milk.

## 131 b

(Date A.D. 1288.—Size 8" × 1'.)

In the year Sarvadhāri, on the 5th of the bright fortnight of the second Bhādrapada, Thursday, all the jewel-citizens of Jinanāthapura at the Beḷguḷa tīrtha made an agreement among themselves as follows :—For the repairs of the temple of Ādi Dēva of the Nagara-Jinālaya, and for other temple purposes, all the citizens of those two cities granted, for Ādi Dēva, with pouring of water, to continue as long as sun, moon and stars, at the rate of one gadyāṇa for every hundred gadyāṇa of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) S'ri Gommaṭa.

## 132

(Date about A.D. 1390.—Size 1' 5" × 1' 7".)

Be it well. To the chaityālaya named Bhuvana-chūḍamāni, which the disciple of Abhinava Chārnkīrtti paṇḍitāchāri, of the śrī-Māla-saṅgha, Dēśi-gaṇa, Pustaka-gachcha and Koṇḍakundānvaya ; adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, Muṅḍāyī of Beḷguḷa made—prosperity, happiness, fortune.

(Date ? about A.D. 1390.—Size 1' 6" × 1' 6".)

The lay-disciples of Paṇḍita-dēva,—Nāga goṇḍa, the son of Nāga Channa goṇḍa of Beḷuḡuḷa, and Kala goṇḍa of Muttuga Honnēnahalli, with other gauḍas, presented to the basti which Maṅḡyāi had made, the wet and dry cultivation fields of the Doḍḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vāraṇāsi.  
Great good fortune.

(Date ? A.D. 1532.)

Praise of the Jina śāsana and of Gommatēsa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gummatanṇa*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gummatanātha, built a small basti on the lower hill ; repaired three bastis at the north gate, (and) the Maṅḡyāi basti ; repaired the Hagalaya<sup>1</sup> basti ; made gifts for supplying food in one . . . . .

(Date ? A.D. 1539.)

In the year Vikāri, the 1st of the bright fortnight of S'rāvaṇa, śrīmatī Avveḡaḷ of Gerasoppe, with the whole multitude of her company . . .

(Date A.D. 1368.—Size 3' 4" × 2' 2".)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrī Raṅga Rāja (or the king of S'rīraṅga<sup>3</sup>), donor of a path to the jewelled temple of the world of holy Vishṇu,—*Rāmānuja* triumphs, the king of royal yatis.

In the S'aka year 1290, the year Kilaka, the 1st of the bright fortnight of Bhādrapada, Thursday, at the time when,—Be it well. The auspicious mahā maṇḍalēśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vīra Bukka Rāja* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*<sup>4</sup> (or faithful), the blessed

<sup>1</sup> A village to the south of S'rāvaṇa Belgola.

<sup>2</sup> This inscription is commonly known as Rāmānujāchāri's śāsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Eḷḷigola, in front of the Image." If this was correct, the stone must have been since removed to its present position, which is in the town and not on the hill.

<sup>3</sup> Sriḡam near Trichinopoly. The king here referred to is the idol śrī Rāṅganātha in the great temple there.

<sup>4</sup> From the tenor of the inscription this should mean the Vaishnavas, and it has always been understood that it was their hostility to the Jains which was on this occasion put a stop to. But a Śrī Vaishṇava paṇḍit points out to me that the term *bhaktas* is never commonly applied to Vaishnavas, but means Śīva-bhaktas, which is a well-known term, in general use. In his view of the case, therefore, the object of the arrangement now made was to place the Jains under the protection of the Śrī Vaishṇavas against the attacks of the Śīva-bhaktas. This is certainly plausible, but seems to be a forced interpretation ; and such an arrangement would be more likely to excite a breach of the peace than prevent it.

people (i. e. the Jains) of all the districts included within Āṇegonḍi<sup>5</sup>, Hosapattāṇa, Penagondē<sup>6</sup> and Kallehadapattāṇa, having made petition to that Bukka Rāya of the injustice done by the *bhaktas*, the Mahārāya, under the hand<sup>7</sup> of the S'ri Vaishṇavas of the eighteen districts<sup>8</sup>, especially of Kōvil<sup>1</sup> Tirumale, Perumāl-Kōvil and Tirunārāyaṇapuram<sup>9</sup>, including all the *āchāris*, all the *saṁayas*<sup>10</sup>, all the respectable men, those living on alms<sup>1</sup>, the (temple) servants of the holy trident-mark<sup>2</sup>, of the holy feet<sup>3</sup>, and the drawers of water, the four (thrones)<sup>4</sup> and the eight *tātas*<sup>5</sup>, the instructors of the true faith<sup>6</sup>, the Tirukula and Jāmbavakula<sup>7</sup>,—declaring that between the Vaishṇava *darśana*<sup>8</sup> and this Jaina *darśana* there was no difference whatever, the king, taking the hand of the Jains and placing it in the hand of the Vaishṇavas, (decreed as follows):—

In this Jaina *darśana*, according to former custom, the five big drums<sup>9</sup> and the kalaśa (or vase) will (continue to) be used. If to the Jaina *darśana* any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaishṇavas had arisen.

<sup>5</sup> Āṇegonḍi on the Tungabhadra, on the opposite side of the river to the former city of Vijayanagar.

<sup>6</sup> Penagonda, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

<sup>7</sup> *kaivyaḷu*; from this it would appear that a written agreement was taken from them.

<sup>8</sup> A term used in other inscriptions with reference to the S'ri Vaishṇavas.

<sup>9</sup> Kōvil is S'ringāṇa or Srīringam; Tirumale is Tripati in Kadapa district; Perumāl-Kōvil is Keñchi or Conjevaram; Tirunārāyaṇapuram is Melukōṭe in Mysore, to the north of Srīringapatam.

<sup>10</sup> The *saṁaya* were *dāsarīs* or Vaiṣṇava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Rājas the office was farmed out in all the large towns, and credited in the public accounts as *saṁayāchāra*. An important part of the profits arose either from the sale of women accused of incontinency, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as *Sarkār wives*. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmans and Kōmīs females were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijārdār* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the *ijārdār*, unless some relative stepped forward to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commissioners was necessary to enforce the abolition of this 'detestable traffic.'"

<sup>1</sup> *mūṣhṭikārā*,—taken as meaning those who subsist on *mūṣhṭi*, a handful of grain given as alms.

<sup>2</sup> The *nāma* or *trinnāma*, the symbol of the Vaishṇavas.

<sup>3</sup> *Tiruvīṭi* for *tiruvāṭi*.

<sup>4</sup> The word following *nāl* or four is not very clear, but it seems to refer to the occupants of four thrones, or *saṁsthānāt* *ipāt* is appointed by Rāmānujāchāri, namely, Tirumal, Kāṇḍāḷi, Bhadrachār and Nallān-chakravarti.

<sup>5</sup> *Tāta*, literally grandfather. Certain Vaishṇava teachers of the priorily order are called *tātāchāri*, and are representatives of eight

principal ones, appointed by Rāmānujāchāri, who were called the *ashṭa-dig-gaṇa*.

<sup>6</sup> This term is not clear, and one copy makes it *sāmantajōvak-kulu* (?). It probably refers to an inferior class of religious teachers under the *tātāgaṇa*.

<sup>7</sup> The Tirukula and Jāmbavakula are two tribes of Holeyas or outcasts, still so called. They are credited with having assisted Rāmānujāchāri in recovering the image of Kṛishṇa, called *Shelva-pulle Rāya*, at Melukōṭe, from Delhi, whither it had been carried off by the Muhammadas. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchanan's account of the image and of its rescue:—"Although the image represents *Kṛishṇa*, it is commonly called *Chil-pulla Rāya*, or the darling prince; for *Chillapulla* is a term of endearment which mothers give to their infants, somewhat like our word darling. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Rāmānuja's going to Melukōṭe, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turking of Delhi* who had carried away the idol. The *Brahman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for *Kṛishṇa* is addicted to such kinds of adventures. This had continued for some time when Rāmānuja arrived, and called on the image, repeating at the same time some powerful *mantras*; on which the idol immediately placed itself on the *Brahman's* knee. Having clasped it in his arms, he called it his *Chillapulla*, and they were both instantaneously conveyed to Melukōṭe. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immaterial substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turk*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

<sup>8</sup> From what follows it is evident that *darśana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

<sup>9</sup> The *pañcā malā* *s'abda* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the Ś'ri Vaiṣṇavas will set up the decree in all the *baṭis* throughout the kingdom. As long as sun and moon endure, the Vaiṣṇava *samaya* will continue to protect the Jaina darśana. The Vaiṣṇavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tātas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *ṇaṇam* a year (to provide) for the personal protection of the god<sup>10</sup> at the tīrtha of Beḷuḡula—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god ; and with the remainder of the gold will cleanse and purify the ruined Jinālayas : and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whoso transgresses is a traitor to the king, a traitor to the assembly (*saṅgha*) and to the congregation (*samudāya*).<sup>1</sup> Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

*Subsequent addition at the top.*

... dvi Setṭi of Kalleha and Busuvi Setṭi having made application to Bukka Rāya, the *tātas* of Tirumale came and had the . . . . . repaired. And both parties uniting bestowed on Busuvi Setṭi the title of Siṅgha-nāyaka.

### 137 a

(Date about A.D. 1160.—Size 4' 10" × 3' 1".)

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of Ś'iva—this Narasiṃha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge ; to the lamp hostile kings, a blinding dust-storm ; to the serpents hostile kings, a kite ; to the groups of lotuses hostile kings, an elephant ; to the mountains hostile kings, a discus weapon ; to the elephants hostile kings, a lion—was Nṛsiṃha.

Be it well. Entitled to the five great drums, mahā maṇḍalēsvara, lord of the chief city Dvārāvātī, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pāṇḍya family, gaṇḍa-bhēruṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), fierce in war, a Kāma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakāḷu, Koṅgu, Naṅgali, Nolaṃbavāḍi, Banavāse and Hānuṅgal, the mighty-armed Vira Gaṅga the valiant *Hoysaḷa Nārasiṃha Dēva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Viṣṇu :—

(Abstract) :—*Hulla* chamūpa was mantri to king Nārasiṃha. His father was Yaksha Rāja of the Vāchi-vaṃśa ; his mother . . . . . ; his god Aruhan ; his lord, the jewel of Yādu kings, Nārasiṃha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Rāya, the minister of king Rāḥa-Malla ; after him, Gaṅga, the minister

<sup>10</sup> That is, the colossal image of Gommatēśvara.

<sup>1</sup> As *saṅgha* refers to the Jainas, *samudāya*, which has the same meaning, probably refers to the Vaiṣṇavas.

of king Vishṇu ; and after him, Hulla, the minister of king Nṛsiṃha Dēva. His guru was the jagad-guru Kukkuṭāsana Maladhāri dēva.

The great Jina temple at Baṅkâpura, built by ? the Uppattayta<sup>2</sup>, which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinâlaya erected by Kalivita<sup>3</sup>, so called because formerly he was given to robbery (*kalitana*) and adultery (*viṭatva*), which was completely ruined, he rebuilt, raising it as high as Kailâsa.

And in the great tirtha of Kopana he made permanent grants of land and money for the saṅgha of 24 Jina munis.

And in that celebrated original tirtha Kellaṅgere<sup>4</sup>, formerly erected by the Gaṅgas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalaśa, so as to stand to the end of time. And in Kellaṅgere he (also) made five large bastis and five beautiful ponds.

Hulla chamûpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tirthakaras in this chief tirtha of Belguḷa. And he built a large Jina temple, which, like Gommatâ, was an ornament to Gommatâpura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tirthakaras.

Praises of Nayakirtti siddhânta dēva, disciple of Guṇachandra siddhânta dēva, ornament of the śrī-Mûla-saṅgha, Pustuka-gachcha, and Koṇḍakundânava.

On his coming from a tour of victory in all quarters, king Naraṣiṃha seeing him, presented with great joy for the Jinas Gommatâ and Pârśvanâtha, and for this abode of the 24 images, the village of Savanêra, to continue without fear to the end of the world.

And appointed the mahâ maṇḍalâchârya Nayakirtti siddhânta cakravartti as the âchâri thereof.

King Nârasimha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍâdhipa had erected, on his begging for it, presented the village of Savanêra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the âchâri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of rishis. (Imprecatory verse.)

May Supârśva Dēva bless the minister Hulla Râja and his wife Padmâvati with health, long life, glory and prosperity. (Praises of Padmalâ Dêvi. Praises of Bhânukirtti vratindra.)

The sênâpati Hallapa made over the village of Savanêra, with pouring of water, to Bhânukirtti yatipati, son of Nayakirtti munisvara.

137b

(Date A.D. 1278.—Size 2' × 10".)

Be it well. In the year 1200 of the victorious S'âlivâhana S'aka, the year Bahudhânya, the 1st of the bright fortnight of Chaitra, Friday, for the daily anointing of śrī-Vallabha-dēva, the god of

<sup>2</sup> Uppatya, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Baṅkâpur called the Arvata-kambhadi basti or Sixty column temple (see Dharwar Gazetteer, p. 653.)

<sup>3</sup> The mahâ-sâmant Keli-Vitti, of the Challaṭṭama family, had the government of the Banavâsi province, as a feudatory under the Raṭṭa king Kannaṇa, in 945 A.D. (Inscrip. n at Kyâsanûr in Dharwar. See Fleet's Kan. Dyn. 37.)

<sup>4</sup> Apparently near Kollâpura, see No. 40.

Bhaṇḍāri Ayya's basadi, as a permanent endowment, Munichandra dēva, disciple of the mahā maṇḍalā-chārya Udayachandra dēva, presented  $\frac{1}{2}$  a gadyāna and  $2\frac{1}{2}$  fanams for 2 measures of milk : Padumānandi dēva, disciple of Chandraprabha dēva, gave 7 pa 1 da : Padumaṇṇa, son of Sātama, younger brother of the mahā maṇḍalāchārya Nēmichandra dēva, gave 2 ga 2 pa : Fārisa Dēva, younger brother of Bomme Seṭṭi, 1 ga  $2\frac{1}{2}$  pa : Mādaiya, sēnabōva of Jannavera, 1 ga  $2\frac{1}{2}$  pa : his younger brother Fārisa dēvaiya, 1 ga  $2\frac{1}{2}$  pa : Chikkaṇṇa, son of Padumaṇṇa, 1 ga 1 pa : Nemmadiyakka, (daughter) of Bhāratiyakka 8 pa for an offering.

## 137 c

(Date A.D. 1296.—Size 2' 6" × 10".)

The assembly of the śrī-Mūla-saṅgha, who were mahā-maṇḍalāchāryas and rāja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Āshāḍha, saying "Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommatī dēva, Kamaṭha Pārśva dēva, śrī-Vallabha dēva of Bhaṇḍāraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷuḅa tīrtha, the farmers and subjects of Kabbāhu-nātha . . . . . ordained that the five gadyāna which Sambhu-dēva had unlawfully disposed of to śrī Vallabha-dēva's Hāduvarahalli, should be expended on the festivals of those gods and Vallabha-dēva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dēva.

## 138

(Date A.D. 1160.—Size 5' 10" × 2' 9".)

(Abstract) :—Praise of the Jina śāsana.

Be it well to the Hoysala family, sprung from Yadu. In it was born *Vinayāditya* : whose wife was Keliya Dēvi, formed by Brahma of all the beautiful things in the three worlds. Their son was *Ereyaṅga* : his praises.

Who is able to describe the sports of the valour of the arm of king Ereyaṅga : in a moment he burnt Dhārā, the city of the ruler of Mālava ; he speedily struck fear into the camp (or city) of Chōḷa, who was scratching his arm in anxiety for war<sup>5</sup> ; he laid waste Chakragoṭṭa, and broke the king of Kālīṅga.

His wife was Êchala ; her praises. She bore to the king (a son) *Vishṇu* ; his praise.

Koyatūr<sup>6</sup> was cut in pieces, Koṅga Rāyarāyapura<sup>7</sup> was burnt, the door of the Ghāṭs was closed, the city of Kañchi was made to tremble—by that king Vishṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virāṭa<sup>8</sup>, he made Vanavāsi a true forest abode (*vanavāsa*)—the king Vishṇu—and shook the great Vallūr.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahāriṇī<sup>9</sup>, and made his sword blunt with the blood of kings slain by him—king Vishṇu.

Moreover—To king Narasiṃha-varma<sup>10</sup> like an axe to a tree or Paraśu-Rāma to Sahasrabhuja, this wonderful king Vishṇu became the destroyer a hundred times of the Kshatriyas.

<sup>5</sup> A sign of impatience to engage in contest on the part of Jettis or 'wrestlers.

<sup>6</sup> Coimbatore, south of the Nilgiris.

<sup>7</sup> Tudā Māṅgi on the Kāvēri, opposite to Talukāl.

<sup>8</sup> Hāṅgal, 50 mi's south of Dhārwaḍ.

<sup>9</sup> The Malprabha, a tributary of the Krishna, flowing through the Kaladgi district.

<sup>10</sup> A Chōḷa feudatory, see No. 90.

Rāhu to (eclipse) the sun the great bravery of Adiyama<sup>1</sup> ; a discus-weapon in smiting through the great mountain Veṅgiri ; the wealth of Talavana-pura<sup>2</sup> he also seized, along with the victory over his enemy—that Viṣṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dēva, the king of Mālava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death : and then with his sword he subdued the earth from the east to the west as far as the Kṛishṇa-rēṇi—Viṣṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgōla ; an axe in cutting down the group of trees the Kadamba kings ; so great fame did he gain by his actions and valour that this king Viṣṇu's qualities cannot be compassed by words.

His wife was Lakṣmī Dēvi : and to them was born Narasiṃha.

Barbbara, quit your pride ; Chōla, make up your money into heaps ; Chēra, seek for safety ; Gaṇḍa, represent your case from a distance :—thus do the heralds at the court of the great king Narasiṃha continually proclaim, with shouts louder than thunder.

Further praises of Narasiṃha, who had the second name of Bhujabala Vira Gaṅga, the valiant Hoysala, who protects the four orders as the sea preserves its bounds. His wife was Āchala Dēvi.

By his (Narasiṃha's) own treasurer (*Bhaṇḍāri*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems ; having done obeisance at the two feet of the southern Kukkuṭēśvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvādhikāri, who in management of affairs was superior to Yōgandha Rāya, in knowledge of politics superior to Brihaspati ; by the son of Lōkāmbikā, the son of Jakki Rāya, their eldest—a tree of plenty for the nourishment of the world :—

By the worshipper of the feet of Maladhāri svāmi, a sun in the sky of the Vāji-vamśa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c :—

By *Huḷlapa*, the jewelled crown of ministers, was erected an abode for the twenty-four Jinēndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chūdāmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chūdāmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinēndra therein, of Pārśva-svāmi, of his lord Kukkuṭēśa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document :—

The S'aka year 1081 having passed, in the year Pramādi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north ; placing it under the Mūla-saṅgha, Dēsi-gaṇa and Pustaka-gachcha :—

Narasiṃha, as a Himādrī, caused to flow from the deep cavern of his uplifted kalaśa (otherwise peak) a Ganges stream, which meandering over the hand of Huḷla, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave S'ravanēra. Its boundaries.

Imprecatory verses.

Further praises of Huḷlapa.

<sup>1</sup>The Chōla governor of Talakāl, see No. 90.

<sup>2</sup>Talakāl, the capital of the Gaṅgas, on the Kāvēri, in the south of Mysore.

(Date A.D. 1119.—Size 4' 2" × 1' 3".)

(Abstract) :—Praise of the Jina śāsana.

In the spreading doctrine of Varddhmāna arose *Konḍakūṇḍa*, who moved about four inches (above the ground).<sup>3</sup> In his line was born, in the famous Dēśika-gaṇa, the able *Dēvēndra-siddhānta-dēva*, revered by *Dēvēndra*. In his race, in the Pustaka-gacheha and Dēsi-gaṇa, was *Divākara-nandi* : his praises. His disciple was *Maladhāri-dēva* ; whose disciple was *S'ubhachandra-dēva*.

*Divākara-Nandi*, the guru to these, bestowed *dīkṣhe* upon śrīmati *Ganti* : her praises.

In the Ś'aka year 1041, the year *Viḷambi*, the 5th of the bright fortnight of Phālguna, on Wednesday, śrīmati *Ganti*, expired with the vows of a sannyāsi and attained to the world of gods.

And Māṅkabbe *Ganti* had erected a tomb for her guru. Praises of *Divākara-nandi*.

(Date A.D. 1634.)

Be it well. In the year 1556 of the Ś'ālivāhana śaka, the year *Bhāva*, the 13th of the bright fortnight of Āshāḍha, Saturday, at the Brahma yōga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalāṣa, imperial lord of the six dharmmas,—the lord of the city of *Malisūr*, *Chāma Rāja Voḍeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of *Gummaṭa-nātha svāmi* of *Beḷuguḷa* of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

*Chāma Rāja Voḍeyar Ayya*, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said “The loans which you have made to the priests we will pay and discharge.”

On which the merchant-householders spoke the following words—“The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water.”

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of *Gummaṭa-nātha svāmi*, the god and the guru being witnesses, saying “as long as sun and moon endure do ye perform the worship of the god and be in peace”—was this dharmma-śāsana given as a release (from the debt).

In future whoso of the priests of *Beḷuguḷa* shall mortgage the endowments, or whoso shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmins in *Vāraṇāsi*.

Such was the dharmma-śāsana which was written and given. Great prosperity. Fortune.

<sup>3</sup> That is, he left this space between himself and the earth, see No. 105.

(Date A.D. 1830.)

(Abstract) :—The illustrious *Kṛishṇa Rāja*, son of Chāma Rāja, seated on the throne of Mahiśūr the glory of the Karnāṭaka country,—2493 years after the Jina named śrī Varddhamaṇa went to final beatitude, in the year 1888 of Vikramāṅka, the year 1752 of the Ś'ālivāhara era, the year Vikṛiti, the month S'rāvaya, the 5th of the dark fortnight, Monday,—for the worship of Gommatēśa and the other Jina temples of the hill equal to the Vindhya mountain in the southern Kāśī named Belgūla ; and for the temple of Pārsvēśa on Hēmādri, with the 32 temples ; for the Jinēndra-pāñcha-kalyāṇa and car festival ; for the maṭha of śrī Chārukirtti yōgindra ; for the gifts of food, shelter, medicine and learning :—gave the chief village of Belgūla, adorned with the Vindhya and Chandra mountains, with a tank which was a mirror to the Earth goddess, and with Jinālayas and gōpuras ; Hosahalli to the north-east ; Uttanahalli to the west ; and Kabbālu, a village of cowherds. These four villages, which formerly *Pārṇāryya*<sup>4</sup> had given when the king was a minor, śrī *Kṛishṇa bhāpāla* bestowed on Chārukirtti Paṇḍita, occupant of the throne of the Dilli, Hēmādri, Sudhā, Saṅgita, Svētapura, Kshēmavēpu<sup>5</sup> and Belgūla samsthānas.

(Date A.D. 1643.—Size 4' 9" × 3' 9".)

In the S'aka year 1565, śrīmat *Chārukirtti-paṇḍita-yati*, in the year Sōbhānu, in the month Pushya, on the 14th of the dark fortnight, that great one, at midday, under the constellation Mūla and ?karaṇa, on Friday, in the Dhṛiva yōga, went to the city of svarga,—the learned traividya chakrēśvara.

(Date about A.D. 1130.—Size 4' 6" × 3'.)

Be it well. While the capturer of Talakāḍu, the mighty Vira-Gaṅga Poysala Dēva and the Hiriya-Daṇḍanāyaka's kingdom was increasing on every side.

Having seen Daseyahalli on the right of śrī Gommatēśvara Dēva, Māchi Setṭi, son of Rāvabbe, the wife of Beṭṭi Setṭi, son of Chaladaṅka Rāva Hedejaya Gavare Setṭi, with pleasure . . . . . and the sons of . . . . . Setṭi . . . . . these—for a load carried on the head . . . . .

(Date about A.D. 1135.—Size 6' × 3'.)

(Abstract) :—Praise of the Jina śāsana.

While the refuge of all the world, favourite of earth and fortune, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, tilaka of the Satyāśraya kula, ornament of the Chāḷukyās, śrīmat Tribhuvana-Malla Dēva's royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king Vinayāditya was the sun in the sky of the Poysala race, famed as walking the path of Manu.

<sup>4</sup> The Dewan Perniah.<sup>5</sup> Dilli is Delhi ; Hēmādri is Maleyūr in the Mysore district. Sudhā is Sōle in North Kanara ; Saṅgita, said to be Hāḍuvalli in the

same direction, or perhaps Yēour in South Kanara ; Svētapura is Biliḡi, and Kshēma-vēpu is Mālu Bidari, both in South Kanara.

His son,—Ereyaṅga Poysaḷa, having defeated all the hostile kings, ruled the kingdom in peace. That king Eraga's son, was king Ballāḷa.

His younger brother :—Bringing into subjection the Koṅga Seven and the Male Seven, he extended his possessions as far as Lōkigundi<sup>6</sup> —the king Viṣṇu-varḍdhana.

While, entitled to the five great drums, the mahā maṇḍalēsvara, lord of the good city of Dvārāvātī, sun in the sky of the Yādava race, a jewel of perfection, champion over the Malapas, having captured Talakāḷu, Koṅgu, Naṅgali, Koyatūr, Tereyūr, Uchchaṅgi, Taleyūr, Pombuchcha, these and many other hill fortresses, was protecting the Gaṅgavāḍī Ninety-six Thousand and ruling the kingdom in peace :—

The dweller at his lotus feet :—Nāga-varma was a promoter of the Jina dharma; his son was Māramayya; and his son was Ēchi Rāja, of the Kaunḍinya gōtra, whose wife was Pōchikabbe. To them were born Bamma chamūpa and Gaṅga daṇḍādhipa.

(Praise of Gaṅga Rāja's liberality.)

As he had re-captured Talekād, so he took Koṅga, put to flight . . . . ., by the strength of his arms split in pieces Beṅgiri, made the abode of Yama a home for Narasiṅga<sup>7</sup>, and standing erect, brought the Gaṅga maṇḍala under the orders of king Viṣṇu.

His elder brother,—Bamma, had, for wife Bāgaṇabbe, whose guru was Bhānukirtti-dēva. She bore a son Ēcha daṇḍādhiśa.

He caused to be made Jinēndra temples in Kopana and other tirthas, and in Beḷgoḷa one with richly sculptured walls that drew the hearts of all who beheld it.<sup>8</sup>

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharma, he quitted his body in the manner of a sannyāsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Koṅgas, and bringing foreign countries into subjection to his lord, Boppa daṇḍādhipa, the eldest son of the brave Gaṅga, increased in greatness.

Boppa Dēva daṇḍanāyaka (titles given in full), on the death of his elder brother<sup>9</sup> Ēchi Rāja daṇḍanāyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gaṅgasamudra 10 khaṇḍuga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mādhavachandra-dēva, disciple of Subhachandra-siddhānta-dēva, of the śrī-Mūla-saṅgha, Dēsiḡa-gaṇa and Pustaka-gachcha.

(Imprecatory verse).

Praises of Ēchi Rāja's wife Ēchikabbe. She, a lay-disciple of Subhachandra-siddhānta-dēva, with her mother-in-law Bāgaṇabbe, set up the śāsanam, and having performed a great worship and bestowed large gifts, became . . . . .

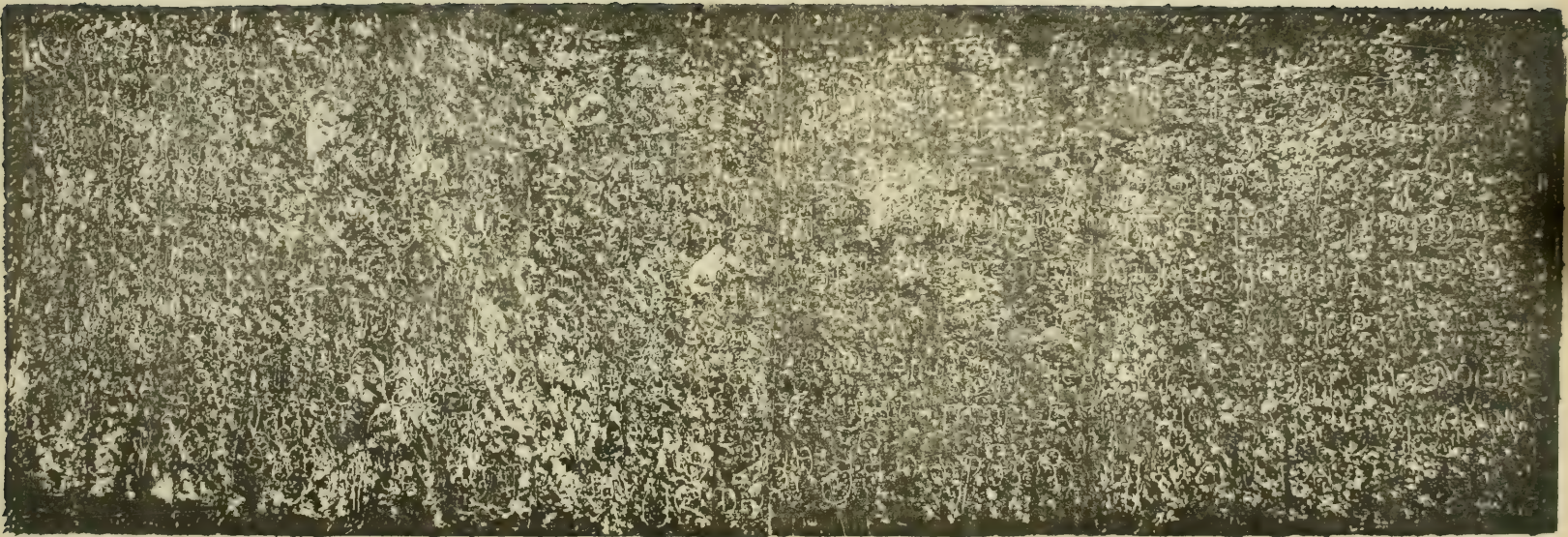
<sup>6</sup> In Dhāravāḍ district.

<sup>7</sup> Probably the Narasiṅga-varma of Nos. 90 and 138.

<sup>8</sup> See No. 66.

<sup>9</sup> Properly first cousin, as he was the son of his father's brother.





BHADRAĀHU INSCRIPTION.— FROM INK IMPRESSION



ಚಿಕ್ಕಬೆಟ್ಟದ ಶಾಸನಗಳು.

—: 0 :—

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಯಿಂದ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

1

<sup>1</sup> ಸ್ವಸ್ತಿ || ಜಿತವೃಗವತ್ರೋಮಧ್ಯವೃತ್ತಿತ್ಯರ್ಥವಿಧಾಯಿನಾ (I) ವರ್ಧಮಾನೇನಸಮ್ಮಾಪ್ತ ಸಿದ್ಧಿಸಾಖ್ಯಾಪೃತಾತ್ಯನಾ (II) ಲೋಕಾ ಲೋಕಧ್ವಯಾಧಾರವಸ್ತು ಸ್ಥಾನು ಚರಿಷ್ಠ ಚ (I) ಸಚ್ಚಿದಾಲೋಕಕ್ಕೆ ಸ್ವಾವೃತ್ತ ತೇಯಸ್ಯಕೇವಲಾ (II)

<sup>2</sup> ಜಗತ್ಯಚ್ಚಿತ್ತಮಾಹತ್ಯಸ್ರಾಜಾತಿರಯಮಿಯುವಃ (I) ತೀರ್ಥಕೃತ್ಯಾ ಮಪ್ರಣ್ಯಾಭಮಾಹಾರ್ವನ್ಯಮುಖೇಯುವಃ (II) ತದನು ಪ್ರೀತಿಲಾಲೇಯಜ್ಞ ಯತ್ಯದ್ಯಜಗದ್ಗತಿಂ (I) ತಸ್ಯಶಾಸನಮವ್ಯಾಜಂಪ್ರವಾದಿತಶಾಸನಂ (II)

<sup>3</sup> ಅಥಬಿಲುಸಕಲಜಗದುದಯಕರಣೋದಿತಾತಿತಯಗಣಾಸ್ವದೀರ್ಘತಪರಮಜಿನಶಾಸನಸರಸ್ಸಮಭಿವರ್ಧಿತಭವ್ಯಜನಕಮಲವಿಕಸನವಿ ತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರಸವಿತರಿವೃರ್ವತೇ

<sup>4</sup> ಭಗವತ್ಪರಮರ್ಷಿಗತಮಗಣಧರಸಾಕ್ಷಾತ್ಪ್ರಲೋಕಾಯ್ಜಾಜಮೃವಿಷ್ಣು ದೇವಸರಾಜಿತ ಗೋವರ್ಧಗನಭದ್ರಬಾಹುನಿಶಾಖಾಶ್ರೀ ಪ್ತಿಲಕ್ಷತ್ರಿಕಾಯ್ಜಾಜಯನಾಮಸಿದ್ಧಾತ್ಮಕಧೃತಿವೇಣಬುದ್ಧಿಲಾದಿಗುರುಪರಮ್ಪೂಜ್ಯಕೃನಾಭ್ಯಾಗತ

<sup>5</sup> ಮಹಾಪುರುಷಸನ ತಿಸಮವದ್ಯೋತಿತಾನ್ಯಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾ ಉಜ್ಜಯಿನ್ಯಾಯಮೃಣ್ಮಹಾಬಲಿಹಿತತತ್ತ್ವಜ್ಞೇನತ್ಯೈಕಾಲೃದ ಫಿನಾನಿನಿಮಿತ್ತೇನದ್ವಾದಸಂವತ್ಸರಕಾಲಮೃಷಮೃಮುಸಲಭ್ಯಕಥಿತೇಸರ್ವಗ್ನಜ್ಞಉತ ರಾಸಫಾದ್ಧಕ್ಷಿಣಾ

<sup>6</sup> ವಧವೃಷ್ಟಿ ತಃ ಆರ್ಪಣೈವಜನವದಮನೇಕಗ್ರಾಮ ರತಸಂಖ್ಯಮುಖಿತಜನಧನಕನಕಸಸ್ಯಗೋಮುಖಿಪಾಜಾವಿಕಲಸಮಾಕೀರ್ಣ್ಣ ಮ್ನಾಪ್ತಮಾತೇಚಾಲಯ್ಯಾಪ್ರಭಾಜನ್ಯೇಣಾಮಾವನಿತಲಲಾಮುಖಾತೇಫಾಸ್ತಿನ್ನ ಟವಪ್ರನಾಮ

<sup>7</sup> ಕೋಪಲಕ್ಷಿತೇವಿಧತರುಪರಕುಸುಮದಲಾವಲೀವಿಕಚನಾಕಬಲವಿಪುಲಸಹಜದಿನಿವಹನಿಲೋಪಲತಲೇವರಾಜದ್ವಿಪಿನ್ಯಾಭೃಕ್ಷಗತರ ಹ್ತುವ್ಯಾಳಮೃಗಕುಲೋಪತೀತೋಪತ್ಯಕಾಕನ್ದರದೇವಮಹಾಗುಹಾ

<sup>8</sup> ಗಜನಭೋಗವಚಿಸಮುತ್ತುಲ್ಲಾಶ್ಚೈಕೀಶಿಖರಣಿಜೀವಿತೇಷಮಲ್ಪತರಕಾಲಮವಬುದ್ಧಿಗೃಹ್ಯವಃ ಸುಚಕಿತತಪಸ್ಸಮಾಧಿಸಾರಾಧಯಿತು ಮಾಪೃಚ್ಛೈನಿರವೇಷೇಣಸಂಭವೈಶ್ವರ್ಯೈಷೈಶ್ಯಕೇನಪೃಥುಲಕಾಸ್ತಿರ್ಣ್ಣ

<sup>9</sup> ತಲಾಸುಖಿತಲಾಸುಖದೇಹಂಸನ್ನೈಸ್ಯಾಧಾತಿವಾನಕೃಮೇಣಸಪ್ತಕತಮೃಷೀಣಾಮಾಧಾತಿತಮಿತಿವಯತುಜಿನಶಾಸನಮಿತಿ ||

2

<sup>1</sup> ಆದೇಯಜಿವಾಡಚಿತ್ತರಮಾನಿಗುರವಡಿಗಳ್ಪಿತ್ತಿಯರಿ

<sup>2</sup> ನಾಗಮತಿಗ್ನಿಯರಿಮೂಝತಿಬ್ಧಿ ಕೋಮ್ತು ಮುಡಿಪಿದರಿ

3

<sup>1</sup> ಶ್ರೀದುರಿತಾಭ್ಯುದ್ಧಿಮಮಾನ್ವೀಣ್ತುಜಿವೇಷದೇಹಜ್ಞಾನೈಲೇನ್ದ್ರಮಾನ್ವೀಣ್

<sup>2</sup> ದುರಮಿಥ್ಯಾತ್ವಮೂಡದಿರಧರನೃಪನಾನ್ವೀದ್ವಿಗನ್ವೇಧಮಯ್ಯಾನ

<sup>3</sup> ಸುರವಿದ್ಯಾಪ್ರಭೇನ್ಯಾಸುರವರಮುನಿಭಿಸ್ತುತ್ಯಕಲ್ಪಪ್ಪಿನಾಮೇ

<sup>4</sup> ಚರಿತ್ರೇನಾಮಧೇಯಂ . . . ಮುನಿನ್ಯಾದಗಳ್ನೀನ್ತು ಸಾಖ್ಯಸ್ಥನಾಯ್ಕನ

2

4

.....ಗಳನ್ನೋಸ್ತು ಮುಡಿಪಿದರ್

5

ಸ್ವಸಿ ಶ್ರೀಜಮ್ಮೊ ನಾಯ್ಕರಿ ತಿಂಗಳೋಸ್ತು ಮುಡಿಪಿದರ್

6

<sup>1</sup>ಶ್ರೀನೇದುವೂರಿಯಮಾನವ

<sup>2</sup>ಭಟಾರನ್ನೋಸ್ತು ಮುಡಿಪಿದರ್

7

<sup>1</sup>ಶ್ರೀಶತ್ಪುರವೆಳ್ಳು ಟಂಧಮ್ಮರಸೇನಗುರವಡಿಗಳೊಪ್ಪುರ್

<sup>2</sup>ಬಿಲದೇವಗುರವಡಿಗಳಸನ್ಯಾಸನನ್ನೋಸ್ತು ಮುಡಿಪಿದರ್

8

<sup>1</sup>ಶ್ರೀಮಾಲಿನೂರಪದ್ವಿಗುರವಡಿಗಳೊಪ್ಪುರ್

<sup>2</sup>ಗುರವಡಿಗಳೊಪ್ಪುರ್ ತಿಂಗಳಸನ್ಯಾಸನನ್ನೋಸ್ತು ಮುಡಿಪಿದರ್

9

<sup>1</sup>ಶ್ರೀಅಗಜಿಯಮಾನಿ

<sup>2</sup>ಗುರುವರಶೈವಕೊಟ್ಟಾರದಗು

<sup>3</sup>ಸೇನಗುರವನ್ನೋಸ್ತು ಮುಡಿಪಿದರ್

10

<sup>1</sup>ಶ್ರೀನರಮಾಳಗುರವಡಿಗಳೊಪ್ಪುರ್

<sup>2</sup>ಕುತಾರೇಚಿಗುರವಿ.....ದಿಪಿದರ್

11

ಶ್ರೀಉಟ್ಟಕ್ಕಲೋರವಡಿಗಳೋಸ್ತು.....ದರ್

12

ಶ್ರೀತಿರ್ಥದಗೊರವಡಿಗಳಿ.....

13

<sup>1</sup>ಶ್ರೀಕಾಲೋಚಿಗುರವಡಿಗಳ

<sup>2</sup>ಪ್ರಸನ್ನವರಕಾಣಿಕೆಯೊಡೆಯ

<sup>3</sup> ಹೆದೆಯ ಕೂಪಕದ ಗುರ

<sup>4</sup> ವಡಿಗಳ್ಳ ಪತ್ತೊನ್ನು ದಿವನಂ

<sup>5</sup> ಸನ್ಯಾಸನಂನೊನ್ನು ಮುಡಿಪಿದರ್

## 14

<sup>1</sup> ಶ್ರೀಯುಷಭನೇನಗುರವಡಿಗಳ್ಳ ಪೈರನಾಗನೇನಗುರವಡಿಗಳ್ಳ

<sup>2</sup> ಸನ್ಯಾಸನವಿದಿ ಇನ್ನು ಮುಡಿಪಿದರನಾಗನೇನಮನಘಂಗುಣಾಧಿಕಂ

<sup>3</sup> ನಾಗನಾಯಕಜಿತಾರಮಣ್ಯ ಲಂರಾಜಪೂಜ್ಯಮಮಲಯಾಮೃದಂ

<sup>4</sup> ಕಾಮದಂಪತಮದಂನಮಾಮೃಹಂ

## 15

<sup>1</sup> ಶ್ರೀಉದ್ಯಾನೈಜಿತನನ್ನ ನಧ್ವನದಳವ್ಯಾಸಕ್ತ ರಕ್ತೋತ್ಪಲ

<sup>2</sup> ವ್ಯಾಪಿಶ್ರೀಬ್ರತಾಲಿಪಿನ್ನ ರದಿಶಂಕ್ತ ತ್ವಾತುಬಾಹ್ಯಾಚಲಂ | ಸರ್ವಪ್ರಾಣಿ

<sup>3</sup> ದಯಾರ್ಥದಾಬ್ಧಿಭಗವಧ್ಯಾನೇನಸಮ್ಮೋಧಯನಆರಾಧ್ಯಾಚಲಮಸ್ತು ಕೇಕನಕ

<sup>4</sup> ಸತ್ವೇನೋಚ್ಛವತ್ಯಸತ್ಯತಿ || ಅಹೋಬಹಿರ್ಗಿರಂಸ್ತುಕ್ತಾಬಲದೇವಮುನ್ಯೀಮಾನ

<sup>5</sup> ಆರಾಧನಮ್ಭಗೈಹೀತ್ಯಸಿದ್ಧ ಲೋಕಂಗತಜ್ಞನಃ

## 16

ಶ್ರೀದಿಮ್ಮದಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ್

## 17

<sup>1</sup> ಶ್ರೀಭದ್ರಬಾಹುಸಚನ್ನ ಗುಪ್ತ ಮುನೀಂದ್ರಯುಗ್ಮದಿನೋಪ್ಪವತ್

<sup>2</sup> ಭದ್ರಮಾಗಿದಧಮ್ಮ ಮನ್ನದ ವಣಕವಂದಿ ನಿವಳ್ಳು ಲೋ..

## 18

<sup>1</sup> ವಿಮ್ರಮಾಧರಣಾನ್ತಿ ಶೇನಮುನೀಶನಾಕ್ತಿ ಎವಳ್ಳೊ... ರ

<sup>2</sup> ಅದ್ರಿಮೇಲಶನಾದಿವಿಟ್ಟುಪುನರ್ಭವಕ್ಕಿ ಹಿ... ರಿ

## 19

<sup>3</sup> ವೇಟ್ಟಿಹೆಗುರವಡಿಗಳ್ಳಾ ಕ್ಷಾಕ್ತ ಸ್ವರ್ಗಾಣ್ಣಿ ಗುರವಡಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ್

## 20

<sup>1</sup> .....ಯರುಳ್ಳರೀತಿದೊನ್ನಾನ

<sup>2</sup>ರ . . . . . ಹಾರಿಕುಮಾರಃ ನಚ್ಛ ಕೆವೈತಾಮ್

<sup>3</sup>ಸ್ಥಿರದರಣ್ಣು ವೆಗುರಮಸುರಲೋಕವಿಭೂತಿಯಿದ್ದಾರ

## 21

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಗುಣಭೂಷಿತಮಾಡಿಬುದ್ಧಿ ಹೆಗ್ಗಿ ಲಿಖಿದಾನಿಸಿದಿಗೆ

<sup>2</sup>ಸದ್ಭಕ್ತಗುರುಸಂತಾನನೊದ್ದಿಗಗಣತಾನಯಾನ

<sup>3</sup>ಗಿರಿತಲದಾಮೇಲ . . . ಸ್ಥಲವಾನ್ತಿರದಾಣವಾಕೆಳೆಗೆನೆಲದಿವಾನದಿ

<sup>4</sup>ಸದ್ಭಕ್ತಮೃದಗಿಣಿಸನದಿಪತನ

## 22

ಶ್ರೀಅಭಯನದ್ದಿಪಣ್ಣಿ ತರಗುಡ್ಡ ಕೊತ್ತಯ್ಯಬನ್ನಲ್ಲಿಸಾವಿರ . . ನ್ನಿಹಿದ

## 23

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀನುಬ್ಬೂ ರಾಜೇಶ್ವರಗವಾಸಗುರವರ

<sup>2</sup> . . . . .

<sup>3</sup>ಕಾಬ್ಬಿಪ್ಪುಟೆಟ್ಟಮ್ಮೇಲ್ವಾ ಲಂಕೆಯ್ದಾರ

## 24

<sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶುಭಪದವಕ್ಕೆ

<sup>2</sup> . ಸಾವ್ಯು . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಶ್ರೀಬಲ್ಲಭ

<sup>3</sup> . . . . . ಮೇಕ್ಷರಮಹಾರಾಜರಮಗ್ನಿರನೊವಲೋಕಶ್ರೀಕಂಠಯನ್ಮಘವೀರಾಜ್ಯಂಗೆಯ್ಯ

<sup>4</sup>ಬ . ಸಸಕ್ಕೆಟ್ಟಪ್ಪ . ಪ . . ಟ್ಟಿವನುಮಾಲದಿನ್ನ ದದುಕೊಟ್ಟಿದು

<sup>5</sup> . . ಸೇನಲದಿಗ್ಗೆ ಮನುಜರಾ . . ಗನಾಲರಗ್ಗೆನವತ್ತಿ ಮೊನಮುಡ್ಡ ಮಿಸುವಲ್ಲಿಕೊಟ್ಟಿದುಪೊಮೇಲತಟ್ಟಿಗೆ ಜಿಯಿಕೇಣ್ಣೆ ಜಿಪೋಗಿಲಕ್ಷ  
ರಕಲ್ಲಮೇಗಿಲಿನ್ನಾವಲೋ

<sup>6</sup>ಕಗ್ಗಲ್ಲೂರದಕಲ್ಲುಪರಿಯಾಲ . ನವಾರಿಮರದ್ವಣ್ಣಸವರ . . . ಜಿಯಾಲರಮೇರುದವಟ್ಟಿಗೆನೀಣುಕಲ್ಲುಕೊವಲ್ಲ ಟುಂಬಿಯುಲದುವಾ  
ಅಲ್ಲಿ ಕೂಡಿತ್ತು ಅರ

<sup>7</sup>ಸರಾಶ್ರೀಕರಣಿಮುಂ . . . . . ಗಾದಿಯರದಿಣ್ಣು ಗಣಮುಣ್ಣು ರುಂಮೆನ್ನು ಪರುಂಕರುಂವಂಗಳವಲ್ಲಭಗಾಮುಂಡರುಂ ಕಣ್ಣಿ ವಣ್ಣೆ ರರ  
ಣ್ಣಿ ಮಾರಮ್ಮನುಕಾದಲೂರಕ್ರೀವಿಕ, ಮಗಾಮುಂಡರುಂಕರಿದುರ್ಗಗಾಮುಂಡರುಂ

<sup>8</sup>ಆಗದಿಪೊ . . . . . ಯರರ . . ನಾಪರಗಾಮುಂಡರುಂಆಗಮಸಲೂತ್ತ ಮಗಾಮುಂಡರುಂನಿವಿಲೂರನಾಣ್ಣು ಮುಂಡರುಂಚೆಳ್ಳಿಳ್  
ದಗೋವಿನ್ನ ಪಾದಿಯಲುದ್ದು ಮುನ್ನಂಚೆಳ್ಳಿಳ್ ದಾವಜಿ

<sup>9</sup>ಗೋವಿನ್ನ ಪಾದಿಗೆ ಕೊಟ್ಟಿದು ಬಹುಭಿವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಾಭಿಷ್ಠಗರಾಜಿಭೀಯಸ್ವಯಸ್ವಯದಾಭೂಮಿತಸ್ತತಸ್ತತದಾಫಲಂಸ್ವದತ್ತಾಂಪ  
ರದತ್ತಾಂವಾಯೋಪರೇತವಸುನ್ನರಾಂಪಪ್ಪಿವ್ವರ್ಪಕ ಸಪ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಮೀ

<sup>1</sup>ಶ್ರೀಮತ್ . . . . .ಧೈ

<sup>2</sup>ಸಿಪ್ಪುರ್ ಅಲಹೊನ್ನೇಮಿ

<sup>3</sup>ಮಾಡಿಸಿದೊಂದಂ

ಶಾಸನಬಸ್ತಿ ಯಿಂದಪೂರ್ವ್ವದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

## 26

<sup>1</sup>ಸುರಬಾಪಂಪೊಲವಿದ್ಯುಲ್ಲತೆಗಳತೊಪೊಲ್ಮಂಜುಮೊಲ್ಮಂಜುಮೊಲ್ಮಂ

<sup>2</sup>ಪಿಂಧುಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಭವಮಥಾರಾಶಿಗ್ಗಿಲ್ಲವಾಗ್ಗಿ

<sup>3</sup>ಪರಮಾರ್ಥಂಮೊಚ್ಚಿನಾನೀಧರಣಿಯಳಿರವಾನೆನ್ನ ಸನ್ನಾಸನಗೆ

<sup>4</sup>ಯ್ತುರುಸತ್ಯನ್ನನ್ನಿ ಸೇನಪ,ವರಮುನಿವರಸ್ಥಿವೆಲೋಕಕ್ಕೆ ಸನ್ನಾದ್

## 27

<sup>1</sup>ಶ್ರೀರೂಪಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವ . . . . .ವಿಪ್ಪ

<sup>2</sup>..ಪೂರ್ವಾಪುಜಾರಿವಸ್ತ್ರಗತದಳೆ . . . . .ವಾವಸದ್ವಿದ್ಯ . . .ಕಾರಿಪುರೇ

<sup>3</sup>ಗ್ರಾಮೇಮಯೂರಸಂಘಸ್ಯಾಪಯ್ಯಕಾದಕ್ಷಿಣಾಪತಿ

<sup>4</sup>ಕಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾನಾಧಿಪತವಸಮಾಧಿತಾ

## 28

<sup>1</sup>ಶ್ರೀತಪಸಾನ್ವಾದಿಭಿದಾವಿಧಾನಮುನಿಗಳೆಂದೇವೃತಾದಾಗ್ರಿಮೇ

<sup>2</sup>ಚಪಲಿಲ್ಲಾನವಿಲೂರಸಂಘದಮಹಾನನ್ನ ಮುತಿಗನ್ನಿಯ

<sup>3</sup>ವಿಪುಲೇಶ್ರೀಕಟಪವಸ್ತ್ರನನ್ನಿರಿಯಮೇಲ್ಮೊನ್ನೆಳಸನ್ನಾಗ್ಗಿರಿದಿ

<sup>4</sup>ಉಪವಿಶ್ವಾಸುರಲೋಕಸಾಖ್ಯಾದೇಯಾಸ್ತ ಮೆಯ್ದಿ ಇಂದ್ರಿಣಿ ನಮಃ

## 29

<sup>1</sup>ಶ್ರೀ . . .ವ . . .ದಿ . . .ರ . . . . .ಕಿತ್ತಿ . . .

<sup>2</sup>ಮಯೂರಗ್ನಾನುಸಂಘಸ್ಯಸಾನ್ನಯ್ಯಾಪಯ್ಯನಾಮಿಕಾ

<sup>3</sup>ಕಟಪ್ರಗಿರಿಶ್ರೀಲೇವಸಾಧಿತಸ್ಯಸಮಾಧಿತ

<sup>1</sup>ಶ್ರೀಅನುಭವಮನೋಹರಗುಣೀಶ್ವರಿ

<sup>2</sup>ರಾಕಾರಭಕ್ತಿವಶದೇಹಿಯಲ್ಲಿ

<sup>3</sup>ಪ್ರೇಮವಿತ್ತಿಗಿರಿ.....

<sup>1</sup>ನವಿಲೂರಶ್ರೀಸಂಘದೊಳ್ಳಿಗುರವನನ್ನಿನಿಯಾಮಾರಿಯರ್

<sup>2</sup>ಅವರಪ್ರಸನ್ನನಿನ್ನಿತಗುಣ...ವೃಷಭನನ್ನಿನಿಯನೀಕ

<sup>3</sup>ಸ್ವಸ್ತಿಶ್ರೀಅವರಜ್ಞಾನಾಧಿಸ್ವರ್ಗಲೋಕ....

<sup>1</sup>ತನಗವೃತ್ತವಕ್ಕು ವಾನಜುದುಸುಖಾಪೇಕ್ಷಿತ

<sup>2</sup>ಅನಕಶೀಲಗುಣಮಾಲಿಂಗಶಿಸಿದೊಡಿದೊನ

<sup>3</sup>ವಿನಯದೇವಸೇನನಾಮಹಾಮುನಿನೋನ್ನುತಿ...

<sup>4</sup>ಹನಿದೇವಪ್ರಾಪ್ತಿದೇವೋದಿವಮೇಷಿದಾನ

<sup>1</sup>ಎಡೆಬೆಯಿಡೆಕೆಯ್ತು ತವನಯ್ಯಸಮಾಳ್ಳಿ ತೂರನಂಥ

<sup>2</sup>ನಡೆಕೆಬಿದಿನ್ನೂರನಾಂಜಿದರಿನ್ನೆ ನಾಗೇನ್ನ ಸಮಾಧಿಕೋಟಿ..

.....

<sup>1</sup>ಸ್ವಸ್ತಿಶ್ರೀಅನವದ್ವೈತಪ್ರದ್ವೈತಪ್ರತಿಪದಾ...ತನ್ನಪ್ರಾಣಿಗಾಸ

<sup>2</sup>ವಿನಯಅವಪ್ರಾಪ್ತವತ್ತಪದ್ಧಾನಧಿಕನಮಸ್ತು.....

<sup>3</sup>ಉದಿತ್ತಪ್ರೇಮಪ್ರಾಪ್ತಿಸುಳ್ಳಿರಿಪಿಗಿರಿಲಾಮೇಲೋಕ್ಕತನ್ನೇಹಲೆ..

<sup>4</sup>ನಿರವದ್ವೈತಪ್ರಾಪ್ತಿಸುಳ್ಳಿರಿವಿನಿಲಾಪಡೆವಿನೋಫಂಗಪೂಜ್ಯವಾನ.....

<sup>1</sup>ನಿಜದಾದುದುರೇಲನಿತ್ಯ ಗುಣದೊಳಾಧ್ಯಾಯಸಮ್ಪತ್ತಿನವು

<sup>2</sup>ಕಛೇರಿಗೀತಿಸದವಾದಿಸಸ್ಮತ್ ಶಿಶ್ರೀಗ್ನಿಯಿಟ್ಟನ್ನವಧ

<sup>3</sup>ನೀಳ್ವಿಡಲಿದೋಯಿಪ್ರಮೇಖನೈಕಾಡೆನುಲತಾನಿನೆಂದ ಕಲ್ಪಪ್ರದ

<sup>4</sup>ಪ್ರೇಮದಾಧನೇಶ್ವರ ಶ್ರೀಶ್ರೀಶ್ರೀಗಿರಿಮೇಲ್ವಿಗೋಳಯಕ್ಕೆ ಪ್ರಾದಾರ

ಕಂಚಿನ ದೊಣೆಗೆ ಹೋಗುವ ದಾರಿಯ ಬಂಡೆನೋಲೆ.

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ಶ್ರೀಪತಿಯಗವೆಕವಸ್ವದಲೊ..

37

<sup>1</sup>ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸ್ಥಿ ರಂಜೀ

<sup>2</sup>ಯಾತು

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ಕೂಗಿ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ).

<sup>1</sup>ಸ್ವಸ್ತಿಮು . . . . . ಸಮುದಿವ್ಯಕೃತ್ವಾವದಿಮೇದಿನೀ . .

<sup>2</sup>ಚಕ್ರ . . . . . ಧರ್ಮೋಭಂಜನಭೂಷಾಸೇರ್ಬಳಾತ್ | . .

<sup>3</sup>ನುಶ್ರೀಜಗ . . . . . ಪತೇಗ್ಗಂಗಾನ್ವಯಕ್ಷಾಭೂಷಾಂಭೂಷಾ

<sup>4</sup>ರತ್ನಮು . . . . . ವನಿತಾವಕ್ತೃನ್ನಮೋಘೋದಯಃ ||

<sup>5</sup>ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತಿತೋತ್ತಮಗಂಗಕುಳಕುಮುದ

<sup>6</sup>ಕಾಮುದಿಮಹಾ . . . . . ಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗುಣಿವ

<sup>7</sup>ಮೃದಧರ್ಮಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ

<sup>8</sup>ವಿದಿತಗೂಜರಾಧಿರಾಜಸ್ಯ | ವನಗಜಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ

<sup>9</sup>ವಲ್ಲಭಪ್ರದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಯಮಾತ್ಮಗಣ್ಯಪ್ರತಾ

<sup>10</sup>ಪದರಕ್ಷಿತಸಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಂಧ್ಯಾಟ

<sup>11</sup>ವಿನಿಕವತ್ತಿ . . . . . ಕಣ್ವಿಕರಿತಪ್ರಕರಭಂಗಕರಸ್ಯ |

<sup>12</sup>ಭುಜಬಳಮ . . . . . ಮಾನ್ಯಬೇಟಪ್ರವಾಹತಚಕ್ರವತ್ತಿಕಟ

<sup>13</sup> . . . . . ವಿಕ್ರಮ . . . . . ಶ್ರೀಮದಿನ್ದ್ರಾರಾಜಪಟ್ಟಜನ್ಯೋತ್ಸವಸ್ಯ |

<sup>14</sup> . . . . . ಸಮುತ್ಪಾಹಿತನಮರಸಜ್ಜ ವಜ್ರಾ

<sup>15</sup> . . . . . ಘ . . . . . ನಸ್ಯ | ಭಯೋಪನತವನವಾಗಿದೇಶಾಧಿ

<sup>16</sup> . . . . . ಕುಣ್ಯಕಮದವ್ಯಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ನಿ

<sup>17</sup> . . . . . ಸಮುಪಲಬ್ಧಿಸಂಶೀತನಸ್ಯ | ಪ್ರಣತಮಾಟೀರವಾಚ

<sup>18</sup> . . . . . ಜನುತಸತಭುಜಬಳವಳೇಪಗಜಘಟೀಮೇಧವಗರ್ವ್ಯಮವ್ಯೂರ್

<sup>19</sup> ತನಕಕನೋಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ | ಸಮುನ್ಮೂ

<sup>20</sup> ಛಿತರಾಜ್ಯಕಲ್ಪಕಸ್ಯ | ಸಂಭೋಣೀತೋಚ್ಛದಿಗಿದಿರುಗ್ಗಸ್ಯ | ಸಂಕೃ

<sup>21</sup> ತನರಾಭಧಾನಶಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾಪನತೇ

<sup>22</sup> ರಂಜೋಳಮಾಣ್ಯವಲ್ಲವಸ್ಯ | ಪ್ರತಿಪಾತಜನತಾನಸ್ಯ |

- 23 ..... ಲೋಧ್ಯಜಸ್ಯ ! ಬಳವದಿನ್ಯ ಪದ್ವಿಣಾಪಹರಣ  
 24 ..... ಕೃತಮಹಾದಾನಸ್ಯ ! ಪರಿಪೂತನತ್ಯಾಬಿನ್ಯಭೈ  
 25 ..... ರುಸಂಬಿನ್ಯ ವಸಂಧಾತಳಸ್ಯ ? ನೋಣಂಬಿಕು  
 26 [ಬಾನ್ತ] ಕದೇವಸ್ಯ ! ಶೌರ್ಯಕಾಸನಂಧಮ್ನು ಕಾಸನಂಕನಂಚರ  
 27 ತುದಿಗ್ಗ್ವಣ್ಣ ಖಾನ್ತ ರಮಾಕಳ್ವಾನ್ತ ರಮಾಚನ್ಯತಾರಂ ||

(ಪೃಥಿವಿ ಮುಖ).

- 1 ..... ಮಾಕೈರಪ್ಪೈಪಾಯಾನ್ತ ...  
 2 ..... ತೈತಿಬಾಶೇಖರ  
 3 ..... ಮಾನ್ಯವೇಶೋದ್ಯತೋ  
 4 ..... ಸ್ತಿಜಗಂಗಾಕೂಡಾಮಣಿ  
 5 ..... ದಂಪ್ಪುಲಾಣಿ  
 6 ..... ಎಲ್ಲವ ..... ಮಾ ..... ಯನಾ ತೀತ  
 7 ..... ಭೂವೇವದೇವಮುಲ ..... ಗತ್ವಾ ..... ಗಂಸ್ಥಯಂ  
 8 ..... ಗುಪ್ತಿಯಗಂಗಭೂಪತಿ ..... ನೋಣಂಬಾನ್ತ ಕಃ ||  
 9 ..... ಯಿಯು ..... ಸನ್ಮುಖಂ  
 10 ..... ಸೈವಿ ..... ಗಾದಸ್ಯಯ  
 11 ..... ಪ್ರತಿಗಜ ..... ವಿಕ್ರಮಂ ||  
 12 ..... ಪರಮಿವ ..... ನೋಣಂಬಾನ್ತ ...  
 13 ..... ಭೂಳೋಕಾದನೇಕದ್ರ ..... ಬಿನ್ಯಾನ್ಯಕ ...  
 14 ..... ಪಲ್ಲವ ..... ಕಾನನ್ದ ಹೇತೋರಮು ...  
 15 ..... ಪ್ರಮಾರಸಿಂಹಕ್ಷಿ ..... ತಿಳಕಪ್ಪತ್ರಚನ್ಯಸ್ಯ ...  
 16 ..... ನೈ ..... ದೇವ ..... ಯುಕ್ ...  
 17 ..... ದಪ್ಪಂ  
 18 .....  
 19 ..... ಗಂಸಂ ..... ಗಂ  
 20 ..... ಹ ..... ರಃ ||  
 21 ..... ಣಾ  
 22 ..... ಹಾವಜಯೋತ್ಸವೇ ..... ಸಿಂಹಾಸನೋರ್ವಿಧರ  
 23 ಅತ್ಯಾವಿಷ್ಟ ತವೀರಸಂಗರ ರಣಾಳು ಕೃತಕೂಡಾಮಣಿ ...  
 24 ರಾಜಾದಿತ್ಯಾಹರೇರ್ವವಾಗ್ನಿ ರುನ್ಮೀಗಂಗಾಕೂಡಾಮಣಿ  
 25 ದೈತ್ಯೇನ್ಮೈಮ್ನುಧುಕೈಟಪ್ರಪ್ತ ತಿಬಿರ್ಧ್ವಸ್ತೈಮ್ನುರಧ್ವ

- <sup>26</sup>ಕೆವಾಪಾರಿಭಿಂತ್ಯ ಮುಕ್ತಿ ತಮಿಷ್ಕಾತಂಕಶಂಕಾಕ್ಯ . .  
<sup>27</sup> . . . . . ನ್ನೈರಗಾಸುರಸ್ವವಸಧಾನನ್ಯ ಕ್ರಮಿಶ್ರೈಃ . . .  
<sup>28</sup> . . . . . ರಕರೋತ್ಸರಾಗಮವನೀಚಕ್ರನೋಬಾನ್ತ ಕಃ

(ಉತ್ತರ ಮುಖ.)

- 16 . . . . . ಲಸತಿಮುಪ . . . . .  
 17 . . . . . ಶ್ರೀ ರಾಜ . . . . .  
 18 . . . . . ಯಕಚ್ಚತ್ರ . . . . .  
 19 . . . . . ಶ್ರೀಗಂಗಳೂಡಾಮಣಿರಿತಿ . . . . . ಧರಣಿಸ್ತು ತಿಯ  
 20 . . . . . ಪ್ರತಿಮಲ್ಲನಿಹನ್ಯ ಪತೀನ್ಯಿ ಕ್ರಾನ್ತಕ . . . . .  
 21 . . . . . ಮಹಾಸಾಮನ್ಯ ಮತ್ತ . . . . .  
 22 . . . . .  
 23 . . . . .  
 . . . . .

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup> ಚೇಯಗಿಳಿಂಬಮವ್ಯ ಬಿಲ್ಲದಲ್ಲನಂಕೆಡಿಸಿಗಲ್ಲ ಪೊಯ್ಯ ಮಂ  
<sup>2</sup> ಪೊಗಟ್ಟಿನೋಧಾತ್ರಿಯೊಳ್ಳೆ ಗಲ್ಲ ಪ್ಪೊಲನಂಬಿಜಯಟ್ಟಿಕ್ಕೀರ್ತಿಯಂ  
<sup>3</sup> ಪೊಗಟ್ಟಿನೋಪಲ್ಲವಾಧಿಪಕ . . . . . ಚಮಂತವೆಕೊನ್ನ ಬೀರಮಂಪೊ  
<sup>4</sup> ಗಟ್ಟಿನೊಪೆಜಮೆವೊಗಟ್ಟಿನೆನ್ನ ಟುಯೆಂಚಲದುತ್ತ ರಂಗನಂ ||  
<sup>5</sup> ಭೇಳೆಯೆಕೊನ್ನ ಪಲ್ಲವರಪನ್ನ ಲೆಮೆಲ್ಲಮನೆಮೈ ದೊಟ್ಟಿ ಕಾ  
<sup>6</sup> ಪಾಳಿಕರೊಟುಸಾಟುಸರಮಣ್ಣಿ ಕಕ್ಕ ಗಳನಮ್ಮ ನೀವುಟುಯೊ  
<sup>7</sup> ಭೇಳಿನಿಮ್ಮ ಪನ್ನ ಲೆಗಳಂಬಿರಲೀಯದೇಕಣ್ಣು ಬಾಪ್ಪ . . . . . ದೋಳಿಯೊ  
<sup>8</sup> ಳೆಂಬಿನನೆಗಟ್ಟಿ ಪೊಟ್ಟಿಜಿಮಣ್ಣಿ ಕಕ್ಕ ತ್ರಿಣೇತ್ರನಾ || ತುಂಗಪ  
<sup>9</sup> ರಾಕ್ರಮಂಪಲಪುಳಾಲಮಗುರ್ವ್ವಿಸೆನುತ್ತ ಮುತ್ತಿ ಬಿಟ್ಟಂಗಡರಾ  
<sup>10</sup> ದಿವಿಟ್ಟಿ ಕೊಳಲಾಪದೆ . . . . . ಮುನ್ನ ಮೆನಿಪ್ಪನೆಮಿನ್ನುಚ್ಚಂಗಿಯುಕೋ  
<sup>11</sup> ಟಿಯಂಜಗಮಸುಂಗೊಳೆ ಕೋಣ್ಣ ನಾಗತ್ತ ಮೂಱುಲೋಕಂಗಳೊಳು  
<sup>12</sup> ಪೊಗಟ್ಟಿ ಗೆಡೆಯಾದುದುತ್ತಿ ಯುಗಂಗಳೊಪನಾ || ಕನ್ನಂ ||  
<sup>13</sup> ಕಾಳನೊ ರಾವಣನೋ ಕಿಶುಪಾಳನೊ ತಾನೆನಿನೆಗಟ್ಟಿ ನರಗನೆತವೆ  
<sup>14</sup> ತನ್ನಾ ಉದಕಯ್ಯ ವನ್ನ ದುಡೇಳಾಸಾಧ್ಯದೊಳೆ ಗಂಗಳೂಡಾಮಣಿಯಾ |  
<sup>15</sup> ನಸೃದನೆಕಾಪುದನೇಯಿತ್ತೆ ಗಿದದಿಗ ಜವನಿಟ್ಟಿರಕ್ಕೆ ವಿನೋವುದನೇನಿ  
<sup>16</sup> ಭವನೇಲದುಕ್ಕೈಯ್ಯುದುನ್ನು ಳಿದುದುತ್ತನ್ನ ಗುಮೆಗಂಗಳೂಡಾಮಣಿಯಾ ||  
<sup>17</sup> ಅನ್ನು ವಿಧ್ಯಾಟವೀನಿಕಟತಾಪಿತಟವುಂ | ಮಾನ್ಯವೊಟಿಪುರವರ  
<sup>18</sup> ವುಂ | ಗೋನೂರು | ಮುಚ್ಚಂಗಿಯುಂ | ಬನವಾಸಿದೇಳವುಂ | ಪಾಟಿ  
<sup>19</sup> ನೆಯಕೊಟಿಯುಂ ಮೊದಲಾಗೆಪಲವೆಚೆಯೊಳ ಮರಿ

- <sup>20</sup>ಯರಂವಿರಯರುಂವಂಕಾದಿಗಲ್ಲ ಪಲವೆಡೆಗಳೊಳಂಮಹಾತೇ  
<sup>21</sup>ಜಮನೈತ್ತಿ ಸಿಮಹಾದಾನೆಗೆಯ್ದುನೆಗೆಯ್ದ ಗಂಗೆವಿದ್ಯಾಧರಂ | ಗಂಗೆ  
<sup>22</sup>ರೊಳ್ಳಣ್ಣಂ | ಗಂಗೆರಸಿಂಗೆಂ | ಗಂಗೆಚೂಡಾಮಣಿ | ಗಂಗೆಕನ್ನಪ್ಪಂ | ಗಂಗೆ  
<sup>23</sup>ವಜ್ರಂ | ಚಲದುತ್ತರಂಗೆಂ | ಗುತ್ತಿಯಂಗೆಂ | ಧಮ್ಮಾಕವತಾರಂ | ಜಗ  
<sup>24</sup>ದೇಕವೀರಂ | ನುಡಿವಂತೆಗಣ್ಣಂ | ಅಹಿತಮಾತ್ಮಣ್ಣಂ | ಕದನಕರ್ಕ್ಕರಂ |  
<sup>25</sup>ಮಣ್ಣಕ್ಕಿತ್ತಣ್ಣೇತ್ರಂ | ಶ್ರೀಮನ್ನೊಂಬಕುಳನತ್ತದೇವಂಪಲವೆ  
<sup>26</sup>ಡೆಗಳೊಳಂಬವದಿಗಳಂಮಾನಸ್ತಂಭಂಗಳಂಮೂಡಿಸಿದಂ | ಮಂಗಳಂ ||  
<sup>27</sup>ಧಮ್ಮಗಳಂನಮಗುಂನಡೆಯಿಸಿಪ್ಪಿಯಮೊನ್ನ ವರ್ಪಂರಾಜ್ಯವಂಪೊತ್ತು ವಿಟ್ಟುಬಿಂಕಾ  
<sup>28</sup>ಪುರದೊಳಜಿತನೇನುಬಟ್ಟುರಕರಕ್ರೋಧವನ್ನಿಧಿಯೊಳಾರಾಧನಾವಿಧಿಯೊಳ . . . . .  
<sup>29</sup> . . . . . ಸಮಾಧಿಯಂನುಗಿದಂ | ವೃತ್ತ || ಎಲೆತೊಳಕ್ಕಿತಿಪಾಳಸನ್ನೆಜಿಯಿನೀಂಕೋಶಮಂನಿ  
<sup>30</sup>ನ್ನು ಮಂಗೆಲಿಮಾಣ್ಣತ್ತಿ ರುಪಾಣ್ಯಪಲ್ಲಡಭಯಂಗೊಣ್ಣೊಡದಿನ್ನಿ ಮಣ್ಣಳದಿಂ  
<sup>31</sup>ಬೇಗದನಿಟ್ಟುತಗನವಿನಿನ್ನು ತ್ಸಂಕಗಂಗೆಮಣ್ಣಕ್ಕಂದೇವನಿವಾಸದತ್ತ ವಿಜಯಗೆಯ್ದಂನೊಂಬಾನ್ತಕಂ ||

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ಮಹನೈಮಿ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಲಾಂಛನಂ |  
<sup>2</sup>ಜೋಡ್ವೈಕ್ಯೋಕ್ಯನಾಥಸೃಣಾಸನಂ ಜನಕಾಸನಂ ||  
<sup>3</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯನಿತ್ಯನಿರವಧ್ಯವಿದ್ಯಾವಿಭವಪ್ರ  
<sup>4</sup>ಭಾವಪ್ರಹ್ಲರುಹ್ಲರೂಪಾಳಮೌಳಿಮಣಿಮಯೂಖಿಕೇ  
<sup>5</sup>ಖೀರ್ಣೂತಪ್ರಾತಪದನಖಪ್ರಕರರಂ | ಜಿತವೃಜಿನಜನಪತಿ  
<sup>6</sup>ಮತಪಯುಷಯೋಧಿಧಿಲಾಸುಧಾಕರರಂ | ಚಾವ್ಯಾಕಾಖವ್ಯ  
<sup>7</sup>ಗಮ್ಯದುವ್ಯಾರೋವ್ಯಿಧೋತ್ಪಾಟಿನಪಟಪ್ರಸಿದ್ಧರೋಪಾಲಂಭದಂಭೋಳಿ  
<sup>8</sup>ದಂಡರು | ಮಕುಂಠಕಂಠಕಂಠೀರವಗಂಭೀರಭೂರಭೀಮಧ್ಯಾನನಿದ್ಧರೈತ  
<sup>9</sup>ದುದ್ಧಮೆದ್ಧಬೌದ್ಧಮದವೇದಂಡರು | ಮಾರ್ತಿಕಪ್ರಸರದಸಮ  
<sup>10</sup>ಲಸದುಪನ್ಯಾಸನನಿತ್ಯನೈಸತ್ಯಪಾತ್ರದಾತ್ರದೇತನೈಯಾಯಿ  
<sup>11</sup>ಕನಯನಿಕರನಳರುಂ | ಚವಳಕಪಿಳವಿಪ್ರಳವಿನದ  
<sup>12</sup>ಜನದಾನಾಳರುಂ | ಶಂಭದಂಭೋದನಾದನೋದಿತವಿತ  
<sup>13</sup>ತವೈಶೇಷಿಕಪ್ರಕರಮದಮರಾಳರುಂ | ಶರವಮಳಶರ  
<sup>14</sup>ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾಮುಕ್ತಿರಕ್ತಿರವಲ್ಲೇವೇ  
<sup>15</sup>ಶ್ಲಿತದಿಗಂತರಾಳರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಟಪಂ  
<sup>16</sup>ಚಾಯ್ಯರೂಪೀಮದ್ದೇವಶೇಷಶ್ಲಿಷ್ಠತೋವರು || ಕುರ್ವೇ  
<sup>17</sup>ನಮೋಕಪಿಳವಾದಿವನೋಗ್ರವತ್ಸಯೇ ಚಾವ್ಯಾಕವಾಮಿಮು

- <sup>18</sup>ಕರಾಕರಬಾಡವಾಗ್ನಿ ಯೇ | ಬಾದ್ಲೋಗ್ರವಾಧಿ ತಿಮಿರ  
<sup>19</sup>ಪ್ರವಿಭೇದಭಾನವೇಶೀದೇವಕೀತ್ತಿ ಮುನಯೇಕವಿ  
<sup>20</sup>ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಲ್ಪವಲ್ಲೇಂವಿಲಯಮುಪನ  
<sup>21</sup>ಯೇಕಂಜವೃತಂಧಿಕೋಕ್ತಿ ಶ್ರೀಖಂಡಂಮೂಲಖಂಡಂ ಝಡಿತಿವಿ  
<sup>22</sup>ಘಟಯನ್ಯಾದಮೇಕಾಂತಭೇದಂ | ನಿಷ್ಪಿಂಡಂಕಂಡಶೈಲಂಸಪದಿ  
<sup>23</sup>ವಿವಳಯನ್ಯಾತ್ಮತೃತಿಪ್ರಾಧಂಜ್ವಲತನ್ನಿಜ್ವಲನೈವಾಮದೋಜ್ವಲ  
<sup>24</sup>ಜಯತುವಿಜಯತೇದೇವಕೀತ್ತಿ ಫದ್ವೀಂದ್ರಃ ||  
<sup>25</sup>ಚತುರ್ಮುಖಚತುರ್ವಕ್ತ್ರನಿಗ್ರಮಾಗಮದುಸ್ಸಹಾ | ದೇ  
<sup>26</sup>ವಕೀತ್ತಿ ಮುಖಾಂಭೋಜೇತ್ಯತೈತಿಸರಸ್ವತೀ || ಚತುರತೆ  
<sup>27</sup>ಸತ್ಯವಿತ್ಯದೋಳಭಿಜ್ಞತನಬ್ಧಿ ಕಳಪದೋಳಪ್ರಸನ್ನತಮ  
<sup>28</sup>ತಿರೋಳಪ್ರವೀಣತನಯಾಗಮತತ್ಕರ್ತವಿಚಾರದೋಳ  
<sup>29</sup>ಸುಸೂಚ್ಯತತಪದೋಳಪವಿತ್ರತೇಕರತ್ನದೋಳೊಂದಿವಿ  
<sup>30</sup>ರಾಜಿನಲಸುಗ್ನಿಧೃತಮುನಿದೇವಕೀತ್ತಿ ವಿಬುಧಾಗ್ರಣಿಗೋವು  
<sup>31</sup>ವೈದೀಧರತಿರೋಳ || ಶಕವರ್ಷಸಾಸಿರದನಂಭತ್ತಯ್ದಿ  
<sup>32</sup>ನಯ || ಪರ್ವೇಶ್ವರತುಸುಭಾನುನಾಮನಿಸೇತೇಪಕ್ಷೇತದಾಪಾ  
<sup>33</sup>ಧಕೇಮಾನೇತನ್ನ ವಮಿತಿಥಾಬುಧಯುತೇವಾರದಿನೇಶೋದ  
<sup>34</sup>ಯೇ | ಶ್ರೀಮತ್ಪ್ರಾಕ್ತಿ ಕಚಕಕ್ರವತ್ತಿ ದಶದಿಗ್ವತ್ತಿ ಫದ್ವೀತ್ತಿ ಫಪ್ರಿಯೇಜಾ  
<sup>35</sup>ತಸ್ತುಗ್ರವಧೂಮನಖುಯತಮಾಶೀದೇವಕೀತ್ತಿ ಫಬ್ರತೀ || ಜಾತೇ  
<sup>36</sup>ಕೀತ್ತಿ ಫವಶೇಪಕೇಯತಿಪತಾಶೀದೇವಕೀತ್ತಿ ಫಪ್ರಾಪಾದೀಭೇಭ  
<sup>37</sup>ರಿಪಾಜಿನೇಶ್ವರಮತಕ್ಷೀರಾಬ್ಧಿ ತಾರಾಪತಾ | ಕೃತ್ಯಸಾಧನವರವಾಗ್ನಿಧೂ  
<sup>38</sup>ಜ್ವಲನಮನಿಬ್ರಾತಮಮೇತಿನ್ಯ ಟಂಕಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ  
<sup>39</sup>ಧರಣಾದಾಕ್ಷೀಣ್ಯಲಕ್ಷ್ಮೀರಂ || ತಕ್ಷಿಪೋನುತಲಬ್ಧಿ ಣಂದಿ  
<sup>40</sup>ಮುನಿಸಾಶೀವಾದವೇಂದ್ರವ್ರತೀಭವ್ಯಾಂಭೋರುಹಭಾಸ್ವ ರಸ್ತುಭುವನಾಖ್ಯಾ  
<sup>41</sup>ತಕ್ಷ ಯೋಗೀಶ್ವರಃ | ಏತೇತೇಗುರುಭಕ್ತಿ ತೋಗುರುನಿಷದ್ವಯಾಃಪ್ರತಿಷ್ಠಾ  
<sup>42</sup>ಸುಮಾಂಭೂತ್ಯಾಕಾಮಮಕಾರಯನ್ನಿ ಜಯಶಸ್ಸಂಪೂರ್ಣ ಫದಿಗ್ವಂಡಳಾಃ ||

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(ದಕ್ಷಿಣಮುಖ.)

- <sup>1</sup>ಭದ್ರಂಭೂಯಾಜಿ ನೇಂದ್ರಾಣಾಂಶನನಾಯಾಘನಾ  
<sup>2</sup>ನೇ | ಕುತೀತ್ಯ ಫಧ್ಯಾಂತಸಂಘಾತಪ್ರಭಿನ್ನ ಘನಘಾ  
<sup>3</sup>ನವೇ || ಶ್ರೀಮನ್ಮಾಭೇಯನಾಥಾದ್ಯಮುಳಜಿನ  
<sup>4</sup>ಪರಾನೀಕಸಾಧೋರುವಾದ್ಧಿ ಫಪ್ರದ್ಯಸ್ಮಾಘಿ  
<sup>5</sup>ಪ್ರಮೇಯಪಚಯವಿಪಯಕೈವ  
<sup>6</sup>ಛ್ಯಪೋಧೋರುವೇದಿಃ | ಕಸ್ತ ಸ್ಯಾತ್ಪಾ ರಮುದ್ರಾಶ  
<sup>7</sup>ಬುತಜನತಾನಂದನಾದೋರುಘೋಪೇಶ್ವೇಯಾ

- <sup>8</sup> ದಾಚಂದ್ರತಾರಂಪರಮನುಖಮಹಾ  
<sup>9</sup> ವೀರ್ಯವಿಣಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೋದೋತ್ತಮರ  
<sup>10</sup> ತ್ವವಗ್ಗೋಶ್ರೀಗೌತಮಾದ್ಯಾಭವಿಷ್ಣು ವಸ್ತೇ |  
<sup>11</sup> ತತ್ರಾಂಬುಧಾಸಸ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ರಂತತೋಭೇದ  
<sup>12</sup> ನಿಧಿಬ್ಧಭೂವ || ಶ್ರೀಭದ್ರಸ್ವರ್ವತೋಯೋಹಿಭದ್ರಜಾಹು  
<sup>13</sup> ರಿತಿಶ್ರುತಃ | ಶ್ರುತಕೇವಲಿನಾಥೇಷುಚರಮಂಜರನೋ  
<sup>14</sup> ಮುನಿಃ || ಚಂದ್ರಪ್ರಕಾಶೋಜ್ಜ್ವಳಸಾಂದ್ರಸೀತ್ತಿಕಾಶೀಚಂದ್ರ  
<sup>15</sup> ಗುಪ್ತೋಜನಿತಸ್ತುನಿಷ್ಕೃತಃ | ಯಸ್ಯಪ್ರಭಾವಾದ್ಯನದೇವತಾಭಿ  
<sup>16</sup> ರಾರಾಧಿತಃ ಸ್ವಸ್ತುಗಣೋಮುನೀನಾಂ || ತಸ್ಯಾನ್ವಯೇಭೂವಿ  
<sup>17</sup> ದಿತೇಬಿಭೂವಯಃ ಸದ್ವಂದಿಸ್ವಪ್ರಮಾಭಿಧಾನಃ | ಶ್ರೀಕೋಂ  
<sup>18</sup> ಷಕುನ್ದಾದಿಮುನೀಶ್ವರಾಬ್ಧಿಸ್ತತ್ರಮೃಮಾದುಗ್ಧತುಕಾರ  
<sup>19</sup> ಣ್ಧಿಃ || ಅಭೂದುಮಾನಾಸ್ತುತಿಮುನೀಶ್ವರೋಸಾಮಾಚಾರ್ಯಕ  
<sup>20</sup> ರ್ವದೋತ್ತರಗೃಧ್ರಸಿಂಹೈಃ | ತದನ್ವಯೇತತ್ಸದೃಕೋಽಪಿ ನಾನ್ಯಸ್ತಾ  
<sup>21</sup> ತ್ವಾಳಿಕಾಶೇಷದಾರ್ಥ್ಯವೇದೀ || ಶ್ರೀಗೃಧ್ರಸಿಂಹೈಮುನಿ  
<sup>22</sup> ಪಸ್ಯಬಿಳಾಕುಸಿಂಹೈಃ ಸ್ತೋತ್ರೋಜನಿದ್ವೈಭವನತ್ರಯವತ್ತಿಕೀ  
<sup>23</sup> ತ್ರಿಃ | ಚಾರಿತೃಕುಂಜರಬಿಳಾವನಿವಾಳಮಾಳಿಮಾಳಾಳೇಮು  
<sup>24</sup> ಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ಏವಂಮಹಾಚಾರ್ಯಕಪರಂಪರಾಯಾಂ  
<sup>25</sup> ಸ್ಥಾತ್ರಾರಮುದ್ರಾಂಕಿತತತ್ವದೀಪಃ | ಭದ್ರಸ್ತನಂತಾದ್ಗುಣತೋ  
<sup>26</sup> ಗಣೇಶಸ್ತಮನ್ತಭದ್ರೋಜನಿವಾದಿಸಂಹಃ || ತತಃ || ಯೋ  
<sup>27</sup> ದೇವನಸ್ತಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯಾಮಹತ್ಯಾನಜೇನಂ  
<sup>28</sup> ದ್ರ್ಯುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದೋಜನಿದೇವತಾಭಿಯ್ಯ  
<sup>29</sup> ತ್ವಜಿತಂಪಾದಯುಗಂಯದೀಯಂ || ಜೈನೇಂದ್ರನಿಜ  
<sup>30</sup> ರ್ವಿಭಾಗಮತುಳಂಸವ್ಯಾತ್ಮಸಿದ್ಧಿಪರಾಸಿದ್ಧಿವೈನಿಪು  
<sup>31</sup> ಣತ್ವಮುಧ್ಯಕವಿತಾಂಜೈನಾಭಿಷೇಕಃ ಸ್ವಕಃ | ಭದ್ರಸ್ತು  
<sup>32</sup> ಕ್ಷೇತ್ರದ್ರಿಯಂನಮಾಧಿಶತಕಸ್ವಾನ್ಯೈಯದೀಯಂವಿದಾಮಾ  
<sup>33</sup> ಖ್ಯಾತೀಹಪೂಜ್ಯಪಾದಮುನಿಪುಷ್ಪಜ್ಯೋಮು  
<sup>34</sup> ನೀನಾಂಗಣೈಃ || ತತಶ್ಚ ||

(ಪಶ್ಚಿಮಮುಖ.)

- <sup>1</sup> ಜನಿಸ್ತುಕಳಂಕಂಯಜ್ಞನಶಾಸನವಾದಿತಃ | ಆಕಳಂಕಬಿಚೋ  
<sup>2</sup> ಯೇನಸೋಕಳಂಕೋಮುಪಾಂತಿಃ || ಇತ್ಯಾದ್ಯದ್ವೈಮು  
<sup>3</sup> ನೀಂದ್ರಸ್ತನಿಧಿಧ್ಯಾನಮೂಲಸಂಘೇತತೋಜಾತೇನದಿಗಣ  
<sup>4</sup> ಪ್ರಭೇದವಿಲಸದ್ವೇಗೀಗಣೇವಿಶ್ರುತೇ | ಗೋಲ್ಲಾಚಾರ್ಯಕಾ  
<sup>5</sup> ತ್ರಿಸ್ತದ್ವೈಮುನಿಪೋಜ್ಯೋದೋಲ್ಲಾಸಾಧಿಪಃ ಪೂರ್ವಕೇನ  
<sup>6</sup> ಚಜೇತುನಾಭವಭಿಯಾದೀಕ್ಷಾಂಕೈಹೀತಸ್ಪದೀಃ ||  
<sup>7</sup> ಶ್ರೀಮತ್ಪ್ರಕಾಶಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ

- <sup>8</sup>ಲಗ್ನಾ ತನುತ್ರಯಸ್ಯುಭೋದ್ಯುಷ್ಪಿಧಾರಾನಿಶಿತರಗ  
<sup>9</sup>ಣೋಗ್ರೀಷ್ಣಮಾತ್ರಾಂಜಯಂ | ಚಕ್ರೇನದ್ವೈತ್ಯಚಾಪಾಕಳತ  
<sup>10</sup>ಯತಿವರನ್ಯಾಘರತೂನ್ವಿಜೇತುಂಗೋಲ್ಲಾಪಾರ್ಯಸ್ಯ  
<sup>11</sup>ಪ್ರಸ್ಯಜಯತುಭುವನೇಭವ್ಯಸತ್ಯೈರವೇದಮಃ || ತಚ್ಛಿಷ್ಯ  
<sup>12</sup>ಸ್ಯ || ಅವಿದ್ಯಕಾಣ್ನಾದಿಕಪದ್ಯನಂದಿಸೈದ್ಧಾಂತಿಕಾಖ್ಯಾಜನಿ  
<sup>13</sup>ಯಸ್ಯಲೋಕೇ | ಕಾಮಾರದೇವಬ್ರಹ್ಮಾಪಿಸಿದ್ಧಿರ್ಜ್ಞ  
<sup>14</sup>ಯಾತ್ಮನೋಜ್ಞಾನನಿಧಿಸ್ಸದೀರಃ || ತಚ್ಛಿಷ್ಯಕುಳ  
<sup>15</sup>ಭೂಪಣಾಖ್ಯಯತಿಪಶ್ಚಾತ್ತವಾರಾಂನಿಧಿಸಿದ್ಧಿ .  
<sup>16</sup>ನ್ತಾಂಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧಮ್ನೋಮ  
<sup>17</sup>ಪಾನ್ | ಶಂಧಾಂಭೋರುಪಭಾಸ್ತುರೇಸುಧಿತತಕ್ರಗ್ರ  
<sup>18</sup>ನ್ಧಕಾರಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ  
<sup>19</sup>ವರಣೀಕುಣ್ಡಿಕುಂದಾನ್ಯಯಃ || ತಸ್ಯಶ್ರೀಕುಳ  
<sup>20</sup>ಭೂಪಣಾಖ್ಯನುಮನೇಶೈಶ್ವೋವಿನೇಯಸ್ತು ತಸ್ಯ  
<sup>21</sup>ದ್ವೈತ್ಯಕುಳಚಂದ್ರದೇವಮುನಿಸಿದ್ಧಾನ್ತವಿದ್ಯಾನಿ  
<sup>22</sup>ಧೀತಚ್ಛಿಷ್ಯೋಜನಿಮಾಘನಂದಿ ಮುನಿಸಪಕೋಲ್ಲಾ  
<sup>23</sup>ಪುರೇತೀತ್ಯಕೃದ್ರಾದ್ಧಾನ್ತಾಣ್ನಿವಸಾರಗೋಚ  
<sup>24</sup>ಳಧೃತಿಶ್ಚಾಂತಚಕ್ರೇಶ್ವರಃ || ಎಳಮಾವಂಬ  
<sup>25</sup>ನವಬ್ರಹ್ಮಾಂತೀಗೋಳಂಮಾಣೀಕೃದಿಂಮಂಡನಾಂ  
<sup>26</sup>ಶತಾರಾಧಿಸನಿಂಭಂಭವಮಾಗಿಸ್ವನಿರ್ದರತ್ತ  
<sup>27</sup>ನಿಮ್ಮಳವೀಗಳ್ಳುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ  
<sup>28</sup>ವಾವಿನಿಶ್ಚಳಸೈದ್ಧಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಯೋಶ್ರೀ  
<sup>29</sup>ಕೋಂಡಕುನ್ದಾನ್ವಯಂ || ಹಿಮವತ್ಪುತ್ರಿಳಮುಕ್ತಾಘತ  
<sup>30</sup>ರಳತರತ್ತಾರಪಾರೇಂದುಕುಂದೋಪಮೇತಿವ್ಯಾಪ್ತದಿಗ್ಗಂ  
<sup>31</sup>ಜಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮೇಚೀಮಂ  
<sup>32</sup>ಜಳಂ || ಪಂಡಿತತತಿನತಂಮಾಘನಂದಿಖ್ಯಾಚಂಚಯಮಿ  
<sup>33</sup>ರಾಜಂವಾಗ್ಯಧೂತೀನಿಹಿತುಪನೂತ್ನಪದ್ಮಪ  
<sup>34</sup>... ತಮದರಪನೀಕುಳಮಂಭರದಿನಿಶ್ಚೇದಿಸಶಿಕೇ  
<sup>35</sup>ಸರಿಯನಿಸಂವರಸಮ್ಯಮಾಬ್ಧಿಚಂದ್ರಂಧರಯೋಳ ||  
<sup>36</sup>ಮಾಘನಂದಿಸೈದ್ಧಾಂತೀತಿ | ತಚ್ಛಿಷ್ಯಸ್ಯ ||  
<sup>37</sup>ಅವರಗುಂಡುಗಳಸಂಮಂತೇಕದಾರನಿಕರಸದಾನಶ್ರೀಯಾಂಸಸಾ  
<sup>38</sup>ಮನ್ತನಿಂಬದೇವಜಗದಾಬ್ಧಿಗಂಡಸಾಮನ್ತ ಕಾಮದೇವ ||

(ಉತ್ತರಮುಖ.)

<sup>1</sup>ಗುರುಸೈದ್ಧಾಂತಿಕಮಾಘನಂದಿ ಮುನಿಸಕ್ರೀಮಂಜ್ಞಮೂ

<sup>2</sup>ವಲ್ಲಭಂಭರತಂಭಾತ್ರನಪಾರಶಸ್ತ್ರನಿಧಿಗಳ್ವಿಭಾ

- <sup>3</sup>ನುಕೀರ್ತಿಪ್ರಭಾಸ್ಕರತಾಳಂಕೃತದೇವಕೀರ್ತಿಮುನಿಸ  
<sup>4</sup>ಶ್ವಿಷ್ಯಜ್ವಗನ್ತಂಜನದೊರೆಯೇಗಂಜವಿಮುಕ್ತದೇವನಿನಿಗಂ  
<sup>5</sup>ನನ್ನಾ ವಸ್ತುದ್ಧಾನ್ವಿಕರ || ಜೀರೋದಾದಿವಚಂದ್ರಮಾಮಂ  
<sup>6</sup>ಜಿರಿವಪ್ರಖ್ಯಾತರತ್ನಾ ಕೂತಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ  
<sup>7</sup>ನ್ದಿಯಮಿನೋಜಾತೋಜಗನ್ತಂಜನ || ಚಾರಿತ್ರ್ಯಕನಿಧಾ  
<sup>8</sup>ನಧಾಮಸುವಿನಮೋದೀಪವತ್ಪ್ರಿಯಂಪ್ರೀಮದ್ಗಂ  
<sup>9</sup>ಜವಿಮುಕ್ತದೇವಯತಿವಸ್ತುದ್ಧಾಂತಕಾಧಿಪ || ಅವ  
<sup>10</sup>ರಸಧಮ್ಮರ್ | ಆವೇಂವಾದಿಕಥಾತ್ರಯಸ್ವಪಣದೊ  
<sup>11</sup>ಳವಿದ್ವಜ್ವನಂಮೇಶ್ವವಿದ್ಯಾವತ್ಪ್ರಭುನನಪ್ಪುಕೆಯ್ತುಪರಮಾ  
<sup>12</sup>ದಿಷ್ಟೋಣಿಭತ್ವಪ್ರಮಂದೇವೇಂದ್ರಂಕಡಿವಂದಂಕಡಿದಲಿ  
<sup>13</sup>ಸ್ಯಾದ್ವಾದಿದಿದ್ಯಾಸ್ತದಿಂತೈವಿದ್ಯಕುತಕೀರ್ತಿದಿವ್ಯಮುನಿವೇ  
<sup>14</sup>ಲವಿದ್ಯಾತಿಯಂತಾಬ್ದಿದೊ || ಕುತಕೀರ್ತಿಪ್ರವಿದ್ಯವತಿರಾಘನ  
<sup>15</sup>ಪಾಂಜವೀಯಮಂವಿಬುಧತಮತ್ಪ್ರತಿಯೆನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿನೇ  
<sup>16</sup>ಳ ಮಳಕೀರ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಜರು ||  
<sup>17</sup>ಯೋಬಾಧ್ಯಷ್ಟಿಭೃತ್ ರಾಳಕುಳಿಶ್ವಾ ವ್ಯಾಕಮೇಘಾನೋಮಿಾ  
<sup>18</sup>ಮಾಂಸಾಮತನತ್ರಿವಾದಿವದನನ್ಮಾತಂಗಕಂಠೀರವ || ಸ್ಯಾದ್ವಾದಾಬ್ದಿ  
<sup>19</sup>ಕರತ್ವಮುಗ್ಧತನುಧಾಶೋಚಿಸ್ತಮಸ್ತೃಪ್ತುತಸ್ತಗ್ರೇಮಾನು ವಿಭಾ  
<sup>20</sup>ಸತೇಕನಕನದ್ವಿಖ್ಯಾತಯೋಗ್ಯೇಶ್ವರ || ವೇತಾಳೋಮುಕ್ತೇಶ್ವತಾಂಜ  
<sup>21</sup>ಪ್ರತಿಪದ್ವಿನೇವತೇಯತ್ವದೇಶೋಚ್ಚಿಂಗಳಪ್ರತಿಪಾರಕೋನಿನವದಿದ್ಯಾ  
<sup>22</sup>ರೇಚಯನ್ಯಾನ್ವಿಕೇ | ಯೇನಿಗ್ರೇಷಿತಂತತಂನುತತಪೋಲಕ್ಷ್ಮೀಯ್ಯ  
<sup>23</sup>ಕಪ್ರಿಯನ್ನೋಯಂಕುಂಭದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ  
<sup>24</sup>ಘಾಗ್ರೇ || ಅವರಸಧಮ್ಮಮಾರ್ತಾಘನದ್ವಿತ್ವವಿದ್ಯದೇವರವಿದ್ಯಾ  
<sup>25</sup>ಚಕ್ರವತ್ರಿಗ್ರೇಮದ್ದೇವಕೀರ್ತಿಪಂಡಿತದೇವರೇಷ್ಯರಾಶೀಕುಂಭಚಂ  
<sup>26</sup>ದ್ರತ್ವವಿದ್ಯದೇವರುಂಜವಿಮುಕ್ತವಾದಿಚತುಮ್ಮುಖರಾಮಚಂ  
<sup>27</sup>ದ್ರತ್ವವಿದ್ಯದೇವರುಂ || ವಾದಿವಜ್ರಾಂಕುಳೇಮಗಕಳಂಕತ್ವವಿದ್ಯ  
<sup>28</sup>ದೇವರುಮಾಸರಮೇಶ್ವರನಗುಡ್ಡುಗಳಮಾಣಿಕ್ಯಭಂಡಾರಮಾಖಿ  
<sup>29</sup>ಯಾನೆದಂಜನಾಯಕರುಂಪ್ರೀಮನ್ಯಪಾಪಧಾನಂಸವ್ಯಾಧಿಕಾರಿರಿ  
<sup>30</sup>ಯದಂಜನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳಂ ಪ್ರೀತರಣದಹಗ್ಗ ಜೆಭೂ  
<sup>31</sup>ಚಿಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿಹಗ್ಗ ಜೆಕೋರಯ್ಯನುಂ || ಅಕಳಂಕಂಪಿತ್ವ  
<sup>32</sup>ವಾಜವಂಶತೀಳಂಪ್ರೀಯಕ್ಷರಾಜಂನಿಜಾಂಬಿಕೋಕಾಂಬಿಕೋಕವಂ  
<sup>33</sup>ದಿತನುಸೀಲಾಚಾರದೈವಂವಿಲಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ  
<sup>34</sup>ನಾಥಂಯದುಕ್ತೋಣಿಸಂಕಚೂಡಾಮೋನಾರಸಿಂಗನೇನತೇನ್ನೋಂ  
<sup>35</sup>ಪುಷ್ಪನೋಹುಳ್ಳಪಂ || ಪ್ರೀಮನ್ಯಪಾಪಧಾನಂಸವ್ಯಾಧಿಕಾರಿರಿಯಭಂ  
<sup>36</sup>ಜಾರಿಅಭಿನವಗಂಜದಂಜನಾಯಕಂಪ್ರೀಮಳ್ಳರಾಜಂತಮ್ಮಗುರುಗಳ  
<sup>37</sup>ಪ್ರೀಕೋಂಜಕುಂಧಾನ್ವಯದ್ರಮೂಲಸಂಘದೇಸೀಯಗಣದಪ್ರಸ್ತುತಗ

- <sup>38</sup> ದ್ರೋಣೋಪಾಸ್ಮದವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>39</sup> ದ್ರೋಣಮುಕ್ತೇಶ್ವರೋಪಾಸ್ಮದವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>40</sup> ಜನನಾಥಪುರದಲ್ಲುಕ್ಕದಾನಾಶಯವಾದಿವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>41</sup> ಛಾಂದೋಪಾಸ್ಮದವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>42</sup> ದಿನದಅವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>43</sup> ಭೀಷ್ಮಕುಮಾರಪ್ರತಿವಿ ಯವದಿಯಪ್ರತಿವಿ || ಶೀರೋಪಾಸ್ಮದ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

- <sup>1</sup> ಶೀರೋಪಾಸ್ಮದವದಿಯಪ್ರತಿವಿ  
<sup>2</sup> ಯಂಶಾನನವಿಶ್ವತಮಾಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>3</sup> ಜೋಯಾತ್ನಾ ರೂಪದವದಿಯಪ್ರತಿವಿ  
<sup>4</sup> ಸ್ವಂಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>5</sup> ಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>6</sup> ಮಹಾಕಥಮಿತಿಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>7</sup> ಕೈಶರಹಿತವದಿಯಪ್ರತಿವಿ  
<sup>8</sup> ಸ್ವಪರಮತಮಾಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>9</sup> ತಾಯಾತಿಯವದಿಯಪ್ರತಿವಿ  
<sup>10</sup> ಘೋಷದ್ರವ್ಯವಿದ್ಯಾಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>11</sup> ಜ್ಞಾನದಂತೇನಾಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>12</sup> ಸ್ವವಾದನಿವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>13</sup> ಪಶ್ಚಾತ್ತಪ್ತಭಾಸ್ವತನುಃ | ಕಾಮೋಗ್ರಾಹಿಗರದ್ವಿಜಾಪಹರಣೇರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>14</sup> ಭವತಃ ಚೈಶ್ವರೋಗುಪಾಸ್ಮದವದಿಯಪ್ರತಿವಿ  
<sup>15</sup> ಧಾರಾಮಹೋದ್ರೋಮಮಾಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>16</sup> ರಣಯುಗಗಳಸೇವಾಪರಿಗತವಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>17</sup> ಧ್ಯಾನ್ಯತಾಸ್ಮದವದಿಯಪ್ರತಿವಿ  
<sup>18</sup> ಘನನಮಿರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>19</sup> ಪಾದಿಪಾತಃ || ಚಿತ್ತೇಶ್ವರನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>20</sup> ಬ್ರಹ್ಮನಮಾರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>21</sup> ತದ್ವಯಾಧಿಕನವನುತವರ್ಷೇಷು | ವೃತ್ತೇಶ್ವರನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>22</sup> ಚಂದ್ರನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>23</sup> ಪೃಥ್ವಿಪಾತಃ | ವಕ್ರೇಶ್ವರನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>24</sup> ರಮಮರವಾಸಂತದ್ವತವನಶ್ಚೈಶ್ವರನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ  
<sup>25</sup> ಶೀರೂಪನಾರಾಧನೆಯವದಿಯಪ್ರತಿವಿ || ತಪ್ತೇಶ್ವರ || ದುರಿತಂ

- <sup>26</sup> ಭಕಾರವಿಹಿಮಕರೋಗದಪ್ಪದ್ವಂದಿಸಂಧಿತದೇವವ್ಯಾಕರಮಾಧವೇಂದುಸ  
<sup>27</sup> ಮಯಾಭರಣರೀಮೂಲಸಂಘದೇವೀಗೋದೋಳು || ಗುರುರಾಮಚಂದ್ರ  
<sup>28</sup> ಯತಿಪನವರಕಪ್ಪಕುಂಭೇಂದುಮನಿಯನಿಸ್ತೆಗೆಯವಿಸ್ತರದಿಮಾಡಿಸಿದಂವಳು  
<sup>29</sup> ಕರೆಯುಧಿಸಂರಾಯರಾಜಗುರುಗುಂವಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ವತಜನವರಂತರ  
<sup>30</sup> ಕಾರುಣಿಕಮಳಯುಗಳಯಜನರತಃ | ಜೋಗಾಜರಾಜನಾಮಾತದ್ವೈಯಾ  
<sup>31</sup> ಪ್ರತ್ಯತೋಹಿತುಭಚಂದ್ರಃ || ಜೇಯಾದೇಯವೇಕತಾಜನತಯಾ  
<sup>32</sup> ಯಸ್ಯಾತ್ಮದಾದೀಯತೇತಸ್ಯೈಕಾಲಭೂಷಣಸ್ಯವರಪ್ರೋಮಾ  
<sup>33</sup> ಘನಂದಿಬ್ರೂತಿ | ಸಿದ್ಧಾಂತಾಂಬುಧಿತಿರಗೋವಿರದೇತ್ತಿಸ್ತಸ್ಯ  
<sup>34</sup> ಪ್ರೋಭವತ್ಪ್ರವಿದ್ಯಾಕುಂಭಚಂದ್ರಯೋಗಿಲಕಾಸ್ಯಾದ್ಯಾದವಿ  
<sup>35</sup> ದ್ಯಾಂಚಿತಃ || ತಚ್ಚೈಕಾಶ್ವರೂಪೇತ್ತೀಪ್ರಥಿತಗುಣಗಣಪಂದಿ  
<sup>36</sup> ತಸ್ಯ ಸ್ತೋತ್ರಪ್ರಜಾತಶ್ರೀಮಾಘನಂದಿಬ್ರೂತಿಸುತವಭಟ್ಟಾರಕಸ್ತಸ್ಯೋಪಮಾ |  
<sup>37</sup> ಸಿದ್ಧಾಂತಾಂಬೋಧಿಸೀತದ್ವೈತಿರಭಯಶೇತಸ್ಯಶ್ರೋಮುಹೀಯಾನ್ವಿತಾಳೇಂದುಃ  
<sup>38</sup> ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಸದ್ವನಂ  
<sup>39</sup> ದಿನಿಪಕ್ಯತಂತಾವಕೀನಂತಪಃಪದ್ಮಾನಂದೈಕವಿಶ್ವತಾಪಮದಯುತ್ಯಾಳೇನತಾನ  
<sup>40</sup> ಮೃತಾಂ | ಕಾಮಂಪೂರಯಸೋಭೇಂದುಪದಭಕ್ತ್ಯಾನಂತಚೇತಸದಾಕಾಮಂದೂರ  
<sup>41</sup> ಯಸೇನಿರಾಕ್ಯತಮಹಾಮೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಂಕ್ಷ  
<sup>42</sup> ಮಾತೃತೋಷ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿ | ಶ್ರೀಪದ್ಮನಂದಿಸಂಧಿತಪಂಡಿತಜನಕಪದಯ  
<sup>43</sup> ಕುಮುದೇತಕರ || ಪಂಡಿತಸಮುದಯವತಿಕುಂಭಚಂದ್ರಪ್ರಿಯಶ್ರೀಭವತಿ  
<sup>44</sup> ಸುದಯಾಸ್ತಿ | ಶ್ರೀಪದ್ಮನಂದಿಸಂಧಿತಯಮಿಶಭವದಿಂತರಮುನಿಘನಾಲೋಕೇ ||  
<sup>45</sup> ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಕುಂಭಚಂದ್ರದೇವಸ್ಯ ಸ್ತೋತ್ರಯಾಂತೇವಾಸಿನಾಪದ್ಮನಂದಿಸಂಧಿತದೇವೇನಮಾ  
<sup>46</sup> ಧವಚಂದ್ರದೇವೇನತಪರೋಕ್ಷವಿನಯನಿಮಿತ್ತಂನಿಷದ್ಯಕಾಕಾರಯೇತಾ || ಭದ್ರಂಭವತು  
<sup>47</sup> ಜಿನಶಾಸನಾಯ ||

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ಅ ಮಂಟಪದ ಎತಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖಿ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಮೋಘ  
<sup>2</sup> ಲಾಂಛನಂ | ಜಿಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯುತಾನಂ  
<sup>3</sup> ಜಿನಶಾಸನಂ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾಧ್ಯಮೇವಜಿನ  
<sup>4</sup> ಪರಾಣೀಕಸಾಧೋರುಮಾರ್ಧಿಸಪ್ರದ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ  
<sup>5</sup> ವಿಷಯಕೈವಲ್ಯೋದೋರವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದಾಕಲ  
<sup>6</sup> ಳಿತಜನತಾನಂದನಾದೋರುಘೋಷಸ್ಥೋದಾದಾಚಂದ್ರತಾರಂಪ  
<sup>7</sup> ರಮನುಬಮಹಾವೀರ್ಯವೀಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೋದೋ  
<sup>8</sup> ತ್ತಮರತ್ನವರ್ಗೋತ್ರೇಗೇತಮಾದ್ಯಾಷ್ಟಭವಿಸ್ತೋತ್ರತತ್ಪ್ರಾಂಭುಧಾ

- <sup>9</sup> ಸಪ್ತ ಮುದರ್ಧಿಯು ಕ್ತಾ ಸ್ತ ತ್ವಂತತಾನಂದಿಗಣೇಬಧೂವ || ೨೭
- <sup>10</sup> ಪ್ರದ್ವ ನಂದೀತ್ಯನವದ್ಯನಾಮಾಪ್ಯಾಚಾರ್ಯಾಶ್ಚೈತ್ಯ ರ್ತಕೋಂಡಕುಂದೇ |
- <sup>11</sup> ದ್ವಿತೀಯಮಾನೀದಭಿಧಾನಮುದ್ಯೇಚ್ಛ ರಿತ್ಯಸಂಚತಸುಚಾರಣ
- <sup>12</sup> ದ್ವೀ || ಅಭೂತಮಾಸ್ತೃತಿಮುನೀಶ್ವರೋಸಾಮಾಚಾರ್ಯಾಶ್ಚೈತ್ಯ
- <sup>13</sup> ರ್ಗದ್ವೈಪಿಂಚ್ಛಃ | ತವನ್ಯಯೇತತ್ಯದ್ಯುರೋಸ್ತೃವಾನ್ಯ ಸ್ತೃತ್ಯಾಕಾಶೇಷ
- <sup>14</sup> ಪದಾತ್ಯವೇದೀ | ಪ್ರಿಗ್ಧೈಪಿಂಚ್ಛ ಮುನಿಸ್ತೃಬಳಾಕಪಿಂ
- <sup>15</sup> ಚ್ಛಚಿಶ್ವೋಜನಿಷ್ಯಭುವನತ್ರಯವತ್ತೀ ಕೀತ್ತೀ | ಚಾರಿತ್ರಚುಂಚತು
- <sup>16</sup> ರವಿಳಾವನಿಪಳಮೂಳಮಾಳಾನೀಳೇಮುಖವಿರಾಜಿತಪಾ
- <sup>17</sup> ದಸಪ್ತಃ || ತಚ್ಛೈಶ್ವೋಗುಣನದ್ವಿ ಪಂದಿತಯತಿಶ್ಚಾರಿತ್ರ ಚಕ್ರೇಶ್ವರಸ್ತ
- <sup>18</sup> ಕ್ಷ್ವಪ್ರಾಕರಣಾದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ತೃಪಿಂಚ್ಛವಿದ್ಯಾ
- <sup>19</sup> ಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧ ಸಿದ್ಧರಘಟಾಸಂಘಟ್ಟಿಕ್ಷ
- <sup>20</sup> ಶ್ವೀರನೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂಕಂದರ್ಪ್ಪ
- <sup>21</sup> ದರ್ಪ್ಪಾಪಹಃ || ತಚ್ಛೈಶ್ವಸ್ತೃಶ್ವತಾವೀಕನಿಧಯಶ್ಚಾಸ್ತೃ
- <sup>22</sup> ಬ್ರಿಪಾರಂಗತಾಸ್ತೇಶೂತ್ಯಪ್ಪತನಾದ್ವಿಸ್ತೃತಿಮಿತಾಸ್ತೃದ್ಧಾನ್ತ
- <sup>23</sup> ಶಾಸ್ತ್ರಾತ್ಯಕ್ಷಿಕ್ಷ | ವ್ಯಾಖ್ಯಾನೇಪಟಪೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು
- <sup>24</sup> ಪ್ರಸಿದ್ಧೋಮುನಿನ್ಯಾಸಾನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇ
- <sup>25</sup> ವಂದ್ಯಸ್ತೃದ್ಧಾಂತಿಕಃ || ಅಜನಿಮುಖಪುಚೋಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿ
- <sup>26</sup> ವ್ವಿಪಜಿತಮಕರಕೇತೂದ್ರಂಚದೋದ್ರಂಚಗರ್ಭಃ | ಕುನಯನಿಕರಭೂ
- <sup>27</sup> ದ್ವಾನೀಕದಂಭೋದ್ರಂಚಸ್ತೃಜಯತುಮಿಭುಧೇಃ ದೋಭಾರತಿಭಾಳಪ
- <sup>28</sup> ಟ್ಟಃ || ತಚ್ಛೈಶ್ವಸ್ತೃಕಳಧಾತನದ್ವಿ ಮುನಿಸ್ತೃದ್ಧಾನ್ತ ಚಕ್ರೇಶ್ವರೇಷಾ
- <sup>29</sup> ರಾವಾರಪರೀತಧಾರಣಿಕುಂ ವ್ಯಾಪ್ತೋರುಕ್ತಿಗೀಶ್ವರಃ | ಪಂ
- <sup>30</sup> ಚಾಕ್ಷೋನ್ಮದಕುಮ್ಭಿ ಕುಮ್ಭದಳನಪೋನ್ಮುಕ್ತ ಮುಕ್ತಾ ಪಳಪ್ರಾಂಶು ಪಾಂ
- <sup>31</sup> ಚಿತಕೇಸರೀಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಲ್ಲಭಃ || ಅವರ್ಗೀರವಿಚಂದ್ರಸಿದ್ಧಾ
- <sup>32</sup> ನ್ತ ವಿದಸ್ಸಂಪೂರ್ಣಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ಮುನಿಸ್ತೃವರವರ್ಗೀಸಪ್ತಪ್ರವ
- <sup>33</sup> ರ್ಶ್ರೀದಾಮನದ್ವಿ ಸನ್ಮನಿಸತಿಗಳ || ಶೋಧಿತಭವ್ಯರಸಮದನಮ್ತೃ
- <sup>34</sup> ದವಜ್ಜಿಹತಶುದ್ಧ ಮಾನಸಗೀಧರದೇವರಂಬರವರ್ಗೀಗತನೂಭ
- <sup>35</sup> ವರಾದರಾಯಶೀಧರಗರ್ಗಾದಿಪ್ರವರೋಳನೇಗಲ್ಪ ಮ್ತೃಲಧಾರಿ
- <sup>36</sup> ದೇವರಂಶೀಧರದೇವರಂಶತನೇಂದ್ರತಿರಿಟಿತಬಾಚ್ಛಿಹತಕಮು
- <sup>37</sup> ರ || ಅನಮ್ರಾವನಿಪಳಜಾಳಕಶಿರೋರತ್ನ ಪ್ರಭಾಭಾಸುರ
- <sup>38</sup> ಶ್ರೀಪಾದಾಮ್ಬುರುಹದ್ವಯೋವರತಪೋಲಕ್ಷ್ಮೀಮನೂ
- <sup>39</sup> ರಂಜನಃ | ಮೋಹವ್ಯೂಹಮಹೀದ್ರದುದ್ಧರಪವೀಸ
- <sup>40</sup> ಟ್ಟೇಶಾಳೇಶ್ವರಗತ್ಯಾಂತ್ಯೀಧರದೇವಪಪಮುನಿಪೋಭೂ
- <sup>41</sup> ಭೂತಿಭೂಮೋಲೇ || ತಚ್ಛೈಶ್ವಗ್ರ || ಭವ್ಯಾಮೋರಾಹ
- <sup>42</sup> ಪೂಚ್ಛಾಕಿರಣಕಪ್ಪೂರಹಾರಸ್ಥಿ ರತ್ನೀಶ್ವೀ
- <sup>43</sup> ಭವೇಶ್ವತಾಖಿಳದಿಶಾಚಕ್ರೈರಿತೋನ್ಮತಃ |

(ದಕ್ಷಿಣಮುಖ)

- <sup>1</sup>ಭಾತಿಶ್ರೀಜಿನಪುಂಗವಪವಚನಾಮ್ಬೋರಾಶಿಕಾರೇ
- <sup>2</sup>ಭೂಮಾವಿಶ್ವತಮಾಘಾನಂದಿಮುನಿಸ್ಸಿದ್ಧಾಂತಚಕ್ರೇ
- <sup>3</sup>ತ್ವರಃ || ತಚ್ಛೈವೈರ || ಸಚ್ಛೈವೈರದಿನ್ದಕಾಂದವಿರದಪೋದ್ಯದೈ
- <sup>4</sup>ಶ್ರೀಪತಿಧ್ವಂಸಪ್ರದ್ವಂಕದಪ್ಪದಾದಾವದನಜ್ಞಾಳಾ
- <sup>5</sup>ಳಿಕಾಳಾಮ್ಬದಃ | ಶ್ರೀಜೈನೇಂದ್ರವಚನಯೋನಿಧಿರತನ್ಮಂ
- <sup>6</sup>ಪೂರ್ಣಾಚಂದ್ರೇಕ್ಷಿತಾಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ
- <sup>7</sup>ಪೋರಾದ್ಧಾನ್ವಚಕ್ರಾಧಿಪಃ || ತತ್ಪದಮ್ಮಾರ್ || ಉದ್ಧೃತೇನುತಮೇ
- <sup>8</sup>ಘಂಕಂದ್ರಸನಿಪೋದ್ಯದೈರತನ್ಮಂದಿಕ್ರೇಸಂವರ್ಧೇತತದಸ್ತನಾ
- <sup>9</sup>ಮನಿತರಾಂದ್ರಾಂತರತ್ನಾಕರಃ | ಚಿತ್ರಂತಾವಂದಿಸಯೋಧಿಪ
- <sup>10</sup>ಧಿಕ್ಷೇಶೋಣಾಸಮುದ್ವೀಕ್ಷ್ಯತೇಪ್ರಾಯೇಣಾತ್ರವಿಜೃಂಭತೇ
- <sup>11</sup>ಭರತಶಾಸ್ತ್ರಾಂಭೋಜನಿಸ್ಸತಂ || ತತ್ಪದಮ್ಮಾರ್ || ಚಂದ್ರಯಿವಧ
- <sup>12</sup>ವಳಿಕೀರ್ತಿರ್ದೃಗ್ವಳೇಕುರುತೇನಮಸ್ತಭುವನಂಯಸ್ಯ | ತತ್ಪದಮ್ಮಾರ್ || ನೈಯಾ
- <sup>13</sup>ಚ್ಚಾಭಿಭ್ವಾರಕಚಕ್ರವತ್ತಿನೋಸ್ಯವಿಭಾತಿ || ತತ್ಪದಮ್ಮಾರ್ || ನೈಯಾ
- <sup>14</sup>ಯಿಕೇಭಸಂಜೋಮಾಮಾಂಸಕತಿಮಿರನಿಕರನಿರನತಪನಃ |
- <sup>15</sup>ಬಾಧ್ಯವನದಾವದಹನೋಜಯತಿಮಹಾನುದಯಚಂದ್ರಪಂ
- <sup>16</sup>ಧಿರದೇವಃ || ಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಶ್ರೀಗುಣಚಂದ್ರವ್ರತೀಶ್ವರಸ್ಯ
- <sup>17</sup>ಬಭೂವ | ಶ್ರೀನಯಂಕ್ಷಿತಿಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ
- <sup>18</sup>ಖಿಳಾತ್ಮಕವೇದೀಪ್ಯಃ || ಸ್ವಸ್ತೈನವರತವಿನತಮಹಿಮಕು
- <sup>19</sup>ಟ್ರಮಾಕ್ತಿ ಕಮಯೂಖವಾಳಾಸರೋಮಂಡನೀಭೂತಕಾರು
- <sup>20</sup>ಚರಣಾರವಿಂದರಂ | ಭವ್ಯಜನಪ್ರದಯಾನಂದರಂ | ಕೊಂಡಕುಂದಾ
- <sup>21</sup>ನ್ವಯಗಗನಮಾತ್ಮಾಂಡರಂ | ಶೀಲಾಮಾತ್ರವಿಜಿತೋಂಡಕುಮು
- <sup>22</sup>ಕಾಣ್ಡರಂ | ದೇಶೀಯಗಣಗಣೇಂದ್ರಸಾಂದ್ರಮದಧಾರಾಭಾಸರಂ |
- <sup>23</sup>ವಿತರಣವಿಳಾಸರಂ | ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರಂ | ವಂ
- <sup>24</sup>ದಿಜನಸುರಭೋಜರಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿ
- <sup>25</sup>ಚಾರತರಚರಣಸರಸರುಪಪಟ್ಟರಣರಂ | ಅಶೇಷದೋಷ
- <sup>26</sup>ದೋಷಕರಣಪುಣತನುಕರಣರಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತಿ
- <sup>27</sup>ಧ್ವಾನ್ತಚಕ್ರವತ್ತಿಗಳೆನ್ನಪ್ಪರಂದೋಡೆ | ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ
- <sup>28</sup>ಖಮುಕುರಣ್ಣಾರಿತ್ರಚೂಡಾಮಣಿಶ್ರೀಜೈನಾಗಮವಾರ್ಧಿ
- <sup>29</sup>ವರ್ಧನಸುಧಾಶೋಚಿಸ್ಸಮುದ್ಭಾಸತೇ | ಯಶ್ಯಲೃತ್ರಯಗಾರವ
- <sup>30</sup>ತ್ರಯಲಸದ್ಧಂಡತ್ರಯಧ್ವಂಸಕಸ್ಯಶ್ರೀಮಾನ್ವಯಕೀರ್ತಿರ್ದೇವಮು
- <sup>31</sup>ನಿವಸ್ಥೈರ್ದಾನ್ವಿಕಾಗ್ರೇಸರಃ || ಮಾಣಿಕೈನಂದಿಮುನಿಸ್ಪ್ರೀನ
- <sup>32</sup>ಯಕೀರ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸದ್ಧಮ್ಮಾಃ | ಗುಣಚಂದ್ರದೇವತನಯೋ
- <sup>33</sup>ರಾದ್ಧಾಂತವಯೋಧಿಪಾರಗೋಭುವಿಭಾತಿ || ಹಾರಕ್ಷೀರಹರಾ
- <sup>34</sup>ಟ್ರಹಾಸಹಳಬೃಹ್ಮಂದೇಂದ್ರಮನ್ದಾಃ ನೀಕಪ್ಪೂರ್ಣರತ್ನಟಕಸ್ಥರ

35 ದ್ವರಯೋಧಾತೃಗೋಕ್ತೋದರಃ | ಉತ್ಪಂಚಸ್ತರಭೂರಿಭೂ

36 ಧರಪವಿಃಖ್ಯತೋಬಿಭೂವಕ್ಷಿತಾಸ್ತೃಮಾನನ್ಯಯೀತಿ

37 ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇಂದ್ರನವದ್ಯುತಂ

38 ಪ್ರಮುನುಷ್ಣಾಖ್ಯಾಪ್ತಿಸಂವತ್ಸರೇವೈಶೇಧನೇಳೇಚ

39 ತುರ್ಗಾಕನೀವಾರೇಚಸೂರ್ಯಾತ್ಮಜೇ | ಪೂರ್ವಾಷ್ಟೇಪ್ರಮ

40 ರೇಗತೇರ್ಧಸಹಿತೇಸ್ತುಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಬೃತೋನ

41 ಯೀತಿ ದೇವಮುನಿಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ

42 ಜೈತ್ರನವಚೋಬ್ಧಿವರ್ಧನವಿಧುಸ್ಸಾಹಿತ್ಯನಿರ್ದಾನಿಧಿಸ್ಪರ್ವ

(ಪತಿ ಮಮುಖ.)

1 ದ್ವರ್ಪಕಹಸ್ತಿಮಸ್ತಕಬಲತೋತ್ತೇಷ್ಠಿಕಣ್ವೀರವಃ | ಸಶೀಮಾನು

2 ಣಚಂದ್ರದೇವತನಯಸ್ಸಾಜನ್ಯಜನ್ಯವನಿಸ್ಥೇಯಾತಶ್ರೀನ

3 ಯೀತಿ ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂಬ

4 ಚರಾಧಿಪಂಗುಲಿಗಂದಾನಕ್ಕೆ ಬಿಣ್ಣಿಂಗಿತಾಂಗುರುವಾದಂಸುರಭೂಧ

5 ರಕ್ಷನೆಗಳ್ವಾಕ್ಯೋನಶೈಳಕ್ಕೆ ತಾಂಗುರುವಾದಂವಿನುತಂಗರಾಜನುನಿರುಂ

6 ಗೋಳಂಗಲೋಕಕ್ಕೆ ಸದ್ಗುರುವಾದಂನಯೀತಿ ದೇವಮುನಿಸರಾದ್ಧಾನ್ತ

7 ಚಕ್ರಾಧಿಪಂ || ತುಷ್ಠಿಪೂರ್ || ಹಿಮಕರರದಭೃಕ್ಷೀರಕಲೋಳಜಾಳ

8 ಸ್ಥಟಕಸಿತಯಶ್ರೀಶುಭದಿಕ್ಷಕ್ರವಾಳಃ | ಮದನಮದತಿಮಿಸ್ರ

9 ಶ್ರೀಣೀತೀವ್ರಾಂಶುಮಾಳೇಜಯತಿನಿಬಿಳವಂದೋಮೇಘಚಂದ್ರವ್ರತೀಂ

10 ದ್ರಃ || ತತ್ಸಧಮ್ನುರ್ || ಕಂದಪ್ಸರ್ವಹವಕ್ಶತೋಧುರತನುತಾಣೋ

11 ಪಮೋರಸ್ಥೇಚಂಚದ್ಭಿರಮಳಾವಿನೇಯಜನತಾನೀರೇಜಿನೀಭಾನವಃ | ತ್ಯ

12 ಕ್ತಾಶೇಪಲಹಿಮ್ನಿಕಲ್ಪನಿಚಯಾಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಾಕುಂಭಂತ್ಯ

13 ಣ್ಣಿತಟಾಕವಾಸಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ || ತತ್ಸಧಮ್ನುರ್ ||

14 ಪಟ್ಟಮ್ನುರ್ವಿಷಯಮಂತೇನಾನಾವಿಧರೋಗಹಾರಿವೈದ್ಯೇಚ | ಜಗ

15 ದೇಕಸೂರಿಪಶ್ಯೇಧರದೇವೋಬಿಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ

16 ಧಮ್ನುರ್ || ತತ್ಕರ್ವಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಣ

17 ಸ್ತಾತ್ಕರ್ವಾಃ | ವಿಖ್ಯಾತರಾಮನಂದಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ

18 ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಜೈತ್ರನವತಾಬ್ಧಿಜೀದಿನಕರೋನೈಯಾಯಿ

19 ಕಾಭಾನಿಳಃಖಾನ್ವಾಕಾವನಿಭೃತ್ಯರಾಳಕುಳೋ ಬುದ್ಧಾಬ್ಧಿಕುಂ

20 ಭೋಧವಃ | ಯೋಮೀಮಾಂಸಕಗನ್ನೆನ್ನಧರ ಶಿರೋನಿಭೃದೇಕ

21 ಣ್ಣೀರವಸ್ತೃವಿದೋತ್ತಮದಾಮನಂದಿಮುನಿಸಸ್ಸೇಯಂಭುವಿ

22 ಭಾಜತೇ || ತತ್ಸಧಮ್ನುರ್ || ದುಗ್ಧಾಬ್ಧಿಸ್ಥಟಕೇಂದುಕುನ್ದಕುಮುದ

23 ವ್ಯಾಭಾಸೀತಿ ಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ಧನಾಮೃತಕರಃ

24 ಪಾರಾತ್ಕರ್ಯತಾಕರಃ | ಖ್ಯಾತಶ್ರೀನಯೀತಿ ದೇವಮುನಿಸ್ರೀ

25 ಪಾದಪದ್ಮಪ್ರಿಯೋಭಾತ್ಯಸ್ಯಂಭುವಿಭಾನುಕೀತಿ ಮುನಿಸ

26 ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ || ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಚತನಿ

- <sup>27</sup>ಶ್ರೀಸಿತಶ್ಚ ತ್ರಗಂಗಾಹರಹಾಸ್ಯರಾವತೇಭಸ್ಯ ಟಕವ್ಯವ  
<sup>28</sup>ಭಕುಭ್ಯಾಭನೀಹಾರಹಾರಾಮರಾಜಪ್ಪಿತಪಂಕೇರುಹ  
<sup>29</sup>ಜಲಧರ ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುನೋಡ್ವಿತ್ವ ರಚಂಚತ್ತೀತ್ತೀಕಾನ್ತಂಧರ  
<sup>30</sup>ಯೋಳೆಸದನೀಭಾನುಕೀರ್ತಿವ್ರತೀಂದ್ರಂ || ತತ್ಸಧಮ್ನರ್ || ಸದ್ವಿ  
<sup>31</sup>ತ್ತಾ ಕೃತಿಶೋಭಿತಾಖಿಕಳಾಪೂರ್ಣಾಸ್ಸ ತ್ರರಧ್ವಂಸಕಳಶ್ವದ್ವಿ  
<sup>32</sup>ಶ್ವವಿಯೋಗ್ಯತ್ವತ್ಸುಖಕರಶ್ಶ್ರೀಬಾಳಚಂದೋಮು  
<sup>33</sup>ನೀ | ವಕ್ತೋಣೋನಕಳೇಣಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ  
<sup>34</sup>ದ್ವಿಪಾಲೋ ಕೇಸ್ತಿಂನುಪಮಿಯತೇ ಕಥಮಸಾತೇನಾಥಬಾಳೇಂದು  
<sup>35</sup>ನಾ || ಉಚ್ಚಂಚಮದನಮದಗಜನಿಬ್ಧೇದನಪಟುತರಪ್ರತಾಪ  
<sup>36</sup>ಮೈಗೇಂದ್ರಃ | ಭವ್ಯಕುಮುದಾಭಾವಿಕಸನಚಂದೋಭು  
<sup>37</sup>ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾದ್ವಿಕ್ಷೀರಪೂರ  
<sup>38</sup>ಸ್ಥಟಕಸುರಸರಿತ್ತಾ ರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯುಕ್ತೀ  
<sup>39</sup>ತ್ತೀಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳಿತಾಶೇಷದಿಕ್ಶಕ್ತನಾಳಃ | ಶ್ರೀಮತ್ಪಿ  
<sup>40</sup>ದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತಿವ್ರತೀಕಾಂಘ್ರಿಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮಾಘಟ್ಟರಕೇಶೋಜಗತಿವಿಜಯತೇವೇಘೇಚಂದ್ರ  
<sup>2</sup>ಬ್ರತೀಂದ್ರಃ || ಗಾಂಭೀರ್ಯೋಮಕರಾಕರೋವಿತರಣೇ  
<sup>3</sup>ಕಲ್ಪದುಮಸ್ತೇಜಸಿಪೋಲ್ವಚ್ಚಂಚದ್ವಯಮೋಕಳಾಸ್ವಪಿ  
<sup>4</sup>ಶೇಘ್ರಯೋಪುನಮ್ನರ್ಧರಃ | ಸರ್ವೋಷ್ಣೀಪರಪೂರ್ಣಾನಿ  
<sup>5</sup>ಮೃತ್ಯುಯೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಮಾಘ  
<sup>6</sup>ನದಿಮುನಿಪೋಘಟ್ಟರಕಾಗ್ರೇಸರಃ || ವಸುಧಾಣ್ಣಾಸಮಸ್ತಾರಃ  
<sup>7</sup>ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇ | ಚಂಚತ್ಪ್ರವಳಯಾನಂದಪ್ರಭಾಚಂದೋ  
<sup>8</sup>ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನರ್ || ಉಚ್ಚಂಚಗ್ರಹಕೋಟಿಯೋನಿಯ  
<sup>9</sup>ವಿತಾಸ್ತಿ ಪೃಥ್ವಿಯೇನಕ್ಷಿತಾಯದ್ವಾಕ್ಷಾತನುಧಾರನೋಖಿಕ  
<sup>10</sup>ವಿಪವ್ತುಯಶ್ಚೇದಕಶ್ಶೋಭತೇ | ಯತ್ತಂತೋದ್ಯುದ್ವಿದಿಗಸಮಸ್ತಜನ  
<sup>11</sup>ತಾರೋಗ್ಯಾಯನಂವತ್ತೇತೇನೋಯಂಘಟಿದ್ವನಂದಿಮುನಿ  
<sup>12</sup>ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ || ತತ್ಸಧಮ್ನರ್ || ಚಂಚತ್ಪ್ರವಳಮರೀಚಿ  
<sup>13</sup>ಶಾರದಭನಕ್ಷೀರಾಭಿ ತಾರಾಚಳಪೋದ್ಯುಕ್ತೀತ್ತೀವಿಕಾನಪಂಚುರತ  
<sup>14</sup>ರಬ್ರಹ್ಮಾಂಚಾಂಚೋದರಃ | ವಾಕ್ಯಾನ್ತಾಕನಸ್ತನದ್ವಯತ  
<sup>15</sup>ಪೀಣಾರೋಗಭೀರಶ್ಚರಸ್ಯೋಯಂಸನ್ನತನೇಮಿಚಂದ್ರಮುನಿಪೋ  
<sup>16</sup>ವಿಪ್ರಾಜತೇಘೋತಳೇ || ಭಂಡಾರಾಧಿಕೃತಸ್ಸಮಸ್ತಸ  
<sup>17</sup>ಚವಾಧೀಶೋಜಗದ್ವಿರುತಶ್ಶ್ರೀಜುಳೋನಯಕೀರ್ತಿವ್ರದೇವಮು  
<sup>18</sup>ನಮಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ | ಕೀರ್ತಿಶ್ರೀನಿಕಯಃಪ  
<sup>19</sup>ರಾತ್ಯೇಚಕಿತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತಾನೋಯಂಪ್ರೀಜಿನಧಮ್ನರ್ಧರ  
<sup>20</sup>ಕ್ಷೇಣಕಸನವ್ಯಕ್ತವ್ರತಾಕರಃ || ಶ್ರೀಮುಚ್ಛ್ರೇಕರಣಾಧಿಪಸ್ಯ

- <sup>21</sup> ಚಿವನಾಥೋವಿಶ್ವವಿದ್ಯನ್ನಿ ಭಿಕ್ಷಾ ತವ್ವರ್ಣ್ಯಮಹಾನ್ನದಾನಕರ  
<sup>22</sup> ಕೋತ್ಸಾಹಿಕ್ಷಿತೋಫಲತಃ || ಶ್ರೀನೀಲೋಚನಧರ್ಮಪ್ರಸಿದ್ಧಿಮಃ  
<sup>23</sup> ನಾಸ್ತುಹಿತೈಷಿದ್ಯಾಪ್ಯಯಸ್ವಜನ್ಯೈಕಾನಿಧಿಶ್ಚ ಶಾಂಕವಿಕದ  
<sup>24</sup> ಪೋದ್ಯದೈತ್ಯಜತಃ || ಆರಾಧ್ಯೋಜನಪೋಗುರು  
<sup>25</sup> ಶ್ವನಯಕೀರ್ತಿಶ್ರಾಂತಯೋಗೀಶ್ವರೋಚೋಗಾಂಬಾಜನನೀತುಯ  
<sup>26</sup> ಸ್ಯಜನಕಶ್ಚಿಬಮ್ಮದೇವೋವಿಭುಃ || ಶ್ರೀಮತ್ಪ್ರಾ ಮಲತಾಸು  
<sup>27</sup> ತಾಪುರಪತಿಶ್ರೀಮಲಿ ನಾಥಸ್ತುತೋಭಾತೃಸ್ಯಾಂಭುವಿನಾಗ  
<sup>28</sup> ದೇವಸುಜಿವಶ್ಚಂಜಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಥ  
<sup>29</sup> ರತ್ನೀಶ್ಚಿಶ್ರಮಭಿಭವದಬಿಳಿ ದಿಗನ್ಮೋವಾಗ್ವಧೋಚಿತ್ತ ಕಾಂತಃ || ಬುಧನಿ  
<sup>30</sup> ಧನಯಕೀರ್ತಿಶ್ರಾಂತಯೋಗೀಶ್ವರಪಾದಾಂಬುಜಯುಗಕ್ರತ  
<sup>31</sup> ಸೇನೋಫತೇನಾಗದೇವಃ || ಶ್ರಾಂತೈಶ್ರೀನಯಕೀರ್ತಿಶ್ರದೇವಮು  
<sup>32</sup> ನಿನಾಥಾನಾಂಪಯಃಪ್ರೋಲ್ಲಸತಿಶ್ರೀಶ್ರೀನಾಂಪರಮಂಪರೋಕ್ಷವಿನ  
<sup>33</sup> ಯಂಕತ್ಪ್ರಾಂತನಿಷಿದ್ಧಾಂಭುಯಂಭಕ್ತಾ ಕಾರಯದಾಶಕಾಂಕದಿನಕ್ತ  
<sup>34</sup> ತ್ವಾರಂಭಿರಂಸ್ಥಯಿನಶೀನಾಗಸ್ತಚಿವೋತ್ತಮೋನಿ  
<sup>35</sup> ಜಯಶ್ಚೇಶುಭದಿಗ್ಗಂಧಃ ||

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ಚಾಮುಂಡರಾಜನ ಬೆಂಟೆಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಫಲಾಂ  
<sup>2</sup> ಘನಂ || ಜೀಯಾತ್ಪ್ರಾಂಶೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂ ಜಿನಶಾಸ  
<sup>3</sup> ನಂ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ  
<sup>4</sup> ನಿಕಸಾಧೋರುಷಾರ್ಧಿಶ್ರಮಧ್ಯಸ್ತಾ ಘಪ್ತಮೇಯ  
<sup>5</sup> ಪಜಯವಿಷಯಕ್ಕೆವಲ್ಲಬೋಧೋರುಪೇದಿಃ || ಕಸ್ತಸ್ಯ  
<sup>6</sup> ತ್ವಾರಮುದ್ರಾಶಬಿಃತಜನತಾನನ್ನನಾದೋರುಘೋಪಃ  
<sup>7</sup> ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ ವೀ  
<sup>8</sup> ಯೋವಿಚೀನಿಕಾಯಃ || ಶ್ರೀಮನ್ನನೀಂದ್ರೋತ್ತಮರ  
<sup>9</sup> ತ್ವಮಗ್ನಿಗ್ನೋತಮಾದ್ಯಾಪುಃಪವಿಷ್ಣುವಸ್ತೇ || ತ  
<sup>10</sup> ತ್ವಾರಂಬುಧಾಸಪ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ  
<sup>11</sup> ತಾನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವ  
<sup>12</sup> ದ್ಯನಾಮಾಹಾರ್ಯಾಶಾಂಭೋರಶ್ಮೀತ್ತರಕೋಂಡಕುಂ  
<sup>13</sup> ದಃ || ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿ  
<sup>14</sup> ತ್ರಸಂಜಾತಸೂರಾಂಧಿಃ || ಅಭಿದಮಸಾಸ್ವಾ  
<sup>15</sup> ತಿ ಮುನೀಶ್ವರೋಸಾಮಾಚಾರ್ಯಶ್ಚ ಬೆಂಟೆತ್ತರ ಗೃಧ್ರ

- <sup>16</sup>ಬಿಜ್ಜುಃ | ತದನ್ವಯೇ ತತ್ಸದೃಶೋಽಸ್ಮಿನ್ನಾನ್ಯಸ್ತಾ ತ್ವಾ  
<sup>17</sup>ಲಿಕಾಸೇಪಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಪೀಠಕ್ಕೆ ಮುನಿ  
<sup>18</sup>ವಸ್ತ್ರಬಳಾಕುಪಿಂಚ್ಚಶಿಷ್ಯೋಽಜನಿಷ್ಯಭುವನ  
<sup>19</sup>ತ್ರಯವತ್ತಿಕೀರ್ತಿಃ | ಚಾರಿತ್ರಚಂಚುರಬಿಳಾವನಿ  
<sup>20</sup>ಪಾಳಮಾಳಮಾಳಾಶೀ ಮುಖವಿರಾಜಿತಪಾದ  
<sup>21</sup>ಪದ್ಮಃ || ತುಷ್ಟಿಪೋಗುಣಾನಂದಿಪಂಡಿತಯತಿಶ್ಚ  
<sup>22</sup>ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ ತಕ್ಷಣವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರನಿ  
<sup>23</sup>ವೃಣಾಸನ್ನಿಹಿತವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾ  
<sup>24</sup>ದಿಮದಾನ್ದಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ತಿರೇವೇ  
<sup>25</sup>ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ  
<sup>26</sup>ದಪೂರ್ವಪದಃ || ತುಷ್ಟಿಪ್ರಾಸನ್ನಿರತಾವಿವೇಕನಿಧ  
<sup>27</sup>ಯಃ ಶಾಸ್ತ್ರಾಭಿಪಾರಂಗತಾ ಸ್ವೇಪೂತ್ಕೃಷ್ಣತಮಾ  
<sup>28</sup>ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತ ಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾ  
<sup>29</sup>ಖ್ಯಾನೇಪಟವೇವಿಚಿತ್ರಚರಿತಾಸ್ತೇಪುಸ್ಸಿನಿ  
<sup>30</sup>ದ್ರೋಮುನಿನಾನಾನಾನನಯಪ್ರಮಾಣ  
<sup>31</sup>ನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮುಹುಷ  
<sup>32</sup>ಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿವ್ಯಾಜಿತಮಕರಕೇತೂದ್ರಂ  
<sup>33</sup>ಡದೋರ್ವಕಂಡಗರ್ಭಃ | ಕುನಯನಿಕರಭೂಧ್ರಾನೀಕುಂ  
<sup>34</sup>ಭೋಳಿಂಡಃಸಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತಿಭಾಳ  
<sup>35</sup>ಪಟ್ಟಃ ||

(ಪಕ್ಷೀಣಮುಖ.)

- <sup>1</sup>ತುಷ್ಟಿಪ್ರಾಸನ್ನಿಕಲಧಾತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ  
<sup>2</sup>ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರೀತಧಾರಿ  
<sup>3</sup>ಣಿ ಕುಳವ್ಯಾಪ್ತೇರಾಕೀರ್ತಿಶ್ರೇಷ್ಠಃ | ಪಂಚಾ  
<sup>4</sup>ಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮು  
<sup>5</sup>ಕ್ತಮುಕ್ತಾಫಲಾಪ್ರಾಂಶುಪ್ರಾಂಶಿತಕೇ  
<sup>6</sup>ನೋಬುಧನುತೋವಾಕ್ಯಾಮಿನೀವಲ್ಲಭಃ ||  
<sup>7</sup>ಅವಗ್ಗೀರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿದ್ವಾಂಸಪೂ  
<sup>8</sup>ಣ್ಯಕಂಡ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರರವ  
<sup>9</sup>ರವಗ್ಗೀರಪ್ರವರರೀದಾಮನಂ  
<sup>10</sup>ದಿಸನ್ಮನಿಸತಿಗಳು || ಬೋಧಿತಭವ್ಯರ  
<sup>11</sup>ಸ್ತಮದನಮ್ತ್ರದವಜ್ಜಿತರುದ್ರಮಾನನರ  
<sup>12</sup>್ರಧರದೇವರೇಂಬರವರ್ಗಗ್ರತನೂಭವ  
<sup>13</sup>ರಾದರಾಯಣ ಶ್ರೀಧರಗಾರ್ಗದೇವ್ಯ

- <sup>14</sup>ರವರೊಳ್ಗೆ ಗಳವ್ವ ಮೃಲಧಾರಿದೇವರುಂ  
<sup>15</sup>ಶ್ರೀಧರದೇವರುಂನತನೇಂದ್ರಕಿರೀಟತಟಾ  
<sup>16</sup>ಪ್ರೀತಕೃಮಿ || ಮಳಧಾರಿದೇವರುಂ  
<sup>17</sup>ಪಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಮುನ್ನಂ  
<sup>18</sup>ನಿಮ್ಮ ಮಳವಾಗಮತ್ತ ಮಿಗಳಬಳಗಿ  
<sup>19</sup>ದಪುದುಡಂದ್ರ ಕೀರ್ತಿ ಫಟ್ಟುರಕರಿ || ಅ  
<sup>20</sup>ವರೇಪ್ಪ || ಸರಮಾಪ್ತ ಬಿಳಿಶಾ  
<sup>21</sup>ಸ್ರೀತತ್ವನಿಳಯಂಸಿದ್ಧಾಂತಚೂಡಾಮ  
<sup>22</sup>ಣ ಸ್ಥ ರಿತಾಚಾರಪರಂವಿನೇಯಜ  
<sup>23</sup>ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೆಂಬುನ್ನ  
<sup>24</sup>ತಿಯಿಂಸಮಸ್ತ ಭುವನಪ್ರಸ್ತುತೃನಾ  
<sup>25</sup>ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಬ್ಬಳ .  
<sup>26</sup>ಯಕೋವಿಭಾಜಿತಾಶಾತಟಂ || ವಿದಿ  
<sup>27</sup>ತವ್ಯಾಕರಣದ ತಕ್ಕ ಕದ ಸಿದ್ಧಾಂತದ  
<sup>28</sup>ವಿಕೀಪದಿಂತ್ಯವಿದ್ಯಾಸ್ವದರಂದಿಧರ  
<sup>29</sup>ಬಣ್ಣಿ ಪುದುದಿವಾಕರಣಂದಿದೇವನಿ  
<sup>30</sup>ದ್ಧಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ  
<sup>31</sup>ರ್ತಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದಪ್ಪಗಸಿದ್ಧರ  
<sup>32</sup>ಸಿಂಹಂವರಸಿಳಸದ್ಗುಣಮಾಹಾಂ  
<sup>33</sup>ಭೋರಾಪಂಕೇಜಪ್ರಪ್ತ ರದೇವೇಭ  
<sup>34</sup>ಶಶಾಂಕಸನ್ನಿಭಯಶಃ ಕ್ರೀರೂಪನೋ  
<sup>35</sup>ಹೋದಿವಾಕರಣಂದಿಬ್ರತಿನಿಮ್ಮದಂನಿ  
<sup>36</sup>ರುಪಮಂಭೂಷೇಂದ್ರಬ್ರಿಂಧಾಚ್ಚಿಂತಂ ||

(ಪಟ್ಟಿ ಮಮುಖ)

- <sup>1</sup>ವರಭವ್ಯಾನನಪದ್ಮ ಮುಳ್ಳಲರಣ್ಣಾನೀಕನೇತ್ರೋತ್ಪಳಂಕೂರ  
<sup>2</sup>ಗಲ್ಪಾಪತಮಸ್ತ ಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗ್ಗಾಮುಳಾಂ  
<sup>3</sup>ಬರಮತ್ಯುಜ್ವಳಮಾಗಲೇಂಬಳಗಿತಾಂಭೂಭಾಗಮಂತ್ರೀದಿ  
<sup>4</sup>ವಾಕರಣಂದಿಬ್ರತಿನಾಕದಿವಾಕರಕರಾಕಾರಂಜೋ  
<sup>5</sup>ಬುಬ್ಬಿಳೇ . ನುತಂ || ಯದ್ವಕ್ತೃಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ  
<sup>6</sup>ಭಃಪಾನೇನತುಷ್ಕೃತಿವಿನೇಯಚಕೋರಬೃಂದಃ | ಜೈನೇಂ  
<sup>7</sup>ದ್ರಶಾಸನನರೋವರರಾಜಹಂಸೋಜೀಯಾದಸಾಭುವಿದಿ  
<sup>8</sup>ವಾಕರಣಂದಿದೇವಃ || ಅವರಸಿಪ್ಪರು || ಗಂಜವಿಮುಕ್ತದೇವ  
<sup>9</sup>ಮಳಧಾಹಿಮುನೀಂದ್ರರಪಾದಪದ್ಮ ಮಂಕಂಡೋಡನಾದ್ಯ  
<sup>10</sup>ಮೇಂನಿನೆದಭವ್ಯಜನಕ್ಕ ಮಕೋಂಡಚಂಡವೇತಂಡವೀರೋಧಿದಂ

- <sup>11</sup> ಜನ್ಮ ಪದಂಜವತತ್ಪೃಥುವಜ್ರದಂಡಕೋದಂಡಕರಾಳ  
<sup>12</sup> ದಂಡಧರದಂಡಭಯಂಪಟುಂಗಿಪೋಗವೇ || ಬಳಯು  
<sup>13</sup> ತರಂಬಳಲ್ಲು ವಲತಾಂತರಂಗದಿರಾಗಿತಾಗಿಸಂತ್ಸೆನೆ  
<sup>14</sup> ಪಳಂಚಿತೊಳ್ ವನನೋಡಿಸಿಮೆಯ್ಯುಗೆಯಾದರೂನುಜಿಂ  
<sup>15</sup> ಕಳೆಯದೆನಿಂದಕಬ್ಬುನದ ಕಗ್ಗಿದನಿಪ್ಪನಮುಕ್ತೆ ವತ್ತಕ  
<sup>16</sup> ತ್ತಳನುನಿಸಿತ್ತು ಪುತ್ತುಡದ್ದು ಮೆಯ್ಯುಮಳಂಮಲಧಾ  
<sup>17</sup> ರಿದೇವರಂ || ಮುಜಿದುಮದೊಮ್ಮೆ ಲಲಂಕಿತವಾತ್ಮೆಯನಾ  
<sup>18</sup> ಡದಕೆತ್ತ ಬಾಗಿಲಂತೆಜಿಯದಭಾನುವಸ್ತ ಮಿತಮಾ  
<sup>19</sup> ಗಿರಪೋಗದಮೆಯ್ಯುನೊಮ್ಮೆಯುಂತುಜಿನದ  
<sup>20</sup> ಕುಕ್ಕು ಟಾಸನಕನೋಲದಗಂಡವಿಮುಕ್ತ ವೃತ್ತಿಯಂಮ  
<sup>21</sup> ಜಿಯದಘೋರದುಶ್ಚ ರತಪಶ್ಚ ರತಂಮಳಧಾರದೇ  
<sup>22</sup> ವರ || ಅಪಾರಿತ್ರಚಕ್ರವತ್ತಿ ಗಳಗಿಸಿದ್ದರು || ಪಂಚೇಂದ್ರಿಯ  
<sup>23</sup> ಪ್ರಥಿತನಾಮಹಕುಂಭಾಣಿಲಿಲ್ಲೋ ಟಲಂಪಟಮಹೋ  
<sup>24</sup> ಗ್ರಸಮಗ್ನಸಿಂಹಃ | ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂರ್ಣಿನಿಶಾ  
<sup>25</sup> ಧಿನಾಥೋಭಾಭಾತಿಭೂರಭುವನೇಶುಭಚಂದ್ರದೇವಃ ||  
<sup>26</sup> ಕುಭ್ಯಾಭಾಭಸುರದ್ವಿಪಾಮರಸರಿತ್ತಾ ರಾಪತಿಪ್ರಸ್ಥ  
<sup>27</sup> ಟಚ್ಚೋತ್ಸಾಹಂ ಕುಂದಶಃದ್ಧ ಕಂಬುಕಮಳಾಭಾಶಾತರಂಗೋತ್  
<sup>28</sup> ರಃ | ಪ್ರಖ್ಯಪ್ರಜ್ಞುಳೇತ್ತಿ ಗವನ್ಮಹಮಿನಾಮಾಗಾಯಂ  
<sup>29</sup> ತಿದೇವಾಂಗನಾದಿಕ್ಯ ನ್ಯಾಕುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ  
<sup>30</sup> ತ್ರಭೂಭಾಮಿನೀಂ || ಕುಭಚಂದ್ರಮುನೀಂದ್ರಯಕಪ್ರಭೆ  
<sup>31</sup> ಯೋ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂಪ್ರಭುತಗಿದೇಕಂದಿಕುಂ  
<sup>32</sup> ದಿನನಭವನೋಮಣಿದೇಕೇಕಂಧುಂಕುಂಧುಂ || ಎತ್ತ  
<sup>33</sup> ಉಬಿಜೆಯಂಗಯ್ಯದಮತ್ತ ಲೆಧಮ್ನುಗಪ್ರಭಾವ  
<sup>34</sup> ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತ ರಿಪುದನಲಪೋಲ್ಪರವ  
<sup>35</sup> ತ್ತಿನವರ ಶ್ರೀಕುಭೇಂದ್ರಸೃದ್ಧಾಂತಿಕರಂ || ಕಂತುಮದಾಸಹ  
<sup>36</sup> ಸ್ವಕಲಜೀವದಯಾಪರಜೈನಮಾಗ್ಗರಾಧ್ವಾಂತಪಯೋಧಿಗ  
<sup>37</sup> ಕವಿಪಯವೈರಿಗಳುದ್ಧ ತಕಮ್ನುಗಭಂಜನರಂತತಭವ್ಯಪದ್ಧ  
<sup>38</sup> ದಿನಕೃತ್ಪ್ರಭರಕುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಪೋಗ  
<sup>39</sup> ಷ್ವದಂಬುಧಿವೇಷ್ವ ತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರಮುಖ.)

- <sup>1</sup> ಬ್ರೂತೇಮಲಧಾರಿದೇವಯಮಿನಃ  
<sup>2</sup> ಪೋತ್ರೇತ್ಯವೇಸ್ವಗ್ಗತೇಹಾಹಾಶ್ರೀಕುಭಚಂದ್ರ  
<sup>3</sup> ದೇವಯತಿಶೇಷದ್ಧಾಂತಚೋಡಾಮಣಾ | ಲೋ  
<sup>4</sup> ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿನುತೇಕಂದಪ್ಪ

- <sup>5</sup>ದಪ್ಪಂತಕೇಚಾರಿತ್ತೋಜ್ವಲದೀಪಕಃ ಪ್ರತಿ  
<sup>6</sup>ಪತಾವಾಪ್ಯಲ್ಯವನ್ನಿಗತಾ || ಶುಭಚಂ  
<sup>7</sup>ದೇವಮಹಸ್ಸಂದ್ರೇಗೈಹೀತೇಕಾಲರಾಮ  
<sup>8</sup>ಣಾ | ಸಾಂಧಕಾರಂಜಗಜ್ಞಾ ಲಂಜಾಯತೇತ್ಯೇತಿ  
<sup>9</sup>ನಾಧ್ವುತಂ || ಬಾಣಾಂಭೋದಿನಭೇಶಣಂಕತು  
<sup>10</sup>ಶತೇಜಾತೇಶಕಾಪ್ತೇಶತೋವರ್ಷೋಭಕ್ತುತಾ  
<sup>11</sup>ಹ್ವಯೇವೈಪ್ರಪನತೇಮಾಸೇಪ್ರನೇಶ್ರವ  
<sup>12</sup>ಣೇ | ಪಕ್ಷೇಶ್ವಪ್ಪವಿಪಕ್ಷವತ್ತಿ ನಿಹಿತೇವಾ  
<sup>13</sup>ರೇದಕವ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾತಃ ಶುಭಚಂ  
<sup>14</sup>ದ್ರವೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿಃ ||  
<sup>15</sup>ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ  
<sup>16</sup>ಶಬ್ದಮಹಾಸಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ  
<sup>17</sup>ದಂಡನಾಯಕಂ | ವೈರಿಭಯದಾಯಕ |  
<sup>18</sup>ಗೋತ್ರಸವಿತೃಬುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿಬೋ  
<sup>19</sup>ಜಗೋಧೂಮಘರಟ್ಟಿಂ | ಸಂಗ್ರಾಮಜತು  
<sup>20</sup>ಟ್ಟಿ | ವಿಷ್ಣು ವರ್ಧನಪೋಯ್ಯಳಮಹಾರಾ  
<sup>21</sup>ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ  
<sup>22</sup>ಶ್ರೇಷ್ಠೇನವಮ್ನಾತ್ರವೃತಾಂಬುಧಿ ಪ್ರವರ್ಧನ  
<sup>23</sup>ಸುಧಾಕರನವ್ಯಕ್ತವ್ರತಾ ಕರಾಧ್ಯನೇಕ  
<sup>24</sup>ನಾಮಾವೇಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮ  
<sup>25</sup>ನ್ಮಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ  
<sup>26</sup>ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲನಂಘದೇ  
<sup>27</sup>ಸಿಯಗಣದ ಪುಸ್ತಕಗಣ್ಯದಶುಭಚಂ  
<sup>28</sup>ದ್ರಗಿದ್ಧಾಂತದೇವಗೈಪರೋಕ್ಷವಿನಯಕ್ಕೆ  
<sup>29</sup>ಸಿಂಧಿಗಿಯನಿಲಿಸಿಮಹಾಪೂಜೆ  
<sup>30</sup>ಯಂಮಾಡಿದಮಹಾನವಂಗಿಯರು ||  
<sup>31</sup>ಆಮಹಾನುಭಾವನತ್ತಿಗೈ || ಶುಭ  
<sup>32</sup>ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ || ವರಜಿನಪೂ  
<sup>33</sup>ಜೆಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕಣ್ಣ ಮೂಡಿಸುವ  
<sup>34</sup>ಳಸಜ್ಜರಿತಗುಣಾನ್ವಿತೆಯಂದೀಧರ  
<sup>35</sup>ಣೀತಳವಜ್ಜಿ ಪೊಗಳುತ್ತಿಪ್ಪುದುನಿ  
<sup>36</sup>ಜ್ಜಂ || ದೊರೆಯೇಜಕ್ಕಣ್ಣಿಗೈಭುವನ  
<sup>37</sup>ದೊಳಚಾರಿತದೊಳಗೇದೊಳ ಪರಮ  
<sup>38</sup>ಪ್ರೇಮಿನಪೂಜೆಯೊಳ ಸಕಳದಾನಾಶ್ವ

39 ಯ್ಯೋದೋ ಸತ್ಯೋದೋಗುರುಪುದುಂಬು

40 ಜಘತ್ಯೋವಿನಯದೋ ಭವ್ಯಕ್ತುಗಳಂಕಂ

41 ದದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪುಪಂಪಿನೆಡೆಯೊ

42 ಕ್ಷಮತ್ತ ನೈಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ

43 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡೆಮ

44 ದ್ವಿಮಯ್ಯಂ ಬರದಂ || ಬಿರುದರೂಪಾರಿ

45 ಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರಿಕಂಡನಿ

46 ದಂಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

## 44

ಅದೇ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀತಸ್ಯಾದ್ವಾಮೋಘಲಾಂಭನಂ | ಜೇಯಾ

2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿವಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ

3 ವಾಯಸಂಪಾದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಜೇತವೇ | ಅನ್ಯವಾದಿಮದಹ

4 ಸ್ವಮಸ್ತು ಕಸ್ತುಟನಾಯಘಟಿನೇಪಟೀಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಶ್ವರೇ ||

5 ಜನತಾಧಾರನುದಾರನನ್ಯವಸಿತಾದೋರಂವಚಸ್ಸುಂದರೇಘನವೈ

6 ತಸ್ತು ನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನಂದಪೈಜನಕಂತಾನ

7 ನಮಾಕಾಂಕ್ಷೆವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಾ

8 ಮಾತೃ ಚರಿತ್ರತಾಯನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||

9 ವಿತ್ರಸ್ತ ಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ

10 ಕೃಪಾತ್ರಂರಿಪುಕುಳಕಂದವಿನಿತ್ರಂಕಾಂಕ್ಷಿಸ್ತಗೋತ್ರನಮಳಚರಿತ್ರಂ |

11 ವೈ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದೆಯ್ಯಮಳುಕ್ತೈಯಿನೊಳ್ಳವೆತ್ತ

12 ಮುಳ್ಳುರುದುರಿತಕ್ಷಯಕ್ತು ನಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ

13 ಮಗ್ಗುರುಗಳುದತ್ತವೀರನವದಾತ್ತತಯಶಂಸ್ತಪಕಾಮನೋಯ್ಯ

14 ಕಂಪೊರದಮಹೀಶನಂದೊಡೆಲಿಬಣ್ಣ ಪರಾನ್ನಿಗಳೆಚ್ಚಿಗಾಂಕನಾ || ಕಂ ||

15 ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನಯೊಳ್ಳುನಿಜನಮೂಹಮುಂಬು

16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಮಕಾಲಮುಂ

17 ಕೋಭಿಸುಗುಂ || ಆಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯೆನ್ನಪ್ಪಳೆಂದೊಡೆ ||

18 ಉತ್ತಮಗುಣತವಿಸಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂಬಜಗಮೊಲ್ಲಂ

19 ಕಯ್ಯೋತ್ತವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೊಜಗದೊಳಗೊಪ್ಪೊಚಿಕ್ಕಪ್ಪೆ

20 ಯನೋನ್ನಳ || ತನುವಂಜಿನಪತಿಸುತಿಯಿಂಧನಮಂಮುನಿಜನದತ್ತ

21 ಪ್ತಿಯಿಂಸಫಳಮಿದಿನನಗೇಂಬೀನಂಬುಗಳೊಳ್ಳುನಮಂಜಗದೊಳಗೆ

- 22 ಪೋಷಿಕಾಭ್ಯಾಸನಿಬಂಧಕ || ಜನವಿನುತನೇಷಿಗಾಂಕನಮನ  
 23 ಸ್ವರೋಹನಿಗಂಗರಾಜ ಚಮೂನಾಥನಜನಜನನಿಭುವ  
 24 ಸಕ್ತ ನನಗಳ್ಳ ಪೋಷಿಕಾಭ್ಯಾಸನಿಬಂಧಕ || ಎನಿಸಿದಪೋಷಾಂ  
 25 ಬಿಕಪರಿಜನಮುಂಬುಧಜನಮುಮೋಮೈ ಗೋಮೈ ಮನಂತೇನ  
 26 ತೋದಿಪರಸಪ್ರಣಯ || ನನವ್ತ ಮನೇರಪರಪರಪರಮಂಜ  
 27 ಗದೂಳು || ವ || ಇನ್ನೆನಿಸಿದಾಪೋಷಾಂ ಬಿಕಪಗುಳದತಿತ್ಥಂವೊದಲಾ  
 28 ದನೇಕತಿತ್ಥಂಗಳೂಳುಪಲವಂಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿವು  
 29 ಹಾಡಾನಂಗಿಯು || ವೃ || ಅದನಿನ್ನೇನೇಬನೋದಮುಟ್ಟು ಸುಕ್ತ  
 30 ತಮನೋಡೇರೋಮಾಂಚಮಾದಪ್ಪುದುಳ್ಳೋದೋಗದಿಂದಂಸ್ತುರಿಯಿ  
 31 ಪಡೆನವೋವೀತರಾಗಾಯಗಾರ್ಪಸ್ಥ್ಯದಯೋಶಿಷ್ಟಾ ವದೀಕಾಲ  
 32 ದ ಪರೀತಿಯಂಗಿಲ್ಲು ಸಲ್ಲೆ ಖನಂಕಂಪದದಿಂದಂವೊಪೋಷಾಂ ಬಿ  
 33 ಕೆಸುರವದಮಂಲೀಲೆಯಿಂನೂಜಿಗೊಂಡಳ || ಸಕವರ್ಪಗಂಚಿನೆ  
 34 ಯಸಂವ್ಯರಿಸಂವತ್ಸರದಆಪೂಜಿಸುಧ್ಯ ಇ ನೋಮವಾರದಂದುಸ  
 35 ನ್ಯಸನಮಂಕೈಕೊಂಡುಕಪಾಶ್ಯನಿಯಮದಿಂಪಂಚಪದವ.ನುಚ್ಚ  
 36 ರಿಸುತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳ || ಅಜಗಜ್ಜ ನನಿಯಪುತ್ರಂ ||  
 37 ಸವ.ಧಿಗತಪಂಚಮಹಾಶಬ್ಧ ಮಹಾಸಾಮನ್ವಾ ದ್ರಿವತಿಮ  
 38 ಹಾಪೂಚಂಪದಂಚನಾಯಕಂ | ವೈರಿಭಯದಾಯ.ಕಂ | ಗೋತ್ರಪದವಿತ್ರಂ | ಬುಧಜ  
 39 ನಮಿತ್ರಂ | ಶ್ರೇಷ್ಠನಧರ್ಮಾತ್ಮವೃತಾಂಬುಧಪ್ರವರ್ಧನಸುಧಾಕರಂ | ಸವೃತ್ತವಿರತ್ತಾ  
 40 ಕರಂ | ಆಹಾರಾಭಯಭೈಶಜ್ಞಾಸ್ತದಾನವಿನೋದ | ಭವ್ಯಜನಪ್ರ  
 41 ದಯಪ್ರಮೋದ | ವಿಪ್ಲವವರ್ಧನಭೂಪಾಳಪ್ರಿಯುಳವಾರುಜಾರಾಜ್ಯ  
 42 ಭೀಷಿಕಪೋಷಾಕುಂಭ | ಧರ್ಮಾತ್ಮವೈದ್ಯಾರ್ಥರಣಮೂಳಸ್ತಂಭ | ನುಡಿವನ್ನೆಗಣ್ಣ  
 43 ವಗವರಂಕೋಣ್ಣ | ದೋಹಪರಟ್ಟುಧ್ಯನೇಕನಾಮಾವಳೇಸಮಾಲಂಕೃತನ  
 44 ಪ್ರಶ್ರೀಮನ್ತು ಹಾಪೂಧಾನಂದೋನಾಯಕಂಗಳರಾಜಂತನ್ಮಾತ್ಮಾಂ ಬಿಕಪೋಷ  
 45 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಬುಪರೋಕ್ಷವಿನಯಕ್ಕೆ ದಿನಿನಿಧಿಯಂನಿ  
 46 ಲಿಸಪ್ರತಿಷ್ಠೆಯು ಮಹಾದಾನಪೋಷಾಚ್ಚ ನಾಭೀಕಂಗಳಂ ಮಾಡಿ  
 47 ದಮಂಗಳಮಹಾ ಶ್ರೀ || ಶ್ರೀಪೂಜಾಂಧ್ಯಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಂ  
 48 ಪಗ್ಗಿ ಕಡಿವಾರಾಜಂಬರದಂ || ರೂವಾರಿಜೋಯ್ಯಳಾಕಾರಿಯಮ  
 49 ಗಂವರ್ಧಮಾನಾಕಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣ್ಣ ರಿಂದಂ ||

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ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಬಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾರೋಪಲಂಛನಂ | ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯ  
 2 ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ  
 3 ನಜೇತವೇ | ಅನ್ಯವಾದಿವದಹಸ್ತ ಮಸ್ತು ಕಸ್ತು ಟನಾಯಕಟನೇಪಟೇಯಸೇ ||

- <sup>4</sup> ಸ್ವಸ್ತಿ ಸಮಧಿಗತವಂಚಮಹಾತಬ್ಬ ಮಹಾಮಣ್ಣ ಳೇತ್ಪರದ್ವಾರಾವತೀ ಪುರನಾರ್ಥೇತ್ವರಂಯಾದವ
- <sup>5</sup> ಕಳಾಂಬರದ್ಯುಮೇಶಿಸಮೃತ್ಯುಚ್ಛೇದನಾಣಿ ಮಲಪರೋಕ್ಷಾ ದ್ಯುನೀಕನಮಾವೇಶಮಾಳಂಕೃತ
- <sup>6</sup> ರಪ್ತ ಪ್ರೇಮಸ್ತುಹಾ ಮಣ್ಣ ಳೇತ್ಪರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೋಣ್ಣ ಭುಜಬಳವೀರಗಂಗೆವಿಷ್ಣು ವ
- <sup>7</sup> ರ್ಧನಾಚೋದ್ಭವೇವರವಿಜಯರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮನಾಚಂದ್ರಾಕ್ಷತಾ
- <sup>8</sup> ರಂಕಲುತ್ಪರವಿರತತ್ವಾದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯವಸಿತಾದೂರವೇಶಸ್ಸುಂದರೀ
- <sup>9</sup> ಭನವೃತ್ತಸ್ತು ನಾರಾಧನುಗ್ರರೋಧೀರಂ ಮಾರನೇಂದ್ರಪೃಷ್ಠಜನಕಂತಾನೇಮಾಕೇಚ್ಛೆ ವಿಬುಧಃ)
- <sup>10</sup> ಬ್ರಾಹ್ಮತಧರ್ಮಪ್ರಯುಕ್ತೇನಿಕಾಮಾತೃಚರಿತೃತಾಯನಲಿದೇನೇಶಂಮಹಾಧನ್ಯನೋ || ಕಂದ ||
- <sup>11</sup> ವಿತ್ತಸ್ತು ಮಳಂಬುಧಜನಮಿತ್ತಂದ್ವಿಜಕುಳಪವಿತ್ತನೇಶಂಜಗದೊಳುಪಾತ್ರಂ ರಿಪುಕುಳಕಂದಬಿನಿತ್ರಂ ಕಾಂ
- <sup>12</sup> ದಿನೈಗೋತ್ರನಮಳಚರಿತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ ಮುನಿಜನನಮೂಹಮುಂ
- <sup>13</sup> ಬುಧಜನಮುಂಜಿನಪೂಜನಜಿನವಂದನೇಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಕೋಭಿಸುಗುಂ || ಉತ್ತಮ
- <sup>14</sup> ಗೋತಜಿನಿತಾ ವೃತ್ತಿಯನೋಳಕೋಣ್ಣ ದೆಂದು ಜಗಮೆಬ್ಬಂಕೈಯ್ಯೋತ್ತಮಿನಮಮಳಗುಣಸಂಪತ್ತಿಗಿಜ
- <sup>15</sup> ಗದೋಳಗೈಪೋಚಿಕಪ್ಪೆಯನೋನೈಳು || ಅನ್ನನಿಸಿದೇವರಾಜನಪೋಚಿಕಪ್ಪೆಯಪುತ್ರನಬಿಳಿ ತೀರ್ಥ ಕರನರಮ
- <sup>16</sup> ದೇವಪರಮಪೂಜಿತಾಕರ್ಣ್ಯಾನೋದೀರ್ಣ್ಯವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುವಸಮನಮರರಸ
- <sup>17</sup> ರಿಕಂಪುನೃಪಕಳಾಪಾವಲೀಪರೋಲುಪಕೃಪಾಣನುವಾಹಾರಾಭಯಭೈವಜ್ಯಾ ಶಾಸ್ತ್ರದಾನ
- <sup>18</sup> ವಿನೋದನುಂಸಕಳಲೋಕಕೋಕಾಂಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಪೃತೋಹಂಹಳಭೃತೃಕ್ರಾಂತಘಾತ
- <sup>19</sup> ಕ್ರೀಡಾಕ್ರೀಡಾಧರಸ್ತು ಗಾಂಧಿಪಧನುಗ್ಗಾಂಧೀವಕೋದಣ್ಣಿನ || ಯಸ್ತದ್ವತ್ಪಿತನೋತಿವಿಷ್ಣು ನೃಪತೇಸ್ವಾ ಯುಗಂ
- <sup>20</sup> ಕಥಮಾಧ್ಯಕ್ಷೈಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಹಿಸ್ತಪಣ್ಣೀರ್ಯಭನೇತ || ಅನ್ನವಿಪ್ರೇಮಸ್ತುಹಾ
- <sup>21</sup> ಪ್ರಧಾನದೊಡ್ಡನಾಯಕಂದೋಜಪರಬೈಗಂಗರಾಜಂ ಚಾಳಂಕೃತೇಶ್ವರವತ್ರಿ ತ್ರಿಭುವನಮಲ್ಲದೆಮೃಗಾಡಿಡೇ
- <sup>22</sup> ವನವಳಂಪನ್ನೀರ್ವರಸುಮಂತವೈರಸುಕಣ್ಣೆಗಾಲಬೀಡಿನಲುಬಿಟ್ಟರೆ || ಕಂದ || ತೆಗೆವಾರುವಮಂಹಾರುಬಲ
- <sup>23</sup> ಗೆಯಂತನಿರುಳುಬರವೆನುತನವೇಗಂ ಬುಗುವಕಟಕಿರನೇ || ಅಂ ತುಗಿನಿದುಮುಭುಜಾಸಿಗಂ
- <sup>24</sup> ಗದೇಣ್ಣಾಧಿಪನ || ವಚನ || ಎಂಬಿನಮವಸ್ಥಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾಮನು ರುಮಂಭಂಗಿಸಿತದೀಯ
- <sup>25</sup> ವಸ್ತು ಪಾಪನನಮೂಹಮುನಿಜಸೃಷ್ಟಿಮಿಗಿತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ತ ಮೊಟ್ಟೆ ಮೊಟ್ಟೆ ದೆಂದೇಡಿಕೊ
- <sup>26</sup> ಳೈನ || ಕಂದ || ಪರಮಪುಷ್ಪದಮಂಪಡೆದುರಜ್ಯಮಂಧನಮನೇನುಮಂಪಡೆದನಸ್ವರವಾಗೆ ದೇಡಿಕೊಂ
- <sup>27</sup> ಜಂಪರಮನಿನಿದನರ್ಪದಬ್ಬೆಗನಾಂತೆಚಿತ್ತಂ || ಅನ್ನು ದೇಡಿಕೊಣ್ಣ || ವೃತ್ತ || ಪರನೀತಿತ್ತಂನಂಜನನಿಪೋಳ
- <sup>28</sup> ಲವೈವಿಯರರ್ಥಿಪಟ್ಟುಮಾಡಿದಿವ ಜಿನಾಲಯಕ್ಕೆ ಮೊನಿದಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿದಿವ
- <sup>29</sup> ನಾಲಯಕ್ಕೆ ವಿದುಪೂಜನೆಯೋಜಿತಮೆಂದುಕೊಟ್ಟುನನ್ನೊ ಸಮಮಜಸ್ರನಾಪನೇನೆಗಂಗಳೆಮೂಪ
- <sup>30</sup> ನಿರ್ದೇಸುದಾತ್ಮನೋ || ಅಕ್ಷರ || ಆದಿಯಾಗಿಪುರದಾರ್ಥತನಮಯುಕ್ತ ಮೂಲಂಗಳೊಂ ಕೊಂಡಕುಂದಾ
- <sup>31</sup> ನ್ನಯಂಬಾದವೇಶದಂಬಳೆಯಿಪ್ಪದಲ್ಲಿದೆಯೇಸಿಗಣದಪುಸ್ತಗಗಳೈದದೋಧವಿಧವಹಕ್ಕುಟಾ
- <sup>32</sup> ಸನಮಲಧಾರದೇವರಃಪ್ರೇರಿಪವೆಂಬಂಗದಮೆನಿಪ್ಪಕುಂಭಚಂದ್ರದ್ವಾನ್ತ ದೇವರಗುಂಡಂಗಳೇಶ
- <sup>33</sup> ಮೂಠತಿ || ಗಂಗಳಾಡಿಯಬದಿಗಳೆನಿತೊಳವನಿತುಮಂತಾನೆಯೈ ಪೊನೆಯಿನದಂಗಳವಾಡಿ
- <sup>34</sup> ಯುಗೋಮೃಟದೇವೆಗ್ಗನುತುಲಯಮನೆಯೈ ಮಾಡಿದಂಗಳವಾಡಿಯತಿಗುಳರಂವೆಂಕೊಂಡವೀರಂಗಳಂ
- <sup>35</sup> ಗಿನಿಮಿಷ್ಟಿ ಕೋಟೈಗಂಗರಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂಗಳಂನೂಮೃಗಾಡಿಧನ್ಯನಲ್ಲೆ ||

ಯಂಥಕಟ್ಟೆಬಿಸ್ತಿಯ ಬಲಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮಾಖ.)

<sup>1</sup>ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ||

<sup>2</sup>ಜಯತುಮುರಿತದೂರಕ್ಷೀರ

<sup>3</sup>ಕೂಪಾರಹಾರಪ್ರಥಿತಸ್ಯ

<sup>4</sup>ಧುಳಕೀರ್ತಿಶ್ರೀಸುಭೇಂದ್ರಬ್ರತೀ

<sup>5</sup>ಶಃ | ಗುಣಮಣಿಗಣಸಿಂಧುಃ ಪಿಪ್ಪಲೋ

<sup>6</sup>ಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪ

<sup>7</sup>ಪುಲ್ಲುಪುಲ್ಲುಬಾಣಾದಿಸ್ತಃ || ೬ ||

<sup>8</sup>ವಧುಚಂದ್ರಲೇಖಿಸುರಭೂರಹದು

<sup>9</sup>ಧ್ವಪದಿಸಂಯೋದಿವೇಳಾವಧುಪಂಪುವೆ

<sup>10</sup>ತ್ತಮೋಲನಿದಿತೆ ನಾಗಲಿಪಾರುರೂಪ

<sup>11</sup>ಲೀಲಾವತಿದಂಡನಾಯಕಿತಿಲ

<sup>12</sup>ಕ್ವಲಿದೇವತಿಬೂಚಿರಾಡನೆಂಬೀವಿಭು

<sup>13</sup>ಪುಟ್ಟುಪಂಪುಸೂಡೆದಾಜ್ಜಿಗನದಳುಮಿರಿ

<sup>14</sup>ದಪ್ಪಕೀರ್ತಿಯಂ || ವ || ಆಯಬೈಯಮ

<sup>15</sup>ಗನೆಂತಪ್ಪನೆಂದಡಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಧು

<sup>16</sup>ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ

<sup>17</sup>ಮಕಮನೀಯಮುಖಕಮಳ

<sup>18</sup>ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ

<sup>19</sup>ತ್ರಿತ್ರೀಯವಕ್ತ್ರನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ

<sup>20</sup>ತಿಪರಹಸಿತಕುಸುಮಚಾಪಗಾ

<sup>21</sup>ತನುಂ | ಆಹಾರಾಭಯಭೈಪಜ್ಯಶಾಸ್ತ್ರ

<sup>22</sup>ದಾನವಿನೋದನುಂ | ಸಕಳಲೋಕಲೋಕಾಪ

<sup>23</sup>ನೋದನುಂ | ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ |

<sup>24</sup>ಜಿನಚರಣಶರಣನುಮೆನಿಸಿದಬೋಚಣಂ ||

<sup>25</sup>ವೃತ್ತ || ವಿನಯದಗೀಮಸತ್ಯದತವಮ್ಮನೇಕಾ

<sup>26</sup>ಚದಜನ್ಮಭೂಮಿಯೆಂದನವರತಂಭೋಳುಪ್ಪ

<sup>27</sup>ದುಜನಂವಿಬುಧೋತ್ತರಕೈರವಪ್ರಬೋಧ

<sup>28</sup>ನಪಿಮರೋಚಿಯನೆಗಳ್ಳಬೂಚಿಯನು

<sup>29</sup>ಧ್ವಪತಾತ್ಮಗಸದ್ಗುಣಾಭಿನವದಧೀಚಿಯಂ

<sup>30</sup>ಸುಭಟಿಭೀಕರವಿಕ್ರಮನವ್ಯಸೂಚಿಯಂ ||

<sup>31</sup>ಆಯಣ್ಣಂಕವರುಪ ೧೦೩ನೆಯವಿ

<sup>32</sup>ಜಯಸಂವತ್ಸರದವೈಶಾಖನುಧ್ಧ ೧೦ ಆ

<sup>33</sup>ದಿತ್ಯವಾರದಂದುಸರ್ವಗನಗಪರಿತ್ಯಾ

(ಎನೇ ಮುಖ.)

- 1 ಗಪೂರ್ವಕಂಮುಡಿಪಿದಂ ||
- 2 ಪಧ್ಯ || ತ್ಯಾಗಂಸರ್ವಗುಣಾ
- 3 ಭಿಕಂತದನುಜಂಶೌರ್ಯುಂಚ
- 4 ತದ್ವೃಂದವಂ ಧೈರ್ಯುಂಗಬ್ಬ
- 5 ಗುಣಾತಿಹಾರುಣ ರಿಪುಂ
- 6 ಜ್ಞಾನಂಮನೋಸ್ತಂಸತಾಂ | ಶೇಷಾ
- 7 ಶೇಷಗುಣಂಗುಣೈಕ
- 8 ಕರಣಂ ಬೋಚೋ
- 9 ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
- 10 ಕರೋತಿ ಕುರುತೇ ಕಿಂವಾನ
- 11 ಚಾತುರ್ಯುಭಾಕ || ಯೋ
- 12 ವೀರ್ಯುಗಜವೈರಿಭೂ
- 13 ಯಮತುಳದಾನ
- 14 ಕ್ರಮೇಬೋಚೋ
- 15 ಸ್ವಾಕ್ಷಾತ್ಸರಭೂಜ
- 16 ಭೂಯಮವನಾಗಂಭೀ
- 17 ರತಾಯಾವಿಧಾ | ಯೋ
- 18 ರತ್ನಾ ಕರಭೂಯಮು
- 19 ನ್ನ ತಿಗುಣೇಯೋಮೇರು
- 20 ಭೂಯಂಗತಃಸೋಂತೇಸಾಂ
- 21 ತಮನಾಮನೀಪಿಲಪಿತಂಗೀ
- 22 ವ್ಯಾಣಭೂಯಂಗತಃ || ವದಾ
- 23 ರಾಕಾರಣತಿಪ್ರಸಿದ್ಧತರಣ
- 24 ತತ್ಕೃತ್ಯುಜ್ಞತಃಪ್ರೀತಿಪ್ರಾಪ್ತ
- 25 ಸ್ವಗ್ಗೃಹಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಪ್ರಾಪ್ತ
- 26 ಮೃಗೀಪೀತಿಚ | ಶ್ರೀಮದ್ಗಂಗಾಚಮೂಪ
- 27 ತೇಪ್ಪಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಶಾಃಲಾ
- 28 ಸ್ತಂಭಂಸ್ಥಪಯತಿ ಸ್ತಬೋಚಣಗು
- 29 ಣಪ್ರಖ್ಯಾತಿವೈದ್ಧಿಂಪ್ರತಿ || ಧರಲ
- 30 ಭೂವಾಯು ವಿಶ್ವತವಿನೇಯನಿ
- 31 ಕಾಯಮನಾಧಮಾಯು ವಾಕ್ತ
- 32 ರುಣಿಯುಮಿಗಾಳೇಜಗದೊಳಗ್ಗೃ
- 33 ಮನಾದರಣೀಯೆಯಾದಳಂದಿರದೆವಿ
- 34 ಸಾದಮಾದಮೊದವುತಿ ರೇಭವೃಜ

- 35 ನಾಂತರಂಗದೊಳ್ ನಿರುಪಮನೆಯ್ಬಿ  
 36 ಪನೆಗಳ್ ಬೂಜಿಯೊಂದಿವಿಡಿ  
 37 ತ್ರಲೋಕಮಂ || ತ್ರೀಮೂಲಸಂ  
 38 ಘನದೇಸಿಗಗಣದಪುಸ್ತಕಗಟ್ಟ  
 39 ದಕುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರ  
 40 ಗುಡ್ಡಂಬೂಚಣನನಿಬಿಗಿ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯೆರಡನೆ ಶಾಸನ.

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಾಂಬೋಯಾಜ್ಞ ನೇಂದ್ರಾಣಾಂಶಾಶನಾಯಾ  
 2 ಘನೇಶೀಕುತಿತ್ಥೃಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನ ಘನಘನವೇ ||  
 3 ಶ್ರೀಮನ್ನಾಭೆಯನಾಭಾಧ್ಯಮಳಜಿನವರಾನೀಕಸಾ  
 4 ಘೋರುವಾರ್ಧಿಃ ಪ್ರವೃತ್ತಾಘಪ್ರಮೇಯಪ್ರ  
 5 ಚಯವಿಷಯಕ್ಕೆವಲ್ಯಬೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾ  
 6 ರಮುದ್ರಾಶಬಲಿತಜನತಾನಂದನಾದೋರುಘೋಪಃಸ್ಥೀಯಾ  
 7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯವೀಚೀನಿ  
 8 ಕಾಯಃ || ಶ್ರೀಮನ್ನಿನೀಂದೋತ್ತಮರತ್ನವರ್ಗಾಣೀಗೌತ  
 9 ಮಾದ್ರಾಃಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ | ತತ್ರಾಂಬುಧಾಸಪ್ತಮಹ  
 10 ಧ್ವಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾನಂದಿಗಣೇಬಧೂವ || ಶ್ರೀಪದ್ಮನಂ  
 11 ದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯಕಬ್ಬೋತ್ತರಕೋಡಕುಂ  
 12 ದಃ | ದ್ವಿತೀಯಮಾಗೀದಭಿಧಾನಮುದ್ಯಚ್ಚ ರಿತ್ರಸಂಜಾ  
 13 ತಸುಚಾರಣಧಿಃ || ಅಭೂದುಮಾನಸ್ವತೀಮನೀಶ್ವರೋಸಾ  
 14 ವಾಚಾರ್ಯಕಬ್ಬೋತ್ತರಗೃಧ್ರಸಿಂಭಃ | ತದನ್ಯಯೇತತ್ಸದೃಶೋಸ್ತ  
 15 ನಾನೃಪಾತ್ಪಾಠಿಕಾಶೇಷಪದಾರ್ಥವೇದೀ | ಶ್ರೀಗೃಧ್ರಸಿಂಹಮನಿವಸ್ಯ  
 16 ಬಳಕುಂಭಾಣಿಪೋಜನಿಸ್ವಭುವನತ್ರಯವತ್ತಿಕೀ  
 17 ತ್ರಿಃ | ಚಾರಿತ್ರಜುಂಜುರಬಿಳಾವನಿಸಾಳಮಾಳಿಮಾಳಾಣಿ  
 18 ಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಚೈಶ್ವೋಗುಣಾನಂದಿಪಂ  
 19 ಡಿತಯತಿಶ್ಚಾರಿತ್ರಜಕ್ರೇಶ್ವರೇತಕ್ರ್ವಾಕರಣಾದಿಶಾಸ್ತ್ರ  
 20 ನಿಪುಣಸ್ಸಹಿತೈವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧ  
 21 ರಘಟಾಸಂಘಟ್ಟಕಣ್ಣೀರವೋಭವಾಂಭೋಜದಿವಾಕರೋವಿಜ  
 22 ಯತಾಂಕದರ್ಪದರ್ಪಕಪಹಃ || ತಚ್ಚೈಶ್ವೋಗುಣಾನಂದಿಪಂ  
 23 ಧಯಾಣಸ್ತಾಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೋತ್ತಮಪ್ರಸಮಾದ್ವಿಸ  
 24 ಪ್ರತಿಮಿತಾಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರ  
 25 ಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೀಮುನೀನಾನಾನೊನಯಪ್ರಮಾ

- <sup>26</sup> ಉನಿಪುಣೋದೇವೇಂದ್ರಸೃದ್ಧಾಂತಿಕಃ || ಅಜನಿಮುಖಪಚೋ  
<sup>27</sup> ಡಾರತ್ಯ ರಾರಾಜಿತಾಂಘ್ರಿವಿನ್ವಿಜಿತಮಕರಕೇತೂದ್ವಣ್ಣದೋದ್ವರ್ಧಂ  
<sup>28</sup> ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂದ್ರಾನ್ವೀಕದಂಭೋಳಿದಣ್ಣಃ ಸೇಜಯ  
<sup>29</sup> ತುಮಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಿಃ || ತಪ್ಪೆಪ್ಪಳಕಾಠಾತ  
<sup>30</sup> ನಂದಿಮುನಿಪಸೃದ್ಧಾಂತಚಕ್ರೇಶ್ವರಪಾರಾವಾರಪರಿತಧಾ  
<sup>31</sup> ನಿಲಿಕುಳವ್ಯಪ್ತೋರುಕೀತ್ತೀತ್ವರಃ | ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ  
<sup>32</sup> ದಳನಪ್ರೋನ್ಮುಕ್ತ ಮುಕ್ತಾ ಭಳಪಾಂಶುಪ್ರಾಂಚಿತಕೇಸರೀಬುಧ  
<sup>33</sup> ನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪ್ರತ್ಯೋಮೇವೇಂದ್ರಾದಿಕೀ  
<sup>34</sup> ತ್ವಿಮ್ನದನಕಂಕರಃ | ಯಸ್ಯವಾಗ್ವೇವತಾಕತ್ತಾ ಶ್ರೋತೀಂಮಾಳಾ  
<sup>35</sup> ಮಯೂಯುಜಹ || ತಪ್ಪೆಪ್ಪಳೋವೀರಣಂದೀಕವಿಗಮಕಮ  
<sup>36</sup> ಹಾವಾದಿವಾಗ್ವತ್ಪ್ರಯುಕ್ತೋಯಸ್ಯೋವನಾಕನಿನ್ಮುತ್ರಿದಶಕತಿ  
<sup>37</sup> ಗಜಾಕಾಶಸಂಕಾಶಕೀತ್ತೀಂ | ಗಾಯಂತ್ಯುಚ್ಚೈತ್ರಿದಿಗಂತೇತ್ರಿದಶಕಯು  
<sup>38</sup> ವತಯುಷ್ಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತನೋಯಂಜೀಯಾತ್ಮ  
<sup>39</sup> ಮಾದಸಕರ ಮಹಿಧರೋಭೀಳದಂಭೋಳಿದಣ್ಣಃ || ಶ್ರೀಗೋ  
<sup>40</sup> ಬ್ರೂಚಾಯ್ಯನಾಮಾನಮಜನಿಮುನಿಪಕ್ಕದ್ವರತ್ಯ  
<sup>41</sup> ಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮೋದ್ಯುತ್ಥಗಂತ್ಯಾದಕಟನಪಟುಸಿದ್ಧಾಂತ  
<sup>42</sup> ಶಾನಾಬ್ರಹ್ಮವೀಚಿಃ | ಸಂಘಾತಕ್ಷಾಂತಃಘೋಪಮದಮದಕಳಾ  
<sup>43</sup> ಶೀಘ್ರಾದ್ವಿಪ್ರಭೂಪೋಜೀಯಾದ್ವಿಪಾಳಮಾಳಿದ್ಯುಮಣಿವಿದ  
<sup>44</sup> ಳತಂಘ್ರಿವುಲಪ್ಪಿತ್ರೀವಿಳಾಸಃ || ವೆರ್ಗಡಭೂವರಾಜಂಬರದಂ ಮಂಗಳ ||

(ಪಟ್ಟಿ ಮುಮುಖ.)

- <sup>1</sup> ವೀರಣಂದಿವಿಭುಧೇಂದ್ರಸಂತತಾನೋತ್ಪಚಂದಿನರೇಂ  
<sup>2</sup> ದ್ರವಂಶಚೋ | ಡಾಮೇಶೀಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂ  
<sup>3</sup> ಪಾಳಕೇಶಮಹಿಕಾರಣೇನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಶ್ಯ  
<sup>4</sup> ಯೋಗೀನಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ಯಂ  
<sup>5</sup> ಯಸ್ಯಭೂದ್ವೈಪ್ಪಿಧಾರಾನಿತರಗಣಾಗ್ರೀಪ್ತಮಾತ್ಮಾಣ್ಣ  
<sup>6</sup> ಬಿಂಬಂ | ಚಕ್ರಂನದ್ವೈತ್ಯಚಾಪಾಕಳಿತಯತಿವರಸ್ಥಾಪಕತೋ  
<sup>7</sup> ನ್ವಿಜೇತುಂಗೋಲ್ಲಾಚಾಯ್ಯಸ್ಯಃ ಪ್ಲವಸ್ತಜಯತುಭುವನೇ  
<sup>8</sup> ಭವ್ಯಸತ್ತ್ವೈರವೇಂದುಃ || ತಪಸ್ಸುಮತ್ಯಕ್ಯತೋಯಸ್ಯಭಾ  
<sup>9</sup> ತೋಭೂದ್ವೈತ್ಯರಾತ್ಮಸಃ | ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ  
<sup>10</sup> ಮುಂಚಂತಿಕಮಹಾಗ್ರಹಾಃ || ಪ್ರಾಜ್ಞಜ್ಞತಾಂಗತಂ  
<sup>11</sup> ಲೋಕೇಕರಜಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸುಮತ್ಯಕ್ಯತಸ್ಯ  
<sup>12</sup> ತಪಾಕಿಂವರ್ಷೀತುಂಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ  
<sup>13</sup> ಪಾಗ್ವಿನೀಯರತ್ನಸಿದ್ಧಾಂತವಾದ್ವಿಪರವರ್ಧನಪೂರ್ಣ  
<sup>14</sup> ಚಂದ್ರಃ | ದಿಗ್ವಿಗಂಕುಂಭಲಿಖಿತೋಜ್ವಳಕೀತ್ತೀಕಾಂತೋಜೀಯಾ

- 15 ದನಾವಭಯನಂದಿಮುನಿಜ್ಞಾಂಗಳಾಗ್ಯಂ || ಯೇನಾಶೇಷ  
 16 ಪರೀಪದಾದಿರವನಸ್ಯವ್ಯಗ್ರಿ ತಾಃಪ್ರೇಕ್ಷ್ಯತಾಃಯೇ  
 17 ನಾಮ್ನಾ ದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮಾಽಖ್ಯುಕ್  
 18 ಲ್ಪದ್ರುಮಾಃ | ಯೇನಾಶೇಷಭವೋಪತಾಪಹನನ  
 19 ಸ್ಯಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪೂಜ್ಞಂಸ್ಯಾಧಭಯಾದಿನಂದಿಮನಿ  
 20 ಪಸ್ಯೋಯಂಕೃತಾತ್ಮೋಭವಿ || ತಃಪ್ರಪ್ನುಸ್ಯಕಲಾಗಮಾ  
 21 ತ್ಥೃನಿಪುಣೋಲೋಕಜ್ಞ ತಾನಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರಿವಿಚಿ  
 22 ತ್ರೋರಚರಿತಃಸಾಜನ್ಯಕನ್ದಾಂಕುರಃ | ಮಿಥ್ಯಾತ್ವಾಬ್ಜವ  
 23 ನಪ್ರತಾಪಹನನಶ್ರೀಮದೇವವಭುಜ್ಞೇಯಾತ್ಮತ್ವ  
 24 ಕಳೇಂದುನಾಮಮುನಿಪಃಕಾಮಾಟವೀಪಾವಕಃ ||  
 25 ಅಪಿಚನಕಳಚಂದೋವಿಶ್ವವಿಕ್ಟಂಭರೇಪಣುತಪದಪ  
 26 ಯೋಜಃಕುನ್ದಹಾರೇಂದಂರೋಚಿಃ | ತ್ರಿದಶಗಜಸುವಜ್ರ  
 27 ವ್ರೋಮಸಿಂಧುಪ್ರಕಾಶಪ್ರತಿಮವಿಶದಕೀರ್ತಿವ್ಯಾಘ್ರಧೂಕ  
 28 ಣ್ಣೌಪಹರಃ || ಪ್ನುಸ್ಯಸ್ಯದೃಢವ್ರತಕೃಮನಿಧಿಸತ್ವ  
 29 ಮೃಮಾಂಭೋನಿಧಿಸೀಳಾನಾಂವಿಪ್ರಕಾಲಯಸ್ಸಮಿತಿ  
 30 ಭಯ್ಯುಕ್ತಃಪ್ರಗುಪ್ತಿಶ್ರಿತಃ | ನಾನಾವದ್ಗುಣರತ್ನರೋಹಣ  
 31 ಗಿರಿಪೋದ್ಯುತಪೋಜನ್ಮಭೂಷಪ್ರಖ್ಯಾತೋಭವಿಮೋಘಚಂ  
 32 ದ್ರಮುನಿಪೋತ್ರೈವಿದ್ಯಲೇಕಾದಿಪಃ || ತೈವಿದ್ಯಯೋಗೀ  
 33 ಕ್ವರಮೋಘಚಂದ್ರಸ್ಯಭೂತ್ವಭೂಚಂದ್ರಮುನಿಸ್ಸು  
 34 ಪ್ಯಃ | ಶುಂಭದ್ರತಾಂಭೋನಿಧಿಪುಣ್ಣೌಪಚಂದ್ರೋನಿಧೂತದ  
 35 ಣ್ಣೌತ್ರಿತಯೋವಿಶಲ್ಯಃ || ಪುಷ್ಪಾಸ್ತಾನೂನದಾನೋತ್ಕಟ  
 36 ಕಟಕರಟಿಚ್ಛೇದದೃಪ್ಯನ್ಮೃಗೇಂದ್ರಸಾನಾನಾಭವ್ಯಾಬ್ಜಪಂಚಪ್ರ  
 37 ತತಿವಿಕಸನಶ್ರೀವಿಧಾನ್ಯಕಭಾನುಃ | ಸಂಸಾರಾಂಭೋಧಿಮಾಗ್ಗೇ  
 38 ತರಣಕರಣತಾಯಾನರತ್ನತ್ರಯೇಶಸಮೃಚ್ಛೈನಾಗ  
 39 ಮಾತ್ಪಾಸ್ತೌತವಿಮಳಮತಿಃ ಪ್ರಭಾಚಂದ್ರಯೋಗೀ ||

(ಉತ್ತರಮುಖ)

- 1 ಭೂಪಾಳಕಮಾಃ ಬಾಲಿತಪದಸ್ಯಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿ  
 2 ಜ್ಞರಿತೋತ್ತರವಾಹನಶ್ಚಿತಯಃಪುಷ್ಪಾತಪತ್ರಾಂಚಿತಃ | ತ್ರೈ  
 3 ಳೋಕ್ಯಾಬ್ಜತಮನ್ಮಥಾರವಿದಯಸ್ಸದ್ಧಮ್ನಾಕಾಧಿಸಪುಷ್ಪಾಸಂ  
 4 ಸ್ತವತೂರ್ಯುಘೋಪನಿನದಸ್ತೈವಿದ್ಯಲೇಕೈಶ್ವರಃ || ಶಾ  
 5 ಬ್ದಾಘಾಸ್ಯೋರೋಮಣಿಃಪ್ರವಿಳಸತ್ಕುಜ್ಞಾಚೂಡಾಮಣಿಃ  
 6 ದ್ಧಾಂತೇದ್ಧಶಿರೋಮಣಿಃಪ್ರಕಮವದ್ಭಾತನ್ಯಚೂಡಾಮಣಿಃ |  
 7 ಪೋದ್ಯುತಮೃಮಿನಾಂಸಿರೋಮಣಿರುದಂಚದ್ಧವೈರಕ್ಷಾ  
 8 ಮಣಿಜ್ಞೇಯಾತ್ಮನ್ಮತಮೋಘಚಂದ್ರಮುನಿಪ  
 9 ಸ್ತೈವಿದ್ಯಲೇಕಾಮಣಿಃ || ತೈವಿದ್ಯೋತ್ತಮಮೋಘ

- <sup>1</sup>ಚಂದ್ರಯಮಿನಃಪತ್ಯುಮ್ತಮಾಸುಯಾ  
<sup>2</sup>ನಾಗ್ನೀದೀಡಿಸಹಾಪಹಿತ್ಯಪ್ತದಯಾತದ್ವ್ಯಕ್ತಕ  
<sup>3</sup>ಮ್ತಾತ್ಥಿನೀ | ಕೀರ್ತಿವ್ಯಾಘರಿಧಿಧಿಕ್ತು ಖಚಕಕುಳೇಸ್ವದಾತ್ಮಾ  
<sup>4</sup>ಪ್ರಪ್ತಮಪ್ಯನ್ಯೇಪ್ತಮಾಸಿಮಂತತ್ರತಂತ್ರನಿಚ  
<sup>5</sup>ಯಂನಾಸಂಭ್ರಮಾತಘಾಪ್ಯತಿ || ತಕ್ಷನ್ಯಾಯ  
<sup>6</sup>ಸುವಜ್ರವೇದಿರಮಳಾರ್ತೂಕ್ತಿ ಸನ್ಮಾಕ್ತಿ ಕಃ  
<sup>7</sup>ಶಬ್ದಗ್ರಂಥವಿರುದ್ಧಕಂಬಿಕಳಿತಸ್ಯಾದ್ವಾದಸದ್ವಿ  
<sup>8</sup>ದ್ರುಮಃ | ವ್ಯಾಖ್ಯಾನೋರ್ಜ್ವತಪೋಷಣಂ ಪ್ರವಿಶ್ಯ  
<sup>9</sup>ಪ್ರಜ್ಞೋದ್ಭವೀಚೀತಯೋಜೀಯಾದ್ವಿಶ್ರುತಮೇಘ  
<sup>10</sup>ಚಂದ್ರಮುನಿಸ್ತೃಪ್ತವಿದ್ಯರತ್ನಾಕರಃ || ಶ್ರೀಮೂ  
<sup>11</sup>ಲಸಂಘಕ್ತಪ್ರಸ್ತುತಗಚ್ಛದೇಶೀಯೋದ್ಯುಕ್ತಾಧಿ  
<sup>12</sup>ಪಸುತಾಕ್ತಿ ಕಚಕವ್ರತಿ | ಸೃದ್ಧಾಂತಿಕೇಶ್ವರೇಖಾಮ  
<sup>13</sup>ಣಿಮೇಘಚಂದ್ರಸ್ತೃಪ್ತವಿದ್ಯದೇವಾತಿಪದ್ವಿಬುಧಾ  
<sup>14</sup>ಸ್ತು ವಂತಿ || ಸಿದ್ಧಾಂತೇಚಿನವೀರಸೇನಶ್ವರಶ್ಚಾಸ್ತಾ  
<sup>15</sup>ಬ್ರಹ್ಮನೀಭಾಸ್ತ ರಾಪಟ್ರಕ್ತೇಪ್ತವ್ಯಕಳಂಕದೇವವಿಬುಧಃ  
<sup>16</sup>ಸಾಕ್ಷಾದಯಂಭೂತಳೇ | ಸವ್ಯವ್ಯಾಕರಣೇವಿಪ್ಲವ  
<sup>17</sup>ಧಿಸಃ ಶ್ರೀಪೂಜ್ಯಪಾದಃಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ  
<sup>18</sup>ಮೇಘಚಂದ್ರಮುನಿಪೋಷಾಧೀಭಸಂಜಾನನಃ ||  
<sup>19</sup>ರುದ್ರಾಣೀಶಸ್ಯಕಂಠಂಧವಳಯತಿಹಿಮಜ್ಜೋತಿ  
<sup>20</sup>ಮೋಚಾತಮಂಕಂಠೀತಂಸಾವನ್ನಾಕೃತ್ಯಕಂಕುರಿದನಪ  
<sup>21</sup>ತನಂರಾಹುಹೇಹನಿತಾತಂ | ಶ್ರೀಕಾಂತಾನ್ಯಲ್ಲಾಂಗಂಕ  
<sup>22</sup>ಮಳಭವವಪುಮ್ತೋಘಚಂದ್ರವ್ರತೀಂದ್ರತ್ರೈವಿ  
<sup>23</sup>ದ್ಯುಸ್ಯಾಖಿಳಾತವಳಯನಿಳಯಸ್ತೀತಿ ಕಚಂದ್ರಾ  
<sup>24</sup>ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧಮ್ತಧಾರಿದ್ರ್ಯತ  
<sup>25</sup>ಪಟ್ಟಿಂಕದ್ಗುಣಂದಿವ್ಯುಪಾಸನಾನಂ ನಿನಗಿಚ್ಛಾಚಾಪ  
<sup>26</sup>ಮಳಿನೀಚ್ಯಾನೂತ್ರಮೋರೂಂದಪೋನಿನಬಾಣಂ  
<sup>27</sup>ಗಳಮಯ್ಯಹಿನನಧಿಕಂಗಾಕ್ಷೇಪಮಂಮಾಪ್ತವಾ  
<sup>28</sup>ಪನಯಂದಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಷ್ಮಾಣಿನಿಂ  
<sup>29</sup>ಸದೋರ್ಧ್ವರ್ಪಮಂ || ಮೃದುರೇಖಾವಿಳಾಸಂಭಾವರಾಜ  
<sup>30</sup>ಬಳಹದಲ್ಪರೇದುಬಿರುದರುವಾರಿಮುಖತಿಳ  
<sup>31</sup>ಕಗಂಗಾಚಾರಿಕಣ್ಣ ರಿಸಿದುರುಭಚಕದ್ರಿಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ||

(ಪೂರ್ವಮುಖ.)

- <sup>1</sup>ಶ್ರವಣೀಯಂಕಬ್ಧವಿದ್ಯಾಪರೀಣತಿಮಹನೀ  
<sup>2</sup>ಯಂಮಹಾತಕ್ಷವಿದ್ಯಾಪ್ರವಣತ್ವಂಶಾಘನೀಯಂ  
<sup>3</sup>ಜನನಿಗದಿತಸಂಕುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಸ್ಯಾಗಲ್ಯು

- <sup>4</sup>ಮಂದೆಂದುಪಟಿತಪುಳಕಂಕೀರ್ತಿಗಳಲ್ಲೂ ತ್ತು ವಿದ್ವನ್ನಿ ವಹಂತೈ  
<sup>5</sup>ವಿದ್ಯನಾಮಸ್ಯವಿದಿತನನದಮೇಘಾಚಂದ್ರವತೀದ್ರಂ ||  
<sup>6</sup>ಕ್ಷಮೇಗೀಗ್ಲಾ ವನಂತೀವಿದಿತತುಳತಪ್ರೇಲಾಪಣ್ಯ  
<sup>7</sup>ಮಾಗಳನ್ನನಂದಿದ್ದಗತ್ತು ತನ್ನೀಶುತವಧುಗಧಿಕಪ್ರಾಣಿಯಾ  
<sup>8</sup>ಯ್ತಾಗಳೆಂದೆಂದುಹಾವಿಬ್ಯಾತಿಯಂತಾಡಿದನಮಳಚರಿ  
<sup>9</sup>ತೋತ್ತ ಮಂಭವ್ಯಚೇತೋರಮಂತ್ಯವಿದ್ಯವಿದ್ಯಾಧಿತ  
<sup>10</sup>ವಿಕದಯಶಮೇಘಾಚಂದ್ರವತೀದ್ರಂ ||  
<sup>11</sup>ಅದ್ವಹಂಸೀಬೃಂದವಿಾಂಟಲ್ಬಗದಪುದಾಚೇಕೋಲೀಚಸುಂ  
<sup>12</sup>ಚಂಚುವಿಂದಂಕದುಕಲ್ಲುರ್ಧ್ವಪ್ಪದೀಲಂಜಡೆಯೊರಿಸಳಂ  
<sup>13</sup>ದಿದ್ದರಸಂಸೆಜ್ಜೆಗೇಲ್ಬದದವಂಕೈಪ್ಪ ನೆಂಬಂತೆನೆಯಬಿಲ  
<sup>14</sup>ಸತ್ತ್ವಂದಳೀಕಂದಕಾಂತಂಪುದಿದ್ವೀಮೇಘಾಚಂದ್ರವತೀಶಕ  
<sup>15</sup>ಜಗದ್ವರ್ತೀಕೀರ್ತಿಗಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಧವಿಬುಧಸಮಾ  
<sup>16</sup>ಜಂತ್ರೈವಿದ್ಯಮೇಘಾಚಂದ್ರವತೀರಾಜಿಸಿದವಿನಿವಿ  
<sup>17</sup>ತಮುನಿರಾಜಂವೈಪಭಗಣಭಗಣತಾರಾಜಂ ||  
<sup>18</sup>ನಕವರ್ಷಂಂಶಿನೀಯಮನ್ಮಥಸಂವತ್ಸರದ ಮಾಗ್ಗರ ಸು  
<sup>19</sup>ಧ್ಧಂ ಏ ಟ್ವಹವಾರಂಧನುರ್ಲಗ್ನದಪೂರ್ವಾಣ್ಣ ದಾಘಾಘೇಗೆ  
<sup>20</sup>ಯಮವ್ವಿಗ್ಗುಮೂಲಸಂಘದದೇಗಗಣದಪುಸ್ತಕಗ  
<sup>21</sup>ಜ್ಞಪ್ರೇಮೇಘಾಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ್ತಮನವಾನಕಾಲಮ  
<sup>22</sup>ನಟಿದು ಪಲ್ಯಂಕಾಶನದೊಡ್ಡರ ಆತ್ಮಭಾವನೆಯಂಭಾವಿಸು  
<sup>23</sup>ತ್ತುಂದೇವಲೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯಂತಪ್ಪದಿಂದೊಡ್ಡಿ || ಅನಂತ  
<sup>24</sup>ಪೋಧಾತ್ಮಕಮಾತ್ರತತ್ತ್ವಂನಿಧಾಯಚೇತಸ್ಸಪಹಾಯಜೇತವೇ |  
<sup>25</sup>ತ್ರೈವಿದ್ಯನಾಮಾಮುನಿಮೇಘಾಚಂದ್ರದಿವಂಗತೋಪೋಧನಿವ್ವಿಸಿ  
<sup>26</sup>ಪ್ಪಾಂ || ಅವರಗ್ರೇಷ್ಯರೇಶೇಶವಧಸದಾತ್ಮಗತತ್ತ್ವವಿದರಸಕ  
<sup>27</sup>ಳಶಾಸ್ತ್ರಪಾರಾವಾರಣರಗರುಂಗುರುಕುಳನಮದ್ಧರಣರು  
<sup>28</sup>ಮಪ್ಪೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ತಮ್ನಗುರುಗಳೆಪರೋ  
<sup>29</sup>ಕ್ಷವಿನಯಂಕಾರಣಮಾಗ್ನೀಕ್ರಬ್ಧಪ್ಪುತೀರ್ಥದಲ್ಮಂಮಗುಡ್ಡಂ ||  
<sup>30</sup>ನಮಧಿಕತಪೋಕಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪ  
<sup>31</sup>ತಿಮಹಾಪ್ರಕಂಡದಂಡನಾಯಕಂಪೈರಿಭಯದಾಯಕಂ  
<sup>32</sup>ಗೋತ್ರಪವಿತ್ರಂಬುಧಜನಮಿತ್ರಂಸ್ವಾಮಿದೋಪಗೋಧೂ  
<sup>33</sup>ಮುಘರಟ್ಟುಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟವಿಪ್ಪು ವರ್ಧನಭೂಪಾಳಹೊಯ್ಸ  
<sup>34</sup>ಳಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ಧರಣಕಳಿಗಳಾರಣ ಕ್ರೀಡೈನಧ  
<sup>35</sup>ಮ್ನಾಫವೃತಾಂಬುಧಿ ಪ್ರವರ್ಧನಸುಧಾಕರಸಮ್ಯಕ್ತ್ವವತ್ನಾಕರೇ  
<sup>36</sup>ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಗರಾಜನಾತನಮನಸ್ಸರೋ  
<sup>37</sup>ವರರಾಜಹಂಸ ಭವ್ಯಜನಪ್ರಸಂಸ ಗೋತ್ರನಿಧಾನ ರುಕ್ಮಿಣೀ  
<sup>38</sup>ಸಮಾನೆ ಲಕ್ಷ್ಮೀಮತಿಂದನಾಯಕಿ ತಿಯುಮಂತವರಂದಮತಿತಯಮಹಾವಿಘ್ನ

- <sup>39</sup> ತಿಯಿಂಬುಳುಗನ್ನ ದೊಳು ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದ್ರೋತ್ತಮನಿಸಿ  
<sup>40</sup> ಭಗಿಯನವರತಪ್ರಭಾವಮಂತಪ್ಪುದೆಂದೊಡೆ || ಸಮದೋದ್ಯ  
<sup>41</sup> ಸ್ವಾರಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕೋವಲೋಭದ್ರಮಮೂಳಚ್ಛೇದ  
<sup>42</sup> ನಂದುಧ್ಧರವಿಪಯಸಿಳೋಚ್ಛೇದವಜ್ರಪ್ರತಾಪಂಕಮನೀಯಂ  
<sup>43</sup> ಪ್ರಜಿನೋದ್ಯಾಗಮಜನಿಧಿಸಾರಂ ಪ್ರಭಾಣಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಪೋ  
<sup>44</sup> ಪವಿಷ್ಯಂಸನಕರನೇದಂ ಧಾತ್ರಿಯೋಳೆಯೋನಿಪಾಥಂ || ಪೋವರಾಜಂಬರದಂ ||  
<sup>45</sup> ಮತ್ತಿನವಾತದಂತಿರಲಿಜೀಣ್ಯಜಿನಾಶ್ರಯಕೋಟಿಯಂಕ್ರಮಂಜತ್ತಿರೆಮುನ್ನಿನಂ  
<sup>46</sup> ತಿರನಿತೂಗ್ಗುಳೋಳಂನಿಜಿಮಾಡಿಸುತ್ತಮತ್ಪತ್ತಮ ಪಾತ್ರದಾನದೊ  
<sup>47</sup> ದವಮಂಜುಪುತ್ರಿರಂಗವಾಡಿತೊಂಬತ್ತರುಸಾಸಿರಂಕೋಪಣಮಾಡುದುಗಂ  
<sup>48</sup> ಗಣದಂಡನಾಥನಿಂ || ಸೋಭಯನೇಂಕೈಕ್ಯೊಂಡುಮೊಸಾಭಾಗ್ಯದಕಣಿಯನಿಪ್ಪ  
<sup>49</sup> ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳಾಪಾರಾಧಯುಜ್ಯಶಾಸ್ತ್ರ  
<sup>50</sup> ದಾನವಿಧಾನಂ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ಮೂಜನೆ ಶಾಸನ.

- <sup>1</sup> ಲೇಮತ್ವರಮಗಂಭೀರಸ್ಯಾದ್ವಾವೋಘಾಂ  
<sup>2</sup> ಭನಂ | ಜೀಯಾತ್ಮೈಳೋಕ್ಯವಾಘಸ್ಯಶಾಸನಂ ಜಿನ  
<sup>3</sup> ಶಾಸನಂ || ಜಯತುಂಬರತದೋಕ್ಷೀರ  
<sup>4</sup> ಕೂಪಾರಹಾರಪ್ರಧಿತಪುಷ್ಪಕೀರ್ತಿಃಸೀನು  
<sup>5</sup> ಭೇರದುಬ್ರತಿಃ || ಗುಣಮಣಿಗಣಸಿಂಧುಃ  
<sup>6</sup> ಪೃಥೋಕ್ಯು ಬಂಧುವಿಬುಧಮಧುಪಪ್ಪುಲ್ಲ  
<sup>7</sup> ಪುಬ್ಬಾಣಾದಿನಿಲ್ಲ || ಅವರಗುಡ್ಡಿ || ಪರಮಪದಾ  
<sup>8</sup> ತ್ವರ್ಣಿಣ್ಯಯಮನಂತವಿಧಗತದೋಷ್ಯಯಂಗಳೊಳ್ಳುರಿ  
<sup>9</sup> ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತನ್ನಿನಿಯಂಗೆಚಿ  
<sup>10</sup> ತ್ತದೋರ್ವಿದನುರಾಗಮಂಪಡೆವ ರೂಪವಿನೇಯಜ  
<sup>11</sup> ನಾಂತರಂಗದೊನ್ನಿರುಪಮುಭಕ್ತಿಯಂ ಪಡೆವೆಂಬು  
<sup>12</sup> ಲಕ್ಷ್ಮೀಲಿಗೊಂದುಮಸ್ವಿತಂ || ಚತುರತೆಯೊಳಲಾವಣ್ಯ  
<sup>13</sup> ದೊಳತಿಲಯಮೆನೆಗೆಳ್ಳದೆವಪ್ಪುಯೋಂತೀಕ್ಷಿ  
<sup>14</sup> ತಿಯೊಳಗೆಗಂಗರಾಜನನತಿಲಕ್ಷ್ಮೀಲಂಬಿಕೆಯೊತರ  
<sup>15</sup> ಸತಿಯೋರೆಯೇ || ಸಾಭಾಗ್ಯದೊಳಮರ್ಧಾದನೋ  
<sup>16</sup> ಭಾಸ್ವದಮಾದರೊಪಿನೊಪ್ಪಂಪ್ರತ್ಯಕ್ಷೇಭೂತಲ  
<sup>17</sup> ಕ್ಷಿತ್ರಿಯಂದಪ್ರವೀಳುತಳಮನಿತುಮಯ್ಯೆ ಲಕ್ಷ್ಮೀಮ  
<sup>18</sup> ತಿಯಂ || ಕೋಭಯನೇಂಕೈಕ್ಯೊಂಡುಮೊಸಾಭಾಗ್ಯದಕಣಿ  
<sup>19</sup> ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನ ತಳದೊಳಾಪಾರಾ  
<sup>20</sup> ಧಯುಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ || ವಿತರಣಗುಣ

- <sup>21</sup>ಮದವನಿತಾಕ್ತು ತಿಯಂಕಯ್ಯೊಂಜುದನಿಸಮಹಿಮೆಯುಲ  
<sup>22</sup>ಕ್ಷುತ್ರಮತಿಯಲಮೊದೇವತಾಧಿಷ್ಟಿತೆಯಲ್ಲದೇಕೇವಳಂಮು  
<sup>23</sup>ನುಸ್ಯಾಂಗನೆಯೇ || ಇಭಗಮನೇಹಣಲೋಚನಕುಭಲಕ್ಷಣಿ  
<sup>24</sup>ಗಂಗರಾಜನದ್ಧಂಗನತಾನಭಿನವರುಕ್ಮಿಣಿಯನೀಶ್ರಿಭುವನದೊಳ  
<sup>25</sup>ಪೋಲ್ವರೂಳರಲಕ್ಷುತ್ರಮತಿಯುಂ || ಶ್ರೀಮೂಲನಂಭದದೇಶಿಯ ಗಣ  
<sup>26</sup>ಪಪ್ಪುಸ್ತು ಕಗಚ್ಚದ ಶ್ರೀಮತಕುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿದಂ  
<sup>27</sup>ಜಡಾಯಕಿತಿಲಕ್ಷವೆ ಸಕವರ್ಷ ಗಂಟಿನೆಯಪ್ಪ ವಸಂವತ್ಸರದ  
<sup>28</sup>.....ಕುಡ್ಡ ೧೧ ಕುಕ್ಕವಾರದಂದು ಸನ್ಯಸನಂಗೆಯ್ಪು ಸಮಾಧಿನೆರ  
<sup>29</sup>ಸಿಮುಡಿಹಿದೇವಲೋಕಕ್ಕೆಂದಳೆ || ಪರೋಕ್ಷವಿನೆಯಕ್ಕೆ ನಿಷಿ  
<sup>30</sup>ಧಿಗೆಯಂ : ಶ್ರೀಮದ್ವಂದನಾಯಕಗಂಗರಾಜಂನಿಲ್ಲಿಸಪ್ರತಿಷ್ಠಿಮಾ  
<sup>31</sup>ಡಿಮಹಾದಾನವಂಮಹಾಪುಜೆಗಳಂಮಾಡಿದರು ಮಂಗಳಹುಹಾ ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಶಾಸನ.

(೧ನೇ ಮುಖ್ಯ)

- <sup>1</sup>ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ || ಜಯತುಮು  
<sup>2</sup>ರತದೂರಾಕ್ಷೀರಕೂಪಾರಹಾರಾಪ್ರಥಿತಪ್ಪ  
<sup>3</sup>ಧುಳಕೀರ್ತಿಶ್ರೀಶ್ರೀಸುಭೇಂದ್ರಬ್ರೂತೀಶಃ | ಗುಣಮು  
<sup>4</sup>ಣಿಗಣಿಸಿದ್ಧಿಪ್ರಾಪ್ತಲೋಕಯ್ಯ ಬನ್ನಂಧಿಮಿಮು  
<sup>5</sup>ಧಮಧುಪಪ್ಪಲ್ಲಾಪ್ತುಣಾದಿಸಲ್ಲಾ || ಶ್ರೀ  
<sup>6</sup>ವಧುಚಂದ್ರಲೋಕಸುರಭೂರುಹದಂಭವ  
<sup>7</sup>ದಿಂಪಯೋಧಿನೇಳುವಧುಪಂಪ್ರವತ್ತವ್ರೋಲನಿಂದಿ  
<sup>8</sup>ತನಾಗಲೋಕಾರುಪಲೀಲಾವತಿದಂದನಾಯ  
<sup>9</sup>ಕಿತಿಲಕ್ಷ ಲಿದೇಮತಿಬೂಟಿರಾಜನಂಬೀವಿ  
<sup>10</sup>ಭುಪುಟ್ಟವೆಂಪುವಡಿದಾಜ್ಞೆ ಸಿದ್ಧಳಿರಿದಪ್ಪ  
<sup>11</sup>ಕ್ರೀತಿಯುಂ || ವ || ಆಯಪ್ಪಯಮಗಳಂ  
<sup>12</sup>ತಪ್ಪಳಂದಡಿ | ಸ್ವಸ್ತಿ ನಿಸ್ತುಷ್ಕತಿಜನವೃಜಿ  
<sup>13</sup>ನಭಾಗಭಗವದರ್ಪ ದರ್ಪಣೀಯಾಕಾರುಚ  
<sup>14</sup>ರಣಾರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳುವಿಳೋಕನೀಯಾ  
<sup>15</sup>ಕ್ಷುತ್ರಿಯವಾಣಲಕ್ಷುತ್ರವಿಳಾಸಿಯುಂ | ಅಪಹನನೀಯಾ  
<sup>16</sup>ಸ್ತೀಯಜೀವಿತೇತಜೀವಿತಾಂತಜೀವನವಿನೋ  
<sup>17</sup>ದಾನಾರತರತರವಿಳಾಸಿಯುಂ | ಕಾಲಿಯಕಾ  
<sup>18</sup>ಲರಾಕ್ಷಸರಕ್ಷಾವಿಕಳಸಕಳವಾಣಿಜಠ್ರಾತಿ  
<sup>19</sup>ಪ್ರಚಂದಕಾಮುಂಡಾತಿಶ್ರೇಷ್ಠ ರಾಜಶ್ರೇಷ್ಠಿ ವನಾನಸ  
<sup>20</sup>ರಾಜಮಾನರಾಯಹಂಸವನಿತಾಕಲ್ಪಿಯುಂ |

- <sup>21</sup> ಪರಮಜಿನಮತಸುತಾಶ್ರಣಕರಣಕಾ  
<sup>22</sup> ರಣೀಭೂತಜಿನಶ್ವ ಸನವೇವತಾಕಾರಾಕಲ್ಪೆ  
<sup>23</sup> ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವೇಕರಣಾ  
<sup>24</sup> ಯತಾನುಕರಣೀಯಧರಣಿಸುತಯುಂ |  
<sup>25</sup> ಸ್ತೋಸಾಹಿತ್ಯಸತ್ಯಾಸಿತಕ್ಷೀರೋದಮ  
<sup>26</sup> ತಯುಂ | ಸದ್ವ್ಯಾಪನಾರಾಗವತಿಯು  
<sup>27</sup> ಮೆನಿಸಿದದೇಮಿಯುಕ್ತ || ಪದ್ಯ || ೨೨  
<sup>28</sup> ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ  
<sup>29</sup> ರನೈಕಕ್ರಿಯಾಶೀಲಾಮುಂಡಮ  
<sup>30</sup> ನಸ್ಸರೋಜರಜಸಾರಜವ್ವಿರೇಳಾಂಗನಾ | ೨೨  
<sup>31</sup> ಮುಂಡಗೃಹಾಂಗೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲೀಸ್ವಯಂ  
<sup>32</sup> ಶ್ರೀಲಾಮುಂಡಮ

(ಎನೇ ಮುಖ)

- <sup>1</sup> ನಃಪಿಯಾವಿಜಯತಾಂ  
<sup>2</sup> ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ||  
<sup>3</sup> ಆಹಾರಂತ್ರಿಜ  
<sup>4</sup> ಗಜನಾಯವಿಭಯಂಭೀ  
<sup>5</sup> ತಾಯದಿವ್ಯಾಪಧಂವ್ಯಾಧಿವ್ಯಾ  
<sup>6</sup> ಪಮಪೇತದೀನಮುಖಿನೋಶೋತ್ರೇ  
<sup>7</sup> ಚಕ್ಷುಸ್ತಾಗಮಂ | ಏವಂದೇವಮತಿ  
<sup>8</sup> ಸ್ವದೈವದದತಿಪ್ರಸ್ತುತಯೇಸ್ವಾ  
<sup>9</sup> ಯುಪಾಮಾರ್ಹದೈವಮತಿಂವಿಧಾಯ  
<sup>10</sup> ವಿಧಿನಾದಿವ್ಯಾವಧೋಪೋದಭೂತ ||  
<sup>11</sup> ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಸೇ  
<sup>12</sup> ಪಾನನೀಪಲಕೃತಾದರಸ್ಯ | ಚಾಮುಂ  
<sup>13</sup> ಜನಾನೋವಣಿಜಃಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ  
<sup>14</sup> ಸತೀಯಾಭುವಿದೇವತೀತಿ || ಭೂಲೋ  
<sup>15</sup> ಕಚೈತ್ಯಲಯಚೈತ್ಯಪೂಜಾಪ್ರಾಪಾ  
<sup>16</sup> ರಕೃತ್ಯಾದರತೋವತೀರ್ಣಾ | ಸ್ವಗೃಹತ್ವ  
<sup>17</sup> ರ್ನುತ್ರಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನಲಾವ  
<sup>18</sup> ಣ್ಯಗುಣೇನಯಾತ್ರ || ಆಹಾರ  
<sup>19</sup> ಕಾಸ್ತಾಭಯಂಭೀಪಜಾನಾಂದಾಯಿಸ್ತ  
<sup>20</sup> ಲಂವಲ್ಕೃತಚತುಷ್ಟಯಯ | ಪಶ್ಚಾತ್ಪ  
<sup>21</sup> ಮಾಧಿಕಿಯಯಾಯುರಂತೇ

22 ಸ್ವಸ್ಥಾ ಸವತ್ಸ್ಯವ್ಯವಿವೇಕಯೋಚ್ಚೈಃ ॥

23 ಸದ್ಧಮ್ಮಕತ್ರಂಕಲಿಕಾಲರಾಜಂ

24 ಬಿತ್ಯಾವ್ಯವಸ್ಥಾಪಿತಧರ್ಮವೃತ್ತಾಪಿ ತ

25 ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಶಾಮಾ

26 ಸ್ತಂಭಂವ್ಯವಸ್ಥಾಪಯತಿಸ್ತಲಕ್ಷ್ಮೀಃ ॥ ಶ್ರೀ

27 ಮೂಲಸಂಘದವೇಸಿಗಗಣದಪ್ರಸ್ತ

28 ಕಗಚ್ಛದಸುಭಾಚಂದ್ರಸಿಂಧಾಂತದೇವ

29 ಭಗುಡ್ಡಿ ಸಕವರುಷಂಶಿನಯ ವಿ

30 ಕಾರಿಸಂತ್ರರದಘೋಗುಣಬಹು ೧೧

31 ಬ್ರಹ್ಮಸಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ

32 ಯಿಂದೇಮಿಯಕ್ಕ ಮುಖವಳು ॥

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ಪಾರ್ವತೀತ್ಥಕರದೊಣೆ ಯೆದುರು ದಕ್ಷಿಣ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಸನಾಯಾಘೇ

2 ನಾಶಿನೇ | ಕುತಿತ್ಥಕಧ್ಯಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನೇನ

3 ವೇ ॥ ಶ್ರೀಮನ್ಮಾಘೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕ

4 ಸುಘೋರವಾದ್ಧಿಃ | ಪದ್ಧಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ

5 ಯವಿಷಯಕೈವಲ್ಯೋಭೋರುವೇದಿಃ | ಶಸ್ತಸ್ಯಾ

6 ತ್ವಾರಮುದಾರಬ ತಜನತಾನಂದನಾದೋರುಘೇ

7 ಪಃ | ಸ್ಥೇಯಾದಾಚಂದ್ರತುರಂಪರಮಸುಖಮಾ

8 ವೀರ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರತ್ನ

9 ವರ್ಗಃಃಗಿತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣುವಸ್ತೇ | ತ

10 ತ್ರಾಂಬಧಾಸಸ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತಾನ

11 ದ್ವಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ

12 ಹ್ಯಾಚಾರ್ಯಕರ್ತೃತ್ವರಕೋಡಕುಂದಃ | ದ್ವಿತೀಯಮಾನೀದ

13 ಭಿದಾನಮುದ್ರೇಕ್ಷ ರಿತ್ರಸಂಚಾತಸಚಾರಣಧಿಃ ॥ ಅ

14 ಭೂದುಮಾಸ್ವಾಮಿನೀತ್ವರೋನಾವಾಚಾರ್ಯಕಶೋ

15 ತ್ವರಗೃಹಪಿಂಞಃ | ತದನ್ವಯೇತತ್ಸದ್ಭೋಗಿನಾನ್ಯ ಸ್ತಾ

16 ತ್ವಾಳಿಕಾಳೇಪಪದಾರ್ಥಕವೇದೀ ॥ ಶ್ರೀಗೃಹಪಿಂಞಮುನಿಃ

17 ಸ್ಯಬಳಾಕಪಿಂಞಃ | ಪೂಜನಿಷ್ಕುಭುವನತ್ರಯವತ್ತಿಕೀ

18 ತ್ರಿಃ | ಚಾರಿತ್ರಚಂಕುರಬಿಳಾವನಿಸಾಳಮಾಳಮಾಳಾಃ

19 ಘಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಃಪ್ರಚೋಗುಣನಂದಿ

20 ಪಂಡಿತಯತಿಶ್ವಾರಿತ್ರಚಕ್ರೇಶ್ವರತತ್ತ್ವವ್ಯಾಕರಣಾ

21 ದಿಶಸ್ತನಿಪುಣಸ್ನಾತೃನಿರ್ದಾಪತಿಃ | ಮಿಥ್ಯಾವಾದಿ

- 22 ಮದಾನ ಸಿಂಧು ರಘಟಾಸಂಘಟ್ಟ ಕಣ್ವಿರವೇಭವ್ಯಾಂಘೋಜ  
 23 ದಿವಾಕರೋವಿಜಯತಾಂಕಂಧ ವರ್ಧಪ್ಪಾಪಹಃ || ತಂಘ್ರಿ ಪ್ಲಾಘಿ  
 24 ಸ್ವೀಶತಾವೀಕನಿಧಯಃಶಾಸ್ತ್ರಾಬ್ಧಿ ಪರಂಗತಾ ಸ್ತೇಷೂತ್ಕೃ  
 25 ಪೃತ್ವನಾದ್ವಿಸದ್ವಿತಿಮಿತಾಃಸಿದ್ಧಾನ್ತ ಶಾಸ್ತ್ರಾತ್ಯಕ್ | ವ್ಯಾಖ್ಯಾನೇ  
 26 ಪಟವೋವಿತಿತರಂತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೀಮುನಿಃ ನಾನಾ  
 27 ನೂನನಯಪ್ರಮಾಣೇನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ ||  
 28 ಅಜನಿಮುಹುಸಚೂಡಾರತ್ನ ರಾರಾಜತಾಂಘ್ರಿ ವ್ಯಾಜಿತಮು  
 29 ಕರಕೇತೂದ್ಧಂಡದೋದ್ವೇಗಂಕಂಪ್ಯಾಃ | ಕುನಯನಿಕರಘೋಧಾನೀ  
 30 ಕಂಘೋದ್ವೇಗಂಕಂಪ್ಯಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತಿಭಾಷ  
 31 ಟ್ಪಃ || ತಂಘ್ರಿ ಪ್ಲಾಘಿಕಲಧಾತನಂದಿಮುನಿಸೈದ್ಧಾನ್ತ ಚಕ್ರೇಶ್ವ  
 32 ರಃಪಾರಾಮರಶೀತಧಾರಿಣಿಕಂಪ್ಯಾಪ್ತೇರೇಶ್ವರೈರಪ್ಯರಃ |  
 33 ಪಂಚಾಕ್ಷೋನ್ಮದಕಂಘಕಂಘದಳನಪೋನ್ಮಕ್ತಾಘಳಪುಂಕುಪುಂ  
 34 ಚಿತಕೇನೇಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪ  
 35 ತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀರ್ತಿವ್ಯಾಧನಕಂಕರಃ | ಯಸ್ಯವಾ  
 36 ಗ್ಧೋವತಾಶಕ್ತಾ ಶೌತೀಮಾಳಾಮಯೂಯುಜಹಃ ||  
 37 ತಂಘ್ರಿ ಪ್ಲಾಘೀವೀರೇಂದ್ರೀಕವಿಗಮಕಮಹಾವಾದಿವಾಗ್ಧಿತ್ವ  
 38 ಯುಕ್ತೋಯಸ್ಯೋನಾಕಸಿದ್ಧ ತ್ರಿದಶಪತಿಗಜಾಕಾ  
 39 ರಂಕಾಕೀರ್ತಿಃ | ಗಾಯಂತ್ಯೋಕ್ತೈರ್ದಿಗಗ್ಧೇಶ್ವರೈರಪ್ಯ  
 40 ವತಯಃಪುತಿರಾಗಾನುಬದ್ಧಾ ತಸೋಯಂಜೇಯಾ  
 41 ತ್ವಮಾದಪ್ರಕರಮಹಿದೋಭೀಷದಂಭೋಃ  
 42 ದಣಃ || ಗ್ರೋಚ್ಚಾಚಾರ್ಯಾನಾಮಾಸಮಜನಿಮು  
 43 ನಿಪುರುದ್ಧರತ್ನತ್ರಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮಾತ್ಯಕ್ಶನಾ  
 44 ತ್ವಾಪ್ರಕಟನಪಟಿಸಿದ್ಧಾನ್ತ ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿ | ಸಂಘಾ  
 45 ತಕ್ಷಾಳಿತಾಹಪ್ರಮದಮದಕಳಾಲೀಘಬುಧಿ  
 46 ಪ್ರಭಾವೇಜೇಯಾದ್ಧೂಪುಳಮಾಳಿದ್ಯುಮಣಿ ವಿವ  
 47 ಲಿತಾಂಘ್ರೀಬ್ಧಿ ಲಕ್ಷ್ಮೀವಿಷಾಸಃ || ವೀರಣಂದಿವಿಬುಧೇಂ  
 48 ದ್ರನಸ್ತತಾನೊತ್ಪಚಂದಿರನರೇಂದ್ರವಂಶಜೋ | ಡಾಮ  
 49 ಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಪಾಳಕಃ ಕಿಮುಕಾರಣೇ  
 50 ನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಲ್ಪಯೋಗೀಸಮಜನಿಮುಹುಕಾಕಾಯ  
 51 ಲಗ್ನಾತನುತುಯಸ್ಯಭೂದ್ವೈಷ್ಟ್ಯಧಾರಾನಿರತರಗಣಾಗ್ರೀ  
 52 ಪ್ತಮಾತ್ರಾಣ್ಯಾಬಿಂಬಂ | ಚಕ್ರಂಸದ್ವೃತ್ತ ಚೂಪಾಕಲಿತಯತಿವರಸ್ಯ  
 53 ಘೇಶೋದ್ವಿಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯಾಸ್ಯೇಷ್ಯಸ್ಯಜಯತುಭು  
 54 ವನೇಭವ್ಯಸತ್ಯೈರವೇಂದ್ರಃ || ಗಂಗೆಣ್ಯನಲಿತ ||

(ಪಕ್ಷೀಣಮುಖ.)

<sup>1</sup>ತಪಸ್ಸುಮತ್ಯಕ್ತೋಯಸ್ಯಭೂತೋಭೂದ್ವೈಶ್ವರಾ

<sup>2</sup>ಜ್ಞಸಃ | ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣಮುಚ್ಯಂತೀತಮಾ



- <sup>38</sup> ನೀಚಯಂಸಾಸಂಭವನಾತ್ ಭ್ರಾವ್ಯತಿ || ತ  
<sup>39</sup> ಕ್ಷುಣ್ಣಯಮವಜ್ರವೇದಿರಮಳಾರ್ಹತತ್ತ್ವಸ್ಮಿ  
<sup>40</sup> ಸನ್ನಿಹಿತೈಕಾಶಬೃಗ್ಗಂಧವಿರುದ್ಧಶಂಬಿಕಾಶತಸ್ಯಾ  
<sup>41</sup> ದ್ವಂದ್ವದಸದ್ವಿದ್ಯುಮಃ || ವ್ಯಾಖ್ಯಾನೋಜ್ಞೇತವೋಪ  
<sup>42</sup> ಣಪ್ರವಿಪ್ರಳಪಜ್ಞೋದ್ಧವೀಚೀತಯೋಜೇಯಾ  
<sup>43</sup> ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತೃಪ್ರವಿದ್ಯ  
<sup>44</sup> ರತ್ನಾಕರಃ || ಶ್ರೀಮೂಲಸಂಘಕೃತಪು  
<sup>45</sup> ಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಧಣಾಧಿಪಸುತಾಕ್ಷಿ ಕಚ್ಛಕೃ  
<sup>46</sup> ವರ್ತಿತೇ | ಸೃದ್ಧಾನಿ ಕೇಶ್ವರಶಿಖಾಮಣೀಮೇಘಚಂದ್ರ  
<sup>47</sup> ಸ್ತೃಪ್ರವಿದ್ಯದೇವತಿಸದ್ವಿಬುಧಾನ್ತು ವನ್ತಿ || ಸಿದ್ಧಾ  
<sup>48</sup> ನ್ತೇಜಿನವೀರಸೇನಶತ್ರುಕಾಸಾಸ್ತ್ರಾಭಾಭಾ  
<sup>49</sup> ಸ್ತರಸಪಟ್ಟಕ್ಕೆ ಕೇಪ್ಪಕಳಂಕದೇವವಿಬುಧೋಸಾಕ್ಷಾದ  
<sup>50</sup> ಯಂಭೂತಳೇ | ಸರ್ವಕರ್ತೃಕರಣೇವಿಸ್ತೃದಧಿಪಶೀ  
<sup>51</sup> ಪೂಜ್ಯಪಾದಸ್ಯಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ  
<sup>52</sup> ಮುನಿಪೋವಾದೀಭವಂಟಾನನಃ || ಶಿಖಿತಾಮನೋಹ  
<sup>53</sup> ರಪರನಾರೀಸಹೋದರನಪ್ಪಗಂಗಳ್ನಿನಲಿಖಿತಾ ||

(ಪಶ್ಚಿಮಮುಖ)

- <sup>1</sup> ರುದ್ರಾಣೀಶಸ್ಯಕಣ್ಡಂಧವಳಯಶಿಹಿಮಜ್ಞೋತಿಜಾತ  
<sup>2</sup> ಮಹಂಪೀತನಃ ವರ್ಣಕೃತ್ಯಳಂಕಿತನಿವತನುರಾಹುದೇಹಂ  
<sup>3</sup> ನಿತಾನ್ತಂ | ಶ್ರೀಕಾಶಾ ವಲ್ಲಭಾಂಗಂಕಮಳಭವವಪುಷ್ಪೇಘಚಂದ್ರ  
<sup>4</sup> ಬೃತೀಂದ್ರತೈವಿದ್ಯಸ್ಯಾಖ್ಯಾತಾವಳಯನಿಳಯಸ್ತೀತಿ ಕಚಂ  
<sup>5</sup> ದ್ರಾತವೋಸಾ || ಮೂವತ್ತಾಽಯಂಗುಣದಿಭಾವಪನಂಕಟ್ಟಿಪಟ್ಟ  
<sup>6</sup> ವಳದವೃಪದಿಭಾವಿಸುಡೆಮೇಘಚಂದ್ರತೈವಿದ್ಯರದೆಂತೊಲಾನ್ತರ  
<sup>7</sup> ಸಮನ್ತಳೆದರೆ || ಮುನಿನಾಥಂದಸಧಮ್ಮದಾರಿಪ್ಪ ಪಟ್ಟಂಕದ್ಗುಣಂ  
<sup>8</sup> ದಿವ್ಯೋನಿಧಾನಂನಿನಗಿಜ್ಜುಚಾವಮುನೀಚ್ಯಾಸೂತ್ರ  
<sup>9</sup> ಪೋರೊಂದೆ ಪೂವಿನಲಾಣಂಗಳ್ಳಯ್ಯ ಹೀನನಧಿಕಂಗಾಜ್ಞೇದಮಂ  
<sup>10</sup> ಮಾಳ್ವದಾವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಳಾ  
<sup>11</sup> ಣನಿನದೋದ್ಧೃತ್ಪ್ರಮಂ || ಶ್ರವಣೀಯಂಕಟ್ಟಿದ್ಯಾಪರಣತಿ  
<sup>12</sup> ಮಹನೀಯಂಮಹಾತತ್ತ್ವದಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಚಾಘನೀಯಂ  
<sup>13</sup> ಜಿನನಿಗದಿತಸಂಕುಧ್ಧಿಸಿದ್ಧಾನ್ತವಿದ್ಯಾಪ್ರವಣಪಾಗ್ಲೈವೆ  
<sup>14</sup> ನ್ನೆನ್ನದ್ವಿಪಚಿತಪುಳಕಂಕೀರ್ತಿ ಸಲಕ್ಷ್ಮಿತ್ವವಿದ್ವಂನಿವಹಂತ್ರೈವಿ  
<sup>15</sup> ವ್ಯನಾಮಪ್ರವಿಹಿತನೇಸದಮೇಘಚಂದ್ರಬೃತೀಂದ್ರಂ ||  
<sup>16</sup> ಜ್ಞಮಗೀಗಳೆಜಾವನಂತೀವಿದಿದರುತುಳತಪ್ಪಿಲೇಖಾವಣ್ಯ  
<sup>17</sup> ವೀಗಳನಮೆಂದಿದ್ದಿತ್ತಂತುನಿಂಕುತವದುಗಧಿಕಪುಂಧಿಯಾ  
<sup>18</sup> ಯೈಗಳೆಂದೆಂದೆಮದಾವಿಬಾಹುತಿಯಂತಾಜ್ಞದನಮಳಕರಿ

- <sup>19</sup> ತೋತ್ರ ಮಂಭವ್ಯೋತೋರಮಂತ್ರೈವಿದ್ಯೋದಿತವಿಠ  
<sup>20</sup> ದಯಕಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ || ಇದಪಂಸೀಬ್ಬಂದ  
<sup>21</sup> ವೀಂಟಲ್ಪಗದಪ್ರದೂತಕೋರಣಯಂಚಂಪದಿಂದಂಕದುಕಲ್ಪಾ  
<sup>22</sup> ದ್ವಪ್ರವೀಣಂ ಜಡಯೋಗಿಸತಂದಿದ್ವಪಂ ಸಜ್ಜೆಗೇಬಲ್ಪದ  
<sup>23</sup> ದಪ್ಪಂತ್ಯಪ್ಪ ನೆಂಬನ್ನ ಸದುಬಿಸಲಸತ್ತ್ವಂದೇ  
<sup>24</sup> ಕಪ್ತಕಾಂತಂಪ್ರದಿತ್ತೀಮೇಘಚಂದ್ರಬ್ರತಿತಿಳಕಜಗದ್ವ  
<sup>25</sup> ತ್ರಿಕೀರ್ತಿಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಗವಿಬುಧಸಮಾ  
<sup>26</sup> ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರತಿರಾರಾಜಿಸದವಿನಮಿತ  
<sup>27</sup> ಮುನಿರಾಜಂವೈ ಪಭಗಣಭಗೇತಾರಾರಾಜಂ || ಸ್ತಬ್ಧ  
<sup>28</sup> ತ್ರರನತನುರಕ್ಷುಬ್ಧರನೇಂವೊಳ್ಳಪೊಗಲ್ವಜಿನಶಸನದು  
<sup>29</sup> ಗ್ಧಬ್ಧಿಸುಧಾಂತನವನಿಳಕಕುದ್ಧವಳಮುಕ್ತಿಮೇಘ  
<sup>30</sup> ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಪದ್ಧಮ್ಯುರಂ | ಶ್ರೀಬಾಳಚಂದ್ರಮು  
<sup>31</sup> ನಿರಾಜಪವಿತಪ್ರತೃಪೋದ್ಯಂವದಿಜನಮಾನಲತಾಲ  
<sup>32</sup> ವಿತ್ರಃ | ಜೀಯಾದಯಂಜಿತಮನೋಜಘಜಪ್ರತಾಪಸ್ಯ  
<sup>33</sup> ದ್ವಾದಸೂಕ್ತಿ ಶುಭಗಣಶುಭಕೀರ್ತಿರದೇವಃ || ಕಿಂವಾಪಸ್ತೃತಿವಿ  
<sup>34</sup> ಸ್ತೃತಃಕಿಮುಪಣಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಹವ್ಯಗೋಸ್ತೃನ್  
<sup>35</sup> ಸ್ರವದಶ್ರುಗಗ್ಧದಾವಜೋಮಾ ನಾನಂದೃಶ್ಯತೇ | ತಜ್ಜಾ ನೇಶು  
<sup>36</sup> ಭಕೀರ್ತಿರದೇವವಿಧವೇಷಿಭಾಪಾವಿಷಜ್ಯಾಳಾಜಾಂಗುಳಿ  
<sup>37</sup> ಕೇನಜಿಹ್ಮತಮತಿವ್ಯಾಧೀವರಾಕಸ್ಪಯಂ || ಘನ  
<sup>38</sup> ದವ್ಯೋನದ್ಧಬಾಧ್ಧಕ್ಷಿತಿಧರಪವಿಯಾಬನ್ನ ನೀಬನ್ನನೀಬನ್ನ  
<sup>39</sup> ಸನ್ನೈಯಾಯಿಕೋದ್ಯಂತಿ ಮಿರಕರಣಿಯಾಬಂದನೀಬಂದನೀಬನ್ನ  
<sup>40</sup> ನೇಸನ್ನೀಮಾಂಸಕೋದ್ಯಂತ್ಯ ರಿಕಾರಿಪ್ರಿಯಾಬನ್ನ ನೀಬಂದನೀಬ  
<sup>41</sup> ನ್ನನೇಪೋಪೋವಾದಿಪೋಗಿನ್ದ ಲಿಹದುಶುಭಕೀರ್ತಿದ್ಧಕೀರ್ತಿ  
<sup>42</sup> ಪ್ರಘೋಷಂ || ವಿತಘೋಕ್ತಿ ಯಲ್ಪಜಂಪಕುಪತಿಸಚ್ಚೀರಯನಿ  
<sup>43</sup> ಪ್ಪಮೂವರುಂಶುಭಕೀರ್ತಿವ್ರತಿ ಸನ್ನಿಧಿಯೊಳನಾ  
<sup>44</sup> ಮೋಚಿತಕಂಠತರತೋಡದ್ವದಿತರವಾದಿಗಳವೇ || ಸಿಂ  
<sup>45</sup> ಗದಸರವಂಕೇಳ್ವ ಮತಂಗಜದನ್ನ ಳುಕಿಬಳುಕಲ್ಪದೇಸಘೆಯೊ  
<sup>46</sup> ಳಪೋಗಿಶುಭಕೀರ್ತಿಮುನಿಪನೋಳಂಗಳನುಡಿಂಬ್ಬಿ ವಾದಿಗಳ್ಲಂ  
<sup>47</sup> ದೇಷ್ಟಯೇ || ಪೋಸಾಲ್ಪುದುವಾದಿವೃಥಾಯಾಸಂವಿಬುಧೋಪ  
<sup>48</sup> ಹಾಸಮನುಮನೋಪನ್ಯಾಸಂನಿನೀತೇಥೇವಾಸಂಸಂದಪ್ರದೇವಾ  
<sup>49</sup> ದಿವಜಾಂಕುಶನೊಳ್ || ಗಂಗಳ್ನ ನಲಿಖಿತ || ಸವೇಣಭಲ್ಲರ  
<sup>50</sup> ದೇವರವಾದಿರಾಮೋಜನಮಗದಾಸೋಜಕಂಡಿಸಿದ ||

(ಉತ್ತರಮುಖ.)

<sup>1</sup> ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಯಭಾಚಂದ್ರಮು

<sup>2</sup> ನಿಸ್ಸುಶಿಷ್ಯಃ | ಶುಂಭದ್ವೃತಾಂಭೋನಿಧಿಪೋಷ್ಣಚಂದ್ರೋನಿದ್ಯಾಕತದಂಡತ್ರಿ

- <sup>3</sup>ತಯೋವಿಠಲ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪೋಯೋ  
<sup>4</sup>ವಪರಾಶಿಜಸಂಪೂರ್ಣಾಕ್ಷಯವತ್ತನಿಮ್ಮಳತನುಪುಷ್ಪದ್ಬಧಾ  
<sup>5</sup>ನನ್ನನಃ | ತ್ರೈಲೋಕ್ಯಸರದ್ಭವಸುಚಿರಚಿಯಚ್ಚಿತ್ಕರ್ತೃದೋ  
<sup>6</sup>ಪಾಗಮಸಿದ್ಧಾಂತಾಂಬುಧಿವದ್ಧನೋವಿಜಯತೇಪೂರ್ವಪ್ರಭಾಚಂ  
<sup>7</sup>ದ್ರಮಾಃ || ಸಂಸಾರಾಂಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ  
<sup>8</sup>ನರತ್ಯತ್ರಯೇಣಸಮೃದ್ಧೈನಾಗಮಾತ್ಮಾನ್ವಿತವಿಮ  
<sup>9</sup>ಳಮತೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸಕಳಜನವಿನೂ  
<sup>10</sup>ತಂಚಾರಾಖೋಧತಿಣೇತ್ರಂಸುಕರಕವಿನಿವಾಸಂಭಾರತಿ  
<sup>11</sup>ನೃತ್ಯರಂಗಂ | ಪ್ರಕಟಿತನಿಜಕೀರ್ತಿಗಂದಿಪ್ಯುಕಾನ್ತಮನೋಜಂಸ  
<sup>12</sup>ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಂ || ತತ್ಪ್ರದಮೃತ್ ||  
<sup>13</sup>ಗಣಧರಂಶ್ರುತದೋಷ್ಠಾರಣಿಪಿಯರಸಮಳಚರಿತದೋಳ  
<sup>14</sup>ಯೋಗಿಜನಾಗ್ರಣಿಗಣಿಯನ್ನದಮಿಕ್ಕರನಣಿಯಂಬದವೀ  
<sup>15</sup>ರಣಂದಿಸೃದ್ಧಾನ್ವಿಕರೋಳ್ || ಹರಿಹರಹಿರಣ್ಯಗಲ್ಪರನುರವಣಿ  
<sup>16</sup>ಯಿಂಗೈಲ್ದಕಾಮನಂದೀಪ್ತತಪೋಭರದಿಂದುರಿವರನೇಬಿತ್ತರಿಸದರಾ  
<sup>17</sup>ವ್ವೀರಣಂದಿಸೃದ್ಧಾನ್ವಿಕರಂ || ಯನ್ಮೂರ್ತಿಪ್ರಜ್ಞಗತಾಂಜನಸ್ಯನಯನೇಕಪ್ರಸ್ಥ  
<sup>18</sup>ರಪೂರಾಯತೇಯತ್ತೀರ್ತೀಕಕುಭಾವಿಯಾಕಚಭರಮೆಬ್ಬೀಲತಾಂ  
<sup>19</sup>ತಾಯತೇ | ಜೇಜೇಯಾಧ್ವವಿವೀರಣಂದಿಮುನಿಪೋರಾಧಾನ್ವಜಕ್ರಾಧಿ  
<sup>20</sup>ಪಃ || ವೈದಗ್ಧೈಶ್ರೀವಧೂಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿಮೃತೇಘಚಂ  
<sup>21</sup>ದ್ರತ್ರೈವಿಪ್ಯಸ್ಯಾತ್ಮಜಾತೋಮದನಮಹಿಭೃತೋಭೇದನೇವಜಪಾತಃ |  
<sup>22</sup>ಸೃದ್ಧಾನ್ವಪ್ರಾಣಕೂಡಾಮಣಿರನುಪಮುಚಿನ್ತಾಮಣಿಭೃದ್ಭಜನಾ  
<sup>23</sup>ನಾಂಯೋಘೋತಸಾಜನ್ಯರಂದ್ರೈಯಮವತಿಮಹೋವೀರಣಂದೀ  
<sup>24</sup>ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ವದೇವರಗುಡ್ಡಿವಿಪ್ಲವದ್ಧನ  
<sup>25</sup>ಭುಜಬಳವೀರಗಂಗೆಬಿಟ್ಟದೇವನಿಹಿರಯರಸಿಪಟ್ಟಮಹಾದೇವಿ ||  
<sup>26</sup>ಶಾನ್ತಲದೇವಿಯನದ್ಗುಣವನ್ನೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗಿವಚಃ  
<sup>27</sup>ಶ್ರೀಕಾಂತಯುಮಗಜೆಯಮಹತ್ವತಾನ್ತಯುಮಣಿಯಲ್ಲದಳದನತಿಯ  
<sup>28</sup>ರಿದೊರೆಯೇ | ಶಾಂತಲದೇವಿಯತಾಯಿ | ದಾನಮನನೂನಮಂಕಾಕೇನಾತ್ಮೀಯೆಂದುಕೊಟ್ಟುಜನನಮ  
<sup>29</sup>ನದೊಳಧ್ಯಾನಿಸುತಮುಡಿಬದ್ದೇನೆಂಬುದೊಮಾಚಿಕಪ್ಪೆಯೊನ್ನಂ  
<sup>30</sup>ನತಿಯಂ || ಸಕವರ್ಪಂ ೧೦೮ನೆಯ ಕೋಧನಸಂವತ್ಸರದ ಚಿಕ್ಕೀ  
<sup>31</sup>ಜ ಸುಧ್ಧ ದರಮಾ ಬ್ರಹ್ಮವಾರದಂದು ಧನುರ್ಬಗ್ಗದಪೂರ್ವಾಕ್ಷಣ್ಯದಾ  
<sup>32</sup>ಜುಘಳಿಗೆಯಪ್ಪಾಗಳ್ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ವಯ  
<sup>33</sup>ದದೇಶಿಗಗಣದಪುಸ್ತಕಗಟ್ಟದ ಶ್ರೀಮೋಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇ  
<sup>34</sup>ವರಹಿರಯಚಿಪ್ಪರಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ವದೇವರು ಸ್ವಗ್ಗ  
<sup>35</sup>ಸ್ಥರಾದರು ||

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾ  
<sup>2</sup>ದ್ವಾರಾಮೋಫಲಾಂಘ  
<sup>3</sup>ನಂ | ಜೀಯಾತ್ಪ್ರಳೋಕ್ಯನಾಥಸ್ಯತಾಸ  
<sup>4</sup>ನಂಜನಕಾಸನಂ || ಸಕಳಜನವಿ  
<sup>5</sup>ನೂತಂಚಾರುಬೋಧತ್ರೀತೃಂಸುಕರ  
<sup>6</sup>ಕವಿನಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ | ಪ್ರಕಟ  
<sup>7</sup>ತನಿಜಗೀರ್ತಿರಂದಿವ್ಯಕಾಂತಾ ಮನೋಜಂಸ  
<sup>8</sup>ಕಳಗುಣಗಣೇಂದ್ರೋಪಭಾಷಂಭ್ರದೇ  
<sup>9</sup>ವಂ || ಅವರಗುಡ್ಡ ನಂತಸ್ತನಂದಡ || ಸ್ವಸ್ತಿ ಸಮ  
<sup>10</sup>ಸ್ತ ಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಹ  
<sup>11</sup>ತ್ಪುರಭಿಗ್ನಿಗಮೋದಕಕಣವೃತ್ತ ಮುಕ್ತಾ  
<sup>12</sup>ವ್ಯೇಕ್ಯತೋತ್ತರಹಂಸಸುಜನಮನಕ  
<sup>13</sup>ಮಳನೀರಾಜಹಂಸಮಾಪ್ರಚಂಡಂದಂಡನಾ  
<sup>14</sup>ಯಕ | ಶತ್ರುಭಯದಾಯಕ | ಪಹಿತ  
<sup>15</sup>ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ಸಾಹ  
<sup>16</sup>ಸಭೀಮ | ಮುನಿಜನವಿನೀಯಜನಮುಧಜನ  
<sup>17</sup>ಮನಸ್ಸೋವರರಾಜಹಂಸನನಾನದಾನಾಭಿ  
<sup>18</sup>ನವಶ್ರೀಯಾಂಸ | ಜಿನಮತಾನುಬೋಧಾವಿಜ  
<sup>19</sup>ಕ್ಷಣ | ಕೃತಕರ್ಮರಕ್ಷಣ | ದಯಾರಸಭ  
<sup>20</sup>ರಿತಭಂಗಾರ | ಜಿನವಚನಚಂದ್ರಿಕಾಚಕೋರ  
<sup>21</sup>ನುಮಪ್ಪಶ್ರೀಮತುಬಲದೇವದಂಡನಾ  
<sup>22</sup>ಯಕನೇನೆಗಜಂ | ಪಲರುಮುನ್ನಿನ  
<sup>23</sup>ಪ್ರಣಯೋದೋದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ವಾದೊ  
<sup>24</sup>ಡಂಬಲದಿಂತೇಜದಿನೋಪ್ಪಿನಿಂಗುಣದಿನಾದೊ  
<sup>25</sup>ದಾರ್ಯದಿಂ ಧೈರ್ಯದಿಂಬಲನಾಚಿತ್ತಹರೋ  
<sup>26</sup>ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯದಿಂ ಸಾರ್ಯ  
<sup>27</sup>ದಿಂಬಲದೇವಂಗೆ ಸಮಾನಮಪ್ಪರೋಳರೇ  
<sup>28</sup>ಮತ್ತ ನೃಪದಂಡಾಧಿಪತಿ || ಬಲದೇವದಂಡ  
<sup>29</sup>ನಾಯಕನಲಂಕೃತಭುಜಬಳಪರಾಕ್ರ  
<sup>30</sup>ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾ  
<sup>31</sup>ತ್ರಿತಳದೊಳಸಮಾನಾರೋಮಂತಿಜೊ  
<sup>32</sup>ಡಾಮಣಿಯೊಳು || ಅಮಾಹನುಭಾ

- <sup>33</sup>ವನದ್ಧೃಗಲಕ್ಷ್ಮೀಯಂತಪ್ಪಳಂದಡೆ || ಸತಿ  
<sup>34</sup>ರೂಪಮಲ್ಪನೋಪ್ಪಳಡೆಕ್ಷೀತಿಯೊಳಸಾ  
<sup>35</sup>ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯಂಪತಿಹಿ  
<sup>36</sup>ತಿಯಂಗುಣವತಿಯಂಸತತಂಕ್ಷೀತೃಪ್ತು  
<sup>37</sup>ದೇವಾಚಿಕಟ್ಟಿಯಂಭುವನಜನಂ || ಅವರ್ಗ್ಗ  
<sup>38</sup>ಸುಪುತ್ರಪ್ಪುಟ್ಟಿದರವನಿತಳಂಪೊಳ  
<sup>39</sup>ರಾಮಲಕ್ಷ್ಮೀಧರರನ್ನವರೇವ್ವರ್ಗ್ಗುಣಗ  
<sup>40</sup>ಣದಿಂರವಿತೇಜಸ್ಸರ್ಗದೇವನುಂಗಣ  
<sup>41</sup>ನುಂ ||

(ಎನೇ ಮುಖ)

- <sup>1</sup>ಅವರೊಳಗೆ || ದೊರೆಯಾರೀ  
<sup>2</sup>ಭುವನಂಗಳೊಳುದಿಟಕೇಳುಸ  
<sup>3</sup>ಮೃತ್ಯು ದೊಳುಸತ್ಯದೊಳುಪರಮ  
<sup>4</sup>ಕ್ಷೀಜನಪೂಜೆಯೊಳುಮಿನ  
<sup>5</sup>ಯದೊಳುಸಾಜನ್ಯದೊಳುಮೆನೊ  
<sup>6</sup>ಳುಪರಮೋತ್ಸಾಹದಮಾರ್ಪದಾ  
<sup>7</sup>ನದೆಯೊಳುಸಾಜವ್ರತಾಚಾರ  
<sup>8</sup>ದೊಳುನಿರುತಂನೋಪ್ಪಳಡೆನಾಗದೇವ  
<sup>9</sup>ನೆವಲಂಧನ್ಯಂವೆದ್ಧರ್ಗ್ಗನೈ || ಅನ್ನಿನಿ  
<sup>10</sup>ಪನಾಗದೇವನಕಾನ್ನಮನೋರಮಾಣ  
<sup>11</sup>ಸಕಲಗುಣಗಣಧರಣೀಕಾನ್ನಿಗವ  
<sup>12</sup>ಧಿಕಂನೋಪ್ಪಳಡೆಕಾನ್ನಿಯದೊರೆಯೆನಿಸಿ  
<sup>13</sup>ನಾಗಿಯುಕ್ತಂನೇಗಟ್ಟಳು || ಅನ್ನವರೇವ್ವರ್ಗ್ಗ  
<sup>14</sup>ರತನಯಂಸನ್ನತಮಖೋವ್ವಿಯೊಳ  
<sup>15</sup>ಗೆಜಸವಸವಿನೆಗಂಚಿನಿ ತವಸ್ತು ವನೀ  
<sup>16</sup>ಯಲುಚಿನ್ನಾ ಮಣಿಕಾಮಧೇನುವಿನಿ  
<sup>17</sup>ಪಂಜಿಂ || ಎನ್ನೆನ್ನು ನೋಪ್ಪಳಡೆಗುಣವನ್ನಂ  
<sup>18</sup>ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿದಂಭಾಂ  
<sup>19</sup>ತನನುತಂಬುಧರಶಾಸ್ತ್ರಂಕ್ಷೀತೃಪ್ತು  
<sup>20</sup>ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ || ಆತನು  
<sup>21</sup>ಜಾತಭುವನಖ್ಯಾತಿಯನೆಪಿತ್ತಾದಾನ  
<sup>22</sup>ಗುಣದನ್ನತಿಯೆಂಸೀತಾದೇವಿಗವಧಿಕಂ  
<sup>23</sup>ಭೂತಳದೊಳಗೇಚಿಯುಕ್ತನೆನಿಮೆಚ್ಚಿದ  
<sup>24</sup>ರಾರು || ವ || ಆ ಜಗಜ್ಜನನಿಯೊಡ  
<sup>25</sup>ಪ್ರಪ್ಪಿದಂ || ಭಾವಿಸುಪಂಚಪದಂಗಳನೋವ

- <sup>26</sup> ದಸಪ್ರದಿಕ್ತಿ ಮೋಹಪಾಸದತೋಡರಂದೇ  
<sup>27</sup> ವಗುರುಸನ್ನಿಧಾನದಲಾವಿಭುಬಲದೇವ  
<sup>28</sup> ಸಮರಗತಿಯಂಪಡೆದಂ ||  
<sup>29</sup> ಸಕವರುಷ ೧೦೮೧ನೆಯ ಸಿದ್ಧಾ  
<sup>30</sup> ತ್ರಿಸಂವತ್ಸರದ ಮಾಗ್ಗಸಿರಸು  
<sup>31</sup> ದೈವಾಡಿವಸೋಮವಾರದಂ  
<sup>32</sup> ದುಮೋರಿಂಗಿಹಿಯತಿತ್ಥದ  
<sup>33</sup> ಲುಸನೈಸನವಿಧಿಯಿಮು  
<sup>34</sup> ಡಿಹಿದ || ಆತನಜನನಿನಾಗಿಯು  
<sup>35</sup> ಕ್ಕನುಯೇಚಿಯಕ್ಕನುಮರೋಕ್ಷ  
<sup>36</sup> ವಿನಯಕ್ಕೆ ಕಲ್ಪಪ್ಪನಾಡೊಳೆ  
<sup>37</sup> ಮಾಗ್ಗಿಯಹ | ಇಲುವದ್ವಿನಾ  
<sup>38</sup> ಲೆಹುಮಾಡಿಸಿತಮ್ಮಗುರಗಿಳೆ  
<sup>39</sup> ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂ  
<sup>40</sup> ಕ್ಕಾಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊ  
<sup>41</sup> ಟ್ವರುಆರಯಕೆಹಿಯುಮಂ  
<sup>42</sup> ಆಕೆಹಿಯಮೂಡೊದನೆ  
<sup>43</sup> ಯಲುಬಂಜುಗಬೆದ್ದೆ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಾಡಾಮೋಘ  
<sup>2</sup> ಲಾಂಛನಂ | ಜೀಯಾತ್ಮೋಕ್ಯನಾಥ  
<sup>3</sup> ಸ್ವತಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>4</sup> ಸ್ವಸ್ತನವರತಪ್ರಬಲಿಪುಲಕವಿಷಮಸಮರಾ  
<sup>5</sup> ವನಿಮಹಾಮಹಾರಿಸಂಹಾರಕರಣಕಾರ  
<sup>6</sup> ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪಣಕಣ್ವೀಜಪಕು  
<sup>7</sup> ಭೃತ್ಯುಳಿಜಿನಧರ್ಮಹರ್ಮ್ಯಮಾಣಿಕ್ಯಕಳಶ  
<sup>8</sup> ಮಳಯಜಮಿಳಿತಕಾಸ್ತ್ರೀರಕಾಳಾಗರುಧೂಪ  
<sup>9</sup> ಧೂಮಧ್ಯಾಮೋಕ್ಯತಜಿನಾಚ್ಚನಾಗಾರ | ನಿರ್ವಿಫ  
<sup>10</sup> ಕಾರಮದನಮನೋಹರಾಕಾರ | ಜಿನಗನ್ನೋ  
<sup>11</sup> ದಕಪವಿತ್ರೀಕ್ಯತೋತ್ತಮಾಂಗವೀರಲಕ್ಷ್ಮೀಭು  
<sup>12</sup> ಜಂಗನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ  
<sup>13</sup> ನೋದಂಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದನುಮ

- <sup>14</sup>ಪ್ರೇಮತುಬಲದೇವದಂಡನಾಯಕನೆಗೆಜ್ಜಂ ||  
<sup>15</sup>ರನ್ನೇಬಾಪ್ಪ ಮರಾದಿಯಿಂದವಧಿಕಂಗೆಂಭೀರನೇ  
<sup>16</sup>ಬಾಪ್ಪ ಸಾಗರದಿಂದಗ್ಗಲಮೆನ್ನು ದಾನಿಯಸುರೋವ್ವೀ  
<sup>17</sup>ಜಕ್ಕಿ ಮಾಜಂಡಂಸುರರಾಜಂಗೆಣಿಯೆಂದುಕೀರ್ತಿ  
<sup>18</sup>ಪ್ರದುಕಯ್ಯಣಕ್ಕ ಹಿಂಸಂತತಂಧರೆಯೆಲ್ಲಂಬಲದೇ  
<sup>19</sup>ವಮಾತ್ಯನನಿಲಾತೋಕ್ಕೈಕವಿಭ್ಯಾತನಂ || ಬಲದೇವ  
<sup>20</sup>ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಸರಾಕ್ರಮಂಮು  
<sup>21</sup>ನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾತ್ರೀತಳದೊಳುಸಮ  
<sup>22</sup>ನಾರಾಮಂತಿಚೂಡಾಮಣಿಯೊಳು || ಪಲರಂಮು  
<sup>23</sup>ನ್ನಿ ನಪ್ಪಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ವಾ ದೊಡಂಜ  
<sup>24</sup>ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಂಗುಣದಿನಾದಾದಾಯ್ಗದಿಂ  
<sup>25</sup>ಧೈರ್ಯದಿಂ | ಲಲನಾಚಿತ್ತ ಹರೋಪಚಾರವಿಧಿಯಿಂ  
<sup>26</sup>ಗಾಂಭೀರ್ಯದಿಂಶಯ್ಯದಿಂಬಲದೇವಂಗೆಸಮಾನಮು  
<sup>27</sup>ಪ್ಪರೊಳರೇಮತ್ತ ನ್ಯರಂಡಾಧಿಪರು || ಆಬಲದೇವಂಗೆಂ  
<sup>28</sup>ಮೃಗಶಾಖೇಕ್ಷಣೆಯೆನಿಪಬಾಚಿಕಟ್ಟಿಗವಬಿ  
<sup>29</sup>ಳೋವ್ವೀಬನುಧ ಪುಟ್ಟಿದಂಗುಣಲೋಬರನದಟಲೆವ  
<sup>30</sup>ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧಮ್ನಾಂಬರತಿಗೈರೋಚಿ  
<sup>31</sup>ಸುತಕತ್ರಂಭವ್ಯವಂಕೋತ್ತಮಂಸಿಷ್ಟಿನಿಧಾನಮಂತ್ರಿ  
<sup>32</sup>ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ತಮಂಜ್ಯಾಂಬರಾ  
<sup>33</sup>ಕ್ರೂವನನಿತಾಚಿತ್ತಪ್ರಿಯನಿಮ್ಮಳನನುಪಮನ  
<sup>34</sup>ತೃತ್ತಮಂ ಕೂರಕೂರ್ಪ್ಪಂವಿನಯಾಂಘೋರಾಸಿವಿ  
<sup>35</sup>ದ್ಯಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳೆಸಿಂಗಿಮು  
<sup>36</sup>ಯ್ಯಂ ||

(ಎನೇ ಮುಖ)

- <sup>1</sup>ಜಿನದದಭಕ್ತನಿಷ್ಕಜನವತ್ಸಲನಾಳಿ  
<sup>2</sup>ತಕ್ಕಲ್ಪಭೂರುಹಮುನಿಚರಣಾಂಬು  
<sup>3</sup>ಜಾತಯುಗಭೃಂಗನುದಾರನನೊನದಾನಿ  
<sup>4</sup>ಮತ್ತಿನಪುರುಷಗೈಪೋಲಿಪುದದಾಡ್ದೊರೆ  
<sup>5</sup>ಯೆಂಬಿನೆಗೆಂ ನೆಗ್ಗನೀಮನುಜನಿಧಾನೆಂದು  
<sup>6</sup>ಪೋಗಳ್ಳಂಧರವೆಗ್ಗಣಿಸಿಂಗಿಮಯ್ಯನಾ ||  
<sup>7</sup>ಎನೆನೆಗ್ಗಲಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥನಲಕ್ಷ್ಮೀಯೆ  
<sup>8</sup>ನಿಪಳುರೂಪಿಂಜನವಿನುತೆಸಿರಿಯದ್ವೆಯನನುನ  
<sup>9</sup>ಯದಿಂಪ್ಪೇಗಳ್ಳದವಿಳಭೂತಳವೆಲ್ಲಂ || ವ || ಆ ಮು  
<sup>10</sup>ಹಾಸುಭಾವನವಸಾನಕಾಲದೊಳು || ಪರಮಕ್ಕೀಡಿ

- <sup>11</sup>ನಪಾದಪಂಕರುಹಮಂಸದ್ಭಕ್ತಿ ಯಿಂತಾಳ್ದಿ ನಿಬ್ಬರದಿಂ  
<sup>12</sup>ಪಂಚಪದಂಗಳಂನೆಯುತಂದೆಮೋಕ್ಷಾಪನಂದೋಪ  
<sup>13</sup>ಮಂತ್ಯರಿತಂಬುಂಡಿಸುತಂ ಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯಾ  
<sup>14</sup>ಬ್ಧನಿಭಾಸ್ತು ರಂನಿರತಂವೇಗ್ಗೊಡೆಂಗಿಮಯ್ಯನಮರೇಂ  
<sup>15</sup>ದ್ರಾವಾಸಮಂಪೊಟ್ಟಿದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂ  
<sup>16</sup>ಚಮುಹಾಕಲ್ಯಾಣಾಪ್ಯಮಹಾ  
<sup>17</sup>ಪ್ರಾತಿಹಾಯ್ಯಾಚತುಸ್ತಿಗ್ರಹದತಿ  
<sup>18</sup>ಶಯವಿರಾಜಮಾನಭಗವದರ್ಪ  
<sup>19</sup>ತ್ವರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ  
<sup>20</sup>ಕಮಳವಿಸಿಗ್ಗೊತಸದಸದಾದಿವಸ್ತು  
<sup>21</sup>ಸ್ಯರೂಪನಿರೂಪಣಪ್ರವಣರಾ  
<sup>22</sup>ದ್ಧಸ್ತು ದಿನಕಳಶಾಸ್ತಪಾಪಾರಪಾರಗಪ  
<sup>23</sup>ರಮತಪಶ್ಚರಣನಿರತರಂಮಸ್ತು  
<sup>24</sup>ಶ್ರೀಮನ್ಮಂಡಲಾಚಾರ್ಯಾ ಪುಭಾಚಂ  
<sup>25</sup>ದ್ಧಸಿದ್ಧಂತವೇವರಗುಡ್ಡಿನಾಗಿಯಕ್ಕನುಂಸಿರಿ  
<sup>26</sup>ಯವೈಯುಂಸಕವರುಪಂಚನಿಯ ಸಿದ್ಧಾಂತಿ  
<sup>27</sup>ಸಂವತ್ಸರವ ಕಾಂತೀಕಸುದ್ದದ್ಧಾದಸ  
<sup>28</sup>ಸೋಮವಾರದಂದುಮಹಾಪುಜೆಯುಂ  
<sup>29</sup>ಮಾಡಿನಿಧಿಯಂನಿಜುಂಸಿದಳ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮದ್ಭದ್ರದವವಂಶಮಂಡನಮಣೀಕ್ಷೋಣೀಶರಕ್ಷಾಮಣೀರ್ಪ  
<sup>2</sup>ಕ್ಷುತ್ರೀಪಾರಮೇಶೇಶ್ವರರೂಪೋತ್ತಮಂಗಳಂಭವ್ಯಾಣೀ | ಜೀಯಾನ್ವೀತಿಪಥೇಕ್ಷು  
<sup>3</sup>ಪ್ರಪ್ತಗುಣಮಣೀಲೋಕಪ್ರಾಚಾರಮಣೀಶ್ರೀವಿಷ್ಣು ವಿಘನಯಾಚ್ಚಿತ್ತೋಗುಣಮಣೀಸಮ್ಭು  
<sup>4</sup>ಕ್ಷುಪ್ರಚಾರಮಣೀ || ಎರದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣಂದವಂಗೆಕುಳಿಶಾಗಾರಂವರವನಿ  
<sup>5</sup>ತೆಗನಿಲತನಯಂಧುರದೊಳುಪೋಣಜ್ಯಂಗೆಮೃತ್ಯುವಿನೆಯಾದಿತ್ಯಂ || ವೃತ್ತ || ಎನೆತಾನುಂಕೆಪೆದೆ  
<sup>6</sup>ಗುಲಂಗಳೆನಿತಾನಂಜ್ಞೆನಗೇಹಂಗಳಂತೆನತುಂನಾಕ್ರ್ಮಗಳನೊಗ್ಗೊಡಂಪಜೆಗಳಂ ಸಂತೋಷದಿಂಮಾಡಿದಂವಿ  
<sup>7</sup>ನೆಯಾದಿತ್ಯನೃಪಾಳಪೊಯ್ಯುಳನೆನಂದಿದ್ಧಂಗೆಬಲೀಂದ್ರಂಗೆವೇಲಿನೆಂಪಂಭೋಗ್ಯನ್ನನಾವನೊಮಹಾಂಗೆ  
<sup>8</sup>ಭೀರಂಧೀರನಂ || ಅಟ್ಟಗೊಂವಂಗಳ್ಳಕ್ಕುಗಳ್ಳೆಜಿಯಾದಪುಕ್ಕುಗೊಣ್ಣ ಪೇವೈಗಟ್ಟುಧರಾತಳಕ್ಕೆ  
<sup>9</sup>ನೆಯಾದಪುನುಣ್ಣ ದಭಂಡಿಬಂವೆವೈವೈಯಪಳ್ಳಮಾಮವೆನಮಾಡಿಸಿದಂಜಿನರಾಜಗೇಹಮಂನೊಟ್ಟ  
<sup>10</sup>ನೆಪೊಯ್ಯುಳಲನೆಬುಣ್ಣ ಪರಾಮೃತಲೀರಾಜರಾಜನಂ || ಕ || ಅಪೊಯ್ಯುಳಭೂಪಂಗೆಮುಜೇಪಾ  
<sup>11</sup>ಳಕುಮಾರನಿಕರಚೂಡಾರತ್ನ ಶ್ರೀಪತಿನಿಜಘನವಿಜಯಮುಖಪತಿದಿನಿಯೆನಿದನಧಟನೆ  
<sup>12</sup>ಪೆಯಂಗಳ್ಳಪಂ || ವೃ || ವಿನೆಯಾದಿತ್ಯನೃಪಾಳನಾತ್ಮಜನಿಲೋಕ್ಯಕಳವ್ವದ್ಧುಮಮನುಜಂಗಳ್ಳಂ

- <sup>13</sup> ಜಗದೇಕವೀರನೆಜಿಯುಗುವಿರ್ಗತ್ಯರಂಮಿಕ್ಕ ನಾತನಪ್ರತಂರಿಪ್ರಭೂಮಿಪಾಳಕಮದಸ್ಸುಮದ್ವರ್  
<sup>14</sup> ನಂವಿಷ್ಣು ವರ್ಧನಭೂಪಂನೇಗೃಂಧರಾವಳಿಯದೊಳುರೇರಾಜಕಣ್ಣೀರವಂ || ಕಂ || ಅನೇಗೃಂಧಿಯಂ  
<sup>15</sup> ಗನ್ನಪಾಳನಸೊನುಬೃಹದ್ವೈರಿಮಂಜುನಂಕಳಧರಿತ್ರೀನಾಥನತ್ತಿರಾಜನತಾಳುನುಸುತಂವಿಷ್ಣು ಭೂ  
<sup>16</sup> ಪಸುಮಯಂಗಿಯ್ಯಂ || ಅರಿನರಪೂಸಾಸ್ಥಳನಕರನುಧೃತವೈರಿಮಂಡಳೇತ್ಯರಮದಪಂಹರಣಂನಿಡಾ  
<sup>17</sup> ನ್ವಯ್ಯೆಕಾಭರಣಂ || ಬಿಟ್ಟಿದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಿ ಮಹಾಮಂಡಳೇ  
<sup>18</sup> ಜ್ವರ | ದ್ವಾರಾವತಿಪುರನರಾಧೀಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿ | ಸಮೈಕ್ಯಚೋಡಾಮಣಿ | ಮಲಪ  
<sup>19</sup> ರೊಳ್ಗಂಡ | ಬಲಕೆಲಬಗಂಡ | ನಾಳೆಂಮುನ್ನಿಹಿವ | ಸಾಯ್ಕುಮಂಮೆಹಿವ | ತಳಕಾಡುಗೊಂಡ | ಗಂಡಪ್ರಚಂಡ |  
<sup>20</sup> ಪಟ್ಟಿರರವಾಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ಯರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನಿಕ್ಷಕ | ಚ  
<sup>21</sup> ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನುತಮಂಡಳಿಕಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದಾವ್ಯಾಸ  
<sup>22</sup> ಳ | ಪ್ರಬಲರಪುಲಕಪಂಹರಣಕಾರಣ | ವಿದ್ವಿಪ್ಪಮಂಡಳಿಕಮದನಿನಾರಣಕರಣ | ನೊಳಂಬವಾಡಿ  
<sup>23</sup> ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಳಲಕ್ಷ್ಮಿಯನಿಕ್ಕುಳಗೊಂಡ | ತಸ್ತೃಪ್ಪನ ಜಮುಗೀಕಾಂತಯನಪ್ಪ  
<sup>24</sup> ವ | ಕೂರಕೂರ್ಪಸಾಯ್ಕುಮಂತೋರ್ಪ | ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣದೋರ್ಧ್ವಗಂಡ | ನುಡಿದಂತೆಗಂಡ | ಅದಿ  
<sup>25</sup> ಯಮನಪ್ರದಯಕೂಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕಂಜರ | ಸರ  
<sup>26</sup> ಣಾಗತವಜ್ರಪಂಜರ | ಸಪಜ್ಜೀತ್ರಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಬೆಂಗಿರಯಮನೋಭಂಗ | ವೀ  
<sup>27</sup> ರಪ್ರಸಂಗ | ನರನಂಗವಮ್ತ್ರನಿಮ್ಮೂರ್ಷನಂ | ತಳಪಾಳಕಾಳಾನಳಂ | ಹಾನುಂಗಲುಗೊಂಡ | ಚತುರ್ಮುಖ  
<sup>28</sup> ಗಂಡ | ಚತುರಚತುರ್ಮುಖನಾಹವದ್ವಾಂಬ | ಸರಸ್ವತೀಕಣ್ಣಾವತಂಸ | ನುಂತವಿಷ್ಣು ವಂಸ | ರಿಪು  
<sup>29</sup> ಕ್ತದಯಕಲ್ಪ | ಭೀತರಂಕೋಲ್ಲ | ದಾನವಿನೋದ | ಚಂಪಕಾಮೋದ | ಚಕ್ರಮಯಸಮುದ್ಧರಣ | ಗಂಡ  
<sup>30</sup> ರಾಭರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸಾಹಿತ್ಯವಿದ್ಯಾರ್ಥರ | ಸಮರಧುರಂಧರ |  
<sup>31</sup> ಪೊಯ್ಯಾನ್ವಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ಯ | ಭುಷ್ಪಗೈರಧಾತ್ಯ | ಸಂಗ್ರಾಮರಾ  
<sup>32</sup> ಮ | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗದತ್ತ | ನಭಿನವಚಾರುದ  
<sup>33</sup> ತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಭರಣ | ಕೊಂಗರಮಾರಿ | ರಿಪುಕಳತಳಪ್ರತಾ  
<sup>34</sup> ರಿ | ತೆರೆಯೂರನಲಿವ | ಕೊಯತೂರತಳಿವ | ಹೆಂಜಿಬುದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜತಳ  
<sup>35</sup> ಟ್ಟ | ಪಾಂಡ್ಯನಂಜಂಕೊಂಡ | ಉಚ್ಚಂಗಿಗೊಂಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೊಂಬುಚ್ಚನಿದ್ಧಾಟಿಣ | ಸಾ  
<sup>36</sup> ವಿಮಲನಿಲೋಟಣ | ವೈರಿಕಾಳಾನಳ | ನುತದಾವಾನಳ | ಶತ್ರುನರಪಾಳಲಿಪಾಪಟ್ಟ |  
<sup>37</sup> ಮಿತ್ರನರಪಾಳಲರಾಟಪಟ್ಟ | ಘಟ್ಟನನಳಿವ | ತುಳುವರಳಳಿವ | ಗೋಯಿಂದವಾಡಿಭಯಂ  
<sup>38</sup> ಕರ | ನುತಲಳನಂಜರ | ರೊದ್ದವತುಳಿವ | ಶಿತಗರಂಜಿವ | ರಾಯರಾಯಪುರಸೊ  
<sup>39</sup> ಜಿಕಾಣ | ವೈರಿಭಂಗಾಟವೀರನಾರಾಯಣ | ಸಾಯ್ಕುಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇಶ  
<sup>40</sup> ವದೇವಪಾದಾರಾಧಕ | ರಿಪುಮಂಡಳಿಕಸಾಧಕಾಧ್ಯನೇಕನಾಮಾಪಳಿಸವಾಳಂಕೃತ  
<sup>41</sup> ನಂಗೆರಿದುರ್ಗವನದುರ್ಗಜಳದುರ್ಗಾದ್ಯನೇಕದುರ್ಗಂಗಳನೃಮದಿಂಕೊಂಡಚಂಡಪ್ರತಾ  
<sup>42</sup> ಪದಿಂಗಳನಾಡಿತೊಂಬತ್ತಲುಸಾಸರಮುಮಂಲೋಕಿ | ಗೊಂಡಿವರಮುಣ್ಣಿಗೇಸಾಧ್ಯಂವಾಡಿ |  
<sup>43</sup> ಮತ್ತೊ || ವೈ || ಎಳೆಯೊಳುದುಷ್ಪರನುದ್ಧತಾರಿಗಳನಾಡಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬುಳದಿಂ  
<sup>44</sup> ದೇವನಾಮಗಂತನಗೇಸಾಧ್ಯಂವಾಡಿರಲೆ | ಗಂಗೆಮಂಡಲಮಂದೋಲಗತ್ತಿಮಿತ್ತ ಕನನಂ  
<sup>45</sup> ಪೂಣ್ಣಿಪ್ಪನವಿಷ್ಣು ಪೊಯ್ಯನಿರ್ದಂಸುಖದಿಂದರಾಜ್ಯದೊದವಿಂದಂಸಂತೋತ್ಸಾಹದಿ || ಹ  
<sup>46</sup> ತ್ತಿ ದನೆತ್ತಲತ್ತಲಿದಿರಾದನ್ನಪಾಳಕರೈ ಬೃಹಕಣ್ಣಿತ್ತು ಸಮಸ್ತವಸ್ತುಗಳನಾಳತ  
<sup>47</sup> ನಮಸಲೆಪೂಣ್ಣ ಸಂತತಸುತ್ತುಲುಮೋಲಗಿಪ್ಪರನೆಮ್ಮನ್ನಿನವರ್ಗಮನೇಕರಾದವರ್ಗ

48 ತ್ತಳಗಂ ಪೊಗತ್ತೆ ಗೆನೆಬಣ್ಣಿ ಪನಾವನೊವಿಪ್ಪು ಪೂಪನಂ || ಅಂತುತಿಭುವನಮ್ಪುತಳಕಾ

49 ದುಗೊಂಡಭುಜುಳವೀರಗಂ ವಿಪ್ಪು ವರ್ಧನಪೊಪ್ಪುಳದೇವರ ವಿಜಯರಾಜ್ಯಮಂ

50 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮಾನಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲುತ್ತಮೀತ

51 ತ್ಪಾದಪದ್ಮೋಪದೇವಿಬಿಂಬರಂಸಿಪಟ್ಟಿಮಹಾದೇವಿಸಾಂತಲದೇವಿ ||

(ಪಕ್ಷಿಣಮುಖ.)

1 ಸ್ವಸ್ತೃನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ

2 ಯಸಹಸ್ರಫಲಭೋಗಭಾಗಿನಿವ್ವಿಯು

3 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನಯುಂ | ಸಕಲಗುಣಗ

4 ಣಾನೋಯುಂ | ಮುಖನವರುಕುಮೀದೇವಿಯುಂ | ಪತಿ

5 ಹಿತಸತ್ಯಭಾಮೆಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ವತಿಯುಂ | ಪ್ರ

6 ತ್ಪುತ್ಪನ್ನ ವಾಚಸ್ವತಿಯುಂ | ಮುನಿಜನವಿನೋಯಜನವಿ

7 ನಿತೆಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣೆಯುಂ | ಬ್ರತ

8 ಗುಣಸೀಲಾಕಾರಿತ್ಯಾಂತಃ ಕರುಣೆಯುಂ | ಲೋಕೈಕವಿ

9 ಬಾಹ್ಯತೆಯುಂ | ಪತಿಬ್ರತಾಪ್ರಭಾವಪ್ರಸಿದ್ಧಿ ಸೀತೆ

10 ಯುಂ | ಸಕಳವಂದಿಜನಹಿತಾಮೋಯುಂ | ಸಮೃಕ್ಮಯಿ

11 ಚೂಡಾಮೋಯುಂ | ಮುದ್ವೃತ್ತ ಸವಕಿಂಧವಾರ

12 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞನಕರಣಕಾರಣೆಯುಂ | ಮ

13 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯು

14 ದಯದೀಪಿಕೆಯುಂ | ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ

15 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪುಕಾರೆಯುಂ |

16 ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದೆಯುಂ | ಮಾ

17 ಹಾರಾಭಯಭೈಷಜ್ಯಾಸ್ತ್ರದಾನವಿನೋದೇ

18 ಯುಂ | ಜಿನಧರ್ಮನಿಮ್ಮಳಯುಂ | ಭವ್ಯಜನವಚ್ಛ

19 ಳೆಯುಂ | ಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ

20 ಗೆಯಮಪ್ಪ || ಕ || ಆನೆಗೃಹವಿಪ್ಪು ನೃಪನಮ

21 ನೋನಯನಪ್ರಯಚಳಾಳನೀಳಾಳಚಂದ್ರಾ

22 ನನಕಾಮನರತಿಯುಲತಾನೆಣಿತೋಣೆಸರಿ

23 ಸಮಾನೇತಲದೇವೀ || ವೃ || ಧರದೊಳವಿಪ್ಪು ನೃ

24 ಪಾಳಕಂಗವಿಜಯಗೀವಕ್ಷದೊಳಸಂತತಂಪ

25 ರಮಾನಂದದಿನೋತುನಿಲ್ವವಿಪ್ರಳೀತೇಜದು

26 ದ್ವಾನಿಯಂ ವರದಿಗ್ವಿತ್ತಿಯನೆಯ್ದಿಸಲ್ವೆ ಜಿವಕೀರ್ತಿ

27 ಳಿಯನುತಿಪ್ಪು ದೀಧರೆಯೊಳಕಾಂತಲದೇವಿ

28 ಯಂನೇಜಿಯಬಣ್ಣಿ ಪ್ಪಣ್ಣಿ ನೇವಣ್ಣಿ ಪಂ || ಕಲಿಕಾಲ

29 ವಿಪ್ಪು ವಕ್ಷಸ್ಥಳದೊಳಕಲಿಕಾಲಲಕ್ಷ್ಮೀನೇಲಸಿ

- <sup>30</sup> ದಳನೆಬಾನ್ತ ಲದೇವಿಯಸಾಭಾಗ್ಯಮನೆಲೆಗಳಲ  
<sup>31</sup> ಣ್ಣಿ ಸುವನೇಂಬನೇವಣ್ಣಿ ಸುವಂ || ಬಾನ್ತ ಲದೇವಿಗೆಸದ್ಗಂಣ  
<sup>32</sup> ವಂತೆಗೆ ಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ ಕೀಕಾಂತೆ  
<sup>33</sup> ಯುಮಾಗಡೆಯುಮುಚ್ಚುತಕಾಂತೆಯುಮೇಣೆಯ  
<sup>34</sup> ಬ್ಬದಳಿದಸತಿಯದ್ವೊರಯೇ || ಅಕ್ಕ ರ || ಗುರುಗ  
<sup>35</sup> ಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರಹತ ತಾಯಿಗು  
<sup>36</sup> ಣಿಸಿದಿಮಾಚಿಕಜ್ಜೆ ಪಿಯಪೆಗ್ಗ ಫಡೆಮಾರಸಿಂಗಯ್ಯಂ  
<sup>37</sup> ತನ್ನ ಮಾವನಂಗೆಗ್ಗ ಫಡೆಸಿಂಗಿಯುಂಅರಸಂವಿಪ್ಲಂ  
<sup>38</sup> ವದ್ಧ ಫನನೈ ಪಂವಲ್ಲಭಂಜಿನನಾಥಂತನಗಂದುವಿಪ್ಲಂ ದೆ  
<sup>39</sup> ಯ್ಯಂಆರಸಿಬಾನ್ತ ಲದೇವಿಯಮಹಿಯಂಬಣ್ಣಿ ಸಲಂ  
<sup>40</sup> ಬಕ್ಕು ಮೈಧೂತಳದೊಳು || ಸಕವರುಪಂ ೧೦೫೦ ಮೂಜಿ  
<sup>41</sup> ನೆಯವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುಧ ಪಂಚ  
<sup>42</sup> ಮೀ ಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ಥದಲ ಮುಡಿಪಿ  
<sup>43</sup> ಸ್ವರ್ಗ ಫತಯದಳು || ವೈ || ಈಕಲಿಕಾಲದೊಳುಮನು  
<sup>44</sup> ಬ್ರಹ್ಮಪತಿವನ್ನಿ ಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಕಾಮ  
<sup>45</sup> ಧೇನುಮಭಿಮಾನಿಮರಾಪಭುಪಣ್ಣಿ ತಾಸ್ರಯಂಲೋ  
<sup>46</sup> ಕಜನಸ್ತುತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ  
<sup>47</sup> ಯವ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಳಂಧರವೇಗ್ಗ ಫಡೆಮಾ  
<sup>48</sup> ರಸಿಂಗಂ || ದೊರೆಯೇಪೇಗ್ಗ ಫಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ  
<sup>49</sup> ದೊಳುಪುರುಷಾರ್ಥಂಗಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧವ್ಯಾನ್ಮನು  
<sup>50</sup> ರಾಗಂಗಳೊಳು ಹರಪದಾಬ್ಜ ಭಕ್ತಿ ಯೊಳುನಿಯಮದೊ  
<sup>51</sup> ಳುನೀಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಿಂದ  
<sup>52</sup> ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತಿ ಸಲಂ || ಕ || ಅನುಪಮಸುನ್ತಲ  
<sup>53</sup> ದೇವಿಯುಮನುನಯದಿಂದಂತದಮಾರಸಿಂಗಯ್ಯನುಮೆಂಬೀವ  
<sup>54</sup> ನಿತೆಮಾಚಿಕಜ್ಜೆ ಯ ಮಿನಿಬರು ಮೊಡನೊಡನುಮುಡಿಪಿ  
<sup>55</sup> ಸ್ವರ್ಗ ಫತರಾದರ್ || ಲೇಖಕಬೋಕಿಮಯ್ಯ ||

(ಪ್ರಮಮುಖ)

- <sup>1</sup> ಅರಸಿಸುರಗತಿಯನಯ್ವಿ ದಳಿರಲಾಗನೆಗೆಂದುಬಂ  
<sup>2</sup> ದುಪಳುಗೊಳದಲುದುಧ್ಧ ಫರಸನ್ಮಾಸನದಿಂಪರಿ  
<sup>3</sup> ಣತೆತಾಯಿಮಾಚಿಕಜ್ಜೆ ತಾನಂತೊಜಿದಳ || ವೈ || ಅ  
<sup>4</sup> ರಮುಗುಡ್ಡದ್ವರ್ಕಣ್ಣಲಗ್ಗ ಫಳೋದುಪವಚಪದಂಜೀಂದ್ರನಂಸ್ಮರಿಯಿಸುವೋಜಿಬ  
<sup>5</sup> ನ್ನು ಜನಮಂಟಪಿಪುನ್ನ ತಿಸನ್ನೈಸಕ್ಕ ವಂದಿರಲೊಸೆದೊಂದುತಿಂಗಳುಪಮಾಸದೊಳಿಂಬಿ  
<sup>6</sup> ನೆಮಾಚಿಕಜ್ಜೆ ತಾನುರಗತಿಯಿದ್ದಿ ದಳುಸಕಳಭವುರಸನ್ನಿ ಭಿಯೊಳ ಸಮಾ  
<sup>7</sup> ಭಿಯಿಂ || ಕ || ಆಮಾರಸಿಂಗಮಯ್ಯನಕಾಮಿನಿನಚರಣಭಕ್ತಿ ಗುಣಸಂ

- <sup>8</sup>ಯುತವೃದ್ಧ ಮಪತಿಬ್ರತೆಯಿನ್ದಿ ಭೂಮಿಜನಂಪೊಗಳ ಮಾಚಿಕಪ್ಪಯಿ  
<sup>9</sup>ನಿಗಳ್ಳೆ || ಜಿನಸದಭಕ್ತೆ ಬಂಧುಜನಪೂಜಿತಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ  
<sup>10</sup>ಮನಸತಿಗಮೆಹುಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೇಸಂತತಮು  
<sup>11</sup>ನಿಜನಪಾದಪಂಕರುಹಭಕ್ತೆ ಜನಸ್ತುತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ  
<sup>12</sup>ಮಾಚಿಕಪ್ಪಯಿನೀತಿ ಸುಗುಂಧರಮೆಚ್ಚಿ ನಿಚ್ಚಲಂ || ಜಿನನಾಥಂತನ  
<sup>13</sup>ಗಾಪ್ತನಾಗೆಬಲದೇವಂತಂದೆಪತ್ತೆ ಸದ್ವ್ಯಸಿತಾಗ್ರೇಶರಬಾಹಿಕಪ್ಪ  
<sup>14</sup>ಯನತಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದ ಗದ ಮಾಚಿಕಪ್ಪ ಸುರಲೋಕ  
<sup>15</sup>ಕೃಷ್ಣಾದಳಂದೆದುಮೇದಿನಿಯಲ್ಲಂಪೊಗಳುತ್ತ ಮಿಪ್ಪುದೆನಬಿಟ್ಟಿ ಪ್ಪಣ್ಣ  
<sup>16</sup>ನೇವಣ್ಣಿ ಪಂ || ವೃ || ಪಂಡಿಸ್ಸಗನ್ಯಾಸಮಂಗೊಂಡವರೊಳಗಿನಿತಂಬಿಲ್ಲರಾ  
<sup>17</sup>ರೆಂಬಿನಂಕೈ ಕೊಂಡಾಗಳ ಫೋರವೀರವತ್ಸರವಣತೆಯಂ ಮೆಚ್ಚಿ  
<sup>18</sup>ಸಂತೋಪದಿಂದಂಪಾಂಡಿತ್ವಂ ಚಿತ್ತದೊಳೆತ್ತಲೆಜಿನಚರಣಾಂಪೋ  
<sup>19</sup>ಜಮಂಭಾವಿಸುತ್ತಂ ಕೊಂಡಾಡಲೆಧಾತ್ರಿ ತನ್ನಂ ಸುರಗತಿವ  
<sup>20</sup>ಡೆವಳಲೀಲೆಯಿಂ ಮಾಚಿಕಪ್ಪ || ದಾನಮನನೊನಮಂ  
<sup>21</sup>ಕುಕೇನಾತ್ಮೀಯೆಂದುಕೊಟ್ಟು ಜಿನನಂಮನದೊಳೆಧ್ಯಾನಿಸು  
<sup>22</sup>ತಮುಡಿಬಿದಳೆನ್ನೇನಂಬುದೊಮಾಚಿಕಪ್ಪ ಯೊಂದುನ್ನು  
<sup>23</sup>ತಿಯಂ || ಇಂತುತಮ್ಮ ಗುರುಗಳು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧ  
<sup>24</sup>ಸ್ತದೇವರಂವರ್ಧಮಾನದೇವರಂವಿಚಂದ್ರದೇವರಂಸ  
<sup>25</sup>ಮಸ್ತು ಭವ್ಯಜನಗಳನ್ನಿ ದಿಯೊಳುನನ್ನೈಸನಮಂಕೈ  
<sup>26</sup>ಕೊಂಡವರವೇಳ್ವ ಸಮಾಧಿಯಂಕೇಳುತ್ತ ಮುಡಿಬಿದಳು ||  
<sup>27</sup>ಪಂಡಿತಮರಣದಿನೀ ಭೂಮಂಡಲದೊಳು ಮಾಚಿಕಪ್ಪ ಯಂತ  
<sup>28</sup>ವೊಲಾಕ್ಟೈ ಕೊಂಡಿಂತುನೆಗಳ್ಳೆ ಲರಿಗಳೆಂಡಿಂತಮಂಘೋರವೀ  
<sup>29</sup>ರಸನ್ಯಾಸನಮಂ || ಅವರವಂಶಾವತಾರಮೆಂತೆಂದಡಿ || ಕ || ಜಿ  
<sup>30</sup>ನಧಮ್ಮೈ ನಿಮ್ಮೈಗಳಂಭವೈ ನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ  
<sup>31</sup>ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನದಿನುತಂನಾಗವಮ್ಮೈದಂಡಾಧೀಶಂ || ವೃ ||  
<sup>32</sup>ಅನುಸವನಾಗವಮ್ಮೈನಕುಳಾಂಗನೇಂಟಿನಚಂದಿಕಪ್ಪ ಸಜ್ಜನನುತೆ  
<sup>33</sup>ಮಾನಿದಾನಿನಗುಣಮಿಕ್ಕ ಪತಿಬ್ರತೆಗೀಲಿಂದೆಮೇದಿನಿಸುತ  
<sup>34</sup>ಗಂಮಿಗಿರೆ ಪೊಗಳಲಾನಟಿಯಿಂಗುಣದಂಕಕಾತ್ಮೈಯಂಜಿನ  
<sup>35</sup>ಪದಭಕ್ತೆ ಯಂಭುವನಸಂಸ್ಕೃತೆಯಂಜಗದೇಕದಾನಿಯಂ || ಅವರ್ಗೈಸು  
<sup>36</sup>ಪ್ರತಂಬುಧಜನನಿವಹಕ್ಕಾತ್ಮಿ ವೇಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ  
<sup>37</sup>ಜನಂಪೊಗಳಲು ಮಿಕ್ಕ ವನುದಯಂಗೈಯ್ದು ಸ್ತುತ ಮಂಬಲದೇವಂ || ವೃ ||  
<sup>38</sup>ಸಕಳಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂನು  
<sup>39</sup>ಕವಿಜನಸ್ತುತಂಜಿನಸದಾಬ್ಜನಿಷ್ಠಂಗೆನನೊನದಾನಿಲಿಕೆಕಪರಮಾ  
<sup>40</sup>ತ್ಮೈಮಂಪರಡುಮಂನೇಜಿ ಬಿಲ್ಲನಿಸುತ್ತ ದಂಡನಾಯಕಬಲದೇವನಂಪೊ  
<sup>41</sup>ಗಳ್ಳೆದಂಬುಧವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ || ಮುನಿನಿವಹಕ್ಕೈಭ  
<sup>42</sup>ವೈನಿಕರಕ್ಕೆ ಜಿನೇಶ್ವರಪೂಜೆಗಳ ಮಿಕ್ಕ ನುಸವದಾನಧಮ್ಮೈ

- <sup>43</sup> ದೊಡವಿಂಗೆನಿರಂತರವೊನ್ನೆ ಮಾಗ್ಗ ಫದಿಂಮನೆಯೊಳನಾಕುಳಂ  
<sup>44</sup> ಮದುವೆಯಂದದಪಾಂಗಿನೊಳುಣ್ಣು ದಂದದಿಂಮನುಜನಿಧಾನನಂ  
<sup>45</sup> ಪೊಗಳ್ಳನ್ನೇ ಪೊಗಳ್ಳಂಬಲದೇವಮಾತ್ಮನಂ || ಪೈರನೇಮೇರುಗೀಂದ್ರದಿಂದೆ  
<sup>46</sup> ಮಿಗಿಲೇಗಂಭೀರನೇಭಾಪ್ಪುಸಗರದಿಂದಗ್ಗ ಕಮೆಂತುದಾನಿಯೊಸು  
<sup>47</sup> ರೋವ್ವೀಜಪ್ಪೇ ಮೇಲೆಭೋಗಿಯೇಸುರರಾಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿಪ್ಪುದು  
<sup>48</sup> ಕಯ್ಯೊಂಡಕ್ಕ ಟುಂಸಂತತಂಧರಯೊಳ್ ಕ್ರೀಬಲದೇವಮಾತ್ಮನನಿ  
<sup>49</sup> ಣಲೋಕ್ಯೈಕವಿಖ್ಯಾತನಂ || ಕ || ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ  
<sup>50</sup> ಭುಜಬಳಪರಾಕ್ರಮಂಮನುಜರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾ  
<sup>51</sup> ತ್ರೀತಳದೊಳುಸಮನಾರೊಮಂತ್ರೀಚೂಡಾಮಣಿಯೊಳು ||  
<sup>52</sup> ಕ್ರೀಮತುಬಾರುಕೀರ್ತ್ತಿ ಫದೇವರಗುಡ್ಡ ಲೇಖಕಪೋಕಿಮಯ್ಯಬರದಬಿ  
<sup>53</sup> ರುದರನೂರಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತಂಮಕಾಂವಾಚಾರಿಕಂಡರಿಸಿದ ||

(ಉತ್ತರ ಮುಖ.)

- <sup>1</sup> ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ  
<sup>2</sup> ಪಮಸಮರಾವನಿಮಾಹಾಮಹಾರಿ  
<sup>3</sup> ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ  
<sup>4</sup> ಯಕಮುಖದಪ್ಪಣ | ಕಥಕಮಾಗಧಪುಂಜ್ಯ  
<sup>5</sup> ಪಾಠಕ | ಕವಿಗಮಕಿವಾದಿವಾಗ್ವಿಜನತಾದಾ  
<sup>6</sup> ರಿದ್ರಸಂತಪ್ಪಣ | ಜಿನಸಮಯ ಮಹಾಗ  
<sup>7</sup> ಗನಪೋಭಾಕರದಿವಾಕರ | ಸಕಳಮು  
<sup>8</sup> ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಕ್ರೀ  
<sup>9</sup> ಯಾಂಸಸರಸ್ವತೀಕರ್ಣಾವತಂಸ | ಗೋತ್ರ  
<sup>10</sup> ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬಿನ್ನುಜನಮನೋ  
<sup>11</sup> ರಂಜನ | ದುರಿತಪ್ರಭಂಜನ | ಕ್ರೋಧಲೋಭಾನ್ಯ  
<sup>12</sup> ತಥಯಮಾನಮದವಿದೂರಗೊತ್ತಚಾ  
<sup>13</sup> ರುದತ್ತ | ಜೀಮೂತವಾಹನ | ಸಮಾನಪರೋ  
<sup>14</sup> ಪಕಾರೋದಾರ | ಪಾಪವಿದೂರಜಿನಧಮ್ಮ  
<sup>15</sup> ನಿಮ್ಮಗಳಭವ್ಯಜನವತ್ಸಳ | ಜಿನಗಂಧೋದಕ  
<sup>16</sup> ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪಮಗುಣ  
<sup>17</sup> ಗಣೋತ್ತಮಂಗ | ಮುನಿಚರಣಸಂಸಿರುಹ  
<sup>18</sup> ವ್ಯಂಗ | ಪಂಡಿತಮಂಡಲೀಪುಂಡರೀಕವನಪ್ರಸಂ  
<sup>19</sup> ಗ | ಜಿನಧಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನು  
<sup>20</sup> ಮಾಹಾರಾಘಯಬೈಷ್ಣವಶ್ಚಾಸ್ತ್ರದಾನವಿ  
<sup>21</sup> ನೋದನುಮಪ್ಪಕ್ರೀಮತುಬಲದೇವದಂಡನಾ  
<sup>22</sup> ಯಕನೆನೆಗಣ್ಣು || ಅಬಲದೇವಂಗೆಂಮೃಗಸಾ

- 23 ಪೇಕ್ಷಣೆಯನಿಪ ಬಾಚಿಕಪ್ಪಗವಖೋವ್ವೀ  
 24 ಬಂಧುಪುಟ್ಟಿದಂಗುಣಿಲೋಬರನದಟಲೆವ ಸಂಗಿ  
 25 ಮಯ್ಯನುದಾರಂ || ವೃ || ಜನಪತಿಭಕ್ತನಿ  
 26 ಪೃಜನನತ್ವಳನಾಶ್ರಿತ ಕಲ್ಪಭೂರುಹಮು  
 27 ನಿಚರಣಾಂಟುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ  
 28 ದಾನಿಮತ್ತಿನಪುರುಷಗ್ಗೇ ಪೋಲಿಸುವ ದಾದ್ಯರೆಯೆಂ  
 29 ಬಿನೆಗಂನಗೊನ್ನೀಮನುಜನಿಧಾನೆಂದುಪೋಗಳ್ಗಂಧ  
 30 ರವೇಗ್ಗೇಡೆಸಂಗಿಮಯ್ಯನ || ಜಿನಧಮ್ಮಾಂಟುರತ್ತಿಗ್ಗೋಚಿ  
 31 ಸುಚರಿತ್ರಂಭವ್ಯವಂಕೋತ್ತಮಂ ಸಿಪ್ಪನಿಧಾನಮಂತ್ರಿಚಿ  
 32 ನ್ತಾಮಣಿಬುದ್ಧವಿನುತಂಗೋತ್ತಮಂಶಾಖರಾಕ್ಯಂವನಿತಾ  
 33 ಚಿತ್ತಪ್ರಿಯನಿವೃತ್ಯಳನನುಪಮ ನತ್ಯುತ್ತಮಂಕೂ  
 34 ರಕೋಪ್ಪಂವನಯಾಂಭೋರಾನಿವದ್ಯಾನಿಧಿಗುಣಿನಿಳ  
 35 ಯಂಧಾತ್ರಿಯೋಳೆಸಂಗಿಮಯ್ಯನ || ಕ || ಶ್ರೀಯಾದೇವಿ  
 36 ಸುಣಾಗ್ರಣಿಯಾಯುಗದೊಳುದಾನಧಮ್ಮ  
 37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯುಕ್ಕೊನ್ನೀದೇವಿಯದೊರೆಯನ್ನ  
 38 ಸಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತೃನವರತಪರಮ ಕ  
 39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರಳ ಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ  
 40 ಲಕ್ಷ್ಮೀಸಮಾನಿಯಂಸಕಳಕಳಗಮಾನನೆಯುಂ ವಿವೇಕಯ್ಯ  
 41 ಬ್ರಹ್ಮಸ್ತಿಯುಂಮುನಿಜನವೀನೀಯಜನವಿನೀತೆಯುಂವತಿಬ್ರಹ್ಮಾಪೂ  
 42 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂಸಮೃತ್ಯುಚಿತೂಡಾಮಣಿಯುಮುದೃತ್ ಸವ  
 43 ತಿಗಂಧವಾರಣೆಯುಮಾಥಾರಾಭಯಭೈಷಜ್ಯಾಸ್ತ್ರದಾನವಿ  
 44 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಿಪ್ಲವದ್ಧನಪೋಯ್ಯಳದೇವರ ಪಿರಿಯರಸಿಪಟ್ಟನು  
 45 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯಶ್ರೀಪಳ್ಳಗಳತಿತ್ಥದೊಳು ಸವತಿಗಂಧವಾರಣ  
 46 ಜಿನಾಲಯಮಂಮಾಡಿಸಿಯದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂಟಿಸಿವಮುದಾ  
 47 ಯಕ್ಕಾ ಹಾರದಾನಕ್ಕಂಜೀಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಪ ಣಿನಾಡಮಾಟ್ಟನ  
 48 ವಿಲೆಯುಮಂಗಂಸಮುದ್ರದನಡುಬಯಲಲಯ್ಯುತ್ತ ಕೊಳಗಗದ್ದೆ  
 49 ಯತೋಟಮುಮಂ ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೋನ್ನಿಕ್ಕ ಕಟ್ಟಿಸಿಜರುಗಿಗೆ  
 50 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಪ್ಲವದ್ಧನ ಪೋಯ್ಯಳದೇವರಂ  
 51 ಒಡಿಕೊಂಡು ಸಕವರುಷ ಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದೇನೀಯ ಕೋಭಕ್ತ  
 52 ತ್ತಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧಪಾಡಿನಬೃಹಸ್ಪತಿಸಾರದಂದು  
 53 ತಮ್ಮ ಗುರುಗಳಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಯಗೇದಪೋನ್ನ  
 54 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ನೋಜಂದ್ರತೈವಿದ್ಯ ದೇವರಸಿಪ್ರರಪ್ಪ  
 55 ಭಾಜಂದ್ರಸಿದ್ಧಾನ್ತದೇವಗ್ಗೇ ಪಾದಪ್ರಕ್ಷಾಲನಮಾಡಿ  
 56 ಸರ್ಬ ಲಾಭಾಪರಿಹಾರವಾಗಿಟ್ಟದತ್ತಿ || ವೃತ್ತ || ಪಿಯ  
 57 ದಿಂದಿಂಪಿನೆಯ್ದ ಕಾವಪುರುಷಗ್ಗೇಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ

- 58 ಯಿದಂಕಾಯದಕಾಯ್ಯಪಾಪಿಗುರುಕ್ಷೇತೋವ್ಯಯೋಃ  
 59 ಬಾರಣಾಸಿಯೋಳೋಕ್ತೃತಿಮುನೀಂದ್ರರಂಕಪಟೆಯಂವೇದಾಧ್ಯರಂ  
 60 ಕೊಂದುದೊಂದಯಶಂಸಾಗ್ಗು ಮಿದಂದು ಸಾಪುರಪುರದೀಶೈ  
 61 ಳಾಕ್ಷರಂನಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾಯೋಃ  
 62 ರೇನಿಸಂಧರಾಂ | ಪಪ್ಪಿರ್ವರುಪನಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ  
 63 ತೇಶ್ವರೀ ||

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ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಬನ್ದಿಯಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ)

- 1 ಕ್ರೀಮನ್ನಾಥಕುಲೀನುಂದ್ರಪರಪದ್ವಂದ್ಯಕೃತ್ಪ್ರೇಮ  
 2 ಧಾರಾಧಾತಜಗತ್ತ ಮೋಪಹಮಹಾಪಿಂಡ ಪ್ರಕಾಣಂ  
 3 ಮಹತ್ | ಯಸ್ತಾನ್ಮಿ ಮೃಕಳಧಮ್ಮವಾರ್ಧಿವಿವಳ ಶ್ರೀವೃದ್ಧಮಾನಾ  
 4 ಸತಾಂಭತ್ತು ಲಬ್ಧವ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವದ್ಧಮಾನೋಜಿನಃ || ಜೇಯಾ  
 5 ದತ್ಯಯುತೇಂದ್ರಭೂತಿವಿದಿತಾಭಿಶ್ಚೋಗಣೇಗಾತಮಸ್ತಮಿಸಾಪವಹ  
 6 ರ್ಧಿಭಿನ್ನೀಯಗತೀಮಾಮಾದಯ ಪಾದಯೋಃ | ಯದೋಧಾಂಬುಧಿಮೇ  
 7 ತ್ರವೀರಹಿಮವತ್ಕುತ್ರಿಕಕಣ್ಣಾ ದ್ವಧಾಂಭೋದಾತ್ರಾಭುವನಪುನಾತಿವಚ  
 8 ನಸ್ಸಚ್ಚನ್ನಮನ್ನಾಕಿನೀ || ತೀರ್ಥೇಶದಶನಭವನ್ನಯದೃಕ್ಪಹನಸ್ರಬ್ಧ  
 9 ಷೋಧವಪುಷ್ಪಕೃತಕೇವಲೀಂದ್ರಾಃ | ನಿಬ್ಬಿಂಧತಾಂವಿಬುಧಬೃಂದ ಕಿರೋಭಿವಂ  
 10 ದ್ಯಾಸ್ಥಾಜ್ಜಗದ್ಜೇಷ್ಠಕುಲಕುಮಾರಮುದ್ರಾಃ || ವಣ್ಮುಕ್ತಕಥನು ಮಹಿ  
 11 ಮಾಭೋಭದ್ರಾಂಜೋಮೃತ್ಯೋಜೋರುಮಲ್ಲಮದಮದ್ಧಗನವೃತ್ತಬುಹೋಃ |  
 12 ಯಚ್ಚೈವ್ಯತಾಪ ಸುಕೃತೇನಸಚಂದ್ರಗಪ್ತಶೃಂಗೈವ್ಯತೇನಸುಚಿರಂ  
 13 ವನದೇವತಾಭಿಃ || ವಂದ್ಯೋವಿಭುಬ್ಬುಧವಿನಕ್ತುರಿಹಕೋಣ ಕುಂದೇಕುಂದಪ್ರಭಾ  
 14 ಪ್ರಣಯಿಕೀರ್ತಿವಿಭೂಷಿತಾಃ | ಯಶ್ಚಾರುಚಾರಣಕರಾಂಬುಜಹಂಚರೀ  
 15 ಕ್ಷತ್ರಕೃಶೃತಸ್ಯಭರತೇಪ್ರಯತಪ್ರತಿಪಾಠ || ವಂದ್ಯೋಭಸ್ತಕಭಸ್ತಸಾತ್ಮ  
 16 ತಿಪಟುಪದ್ಮಾಪತಿವೇದೇವತಾದತ್ತೋದಾತ್ತಪದಸ್ತ್ಯಮಂತ್ರವತನವ್ಯಾಹುತಚಂದ್ರ  
 17 ಪ್ರಭಃ | ಅಶಾನ್ಯಗ್ರಸ್ತಸಮನ್ ಭದ್ರಗಣಭೃದ್ವೇನೇಹಕಾಲೇಕಲಾಚೈನಂವತ್ಯಸ  
 18 ಮನ್ ಭದ್ರಮಭವದ್ಧ್ರಗಂಮನ್ಮಾನ್ಮಹಃ || ಚೋಕ್ಷೀ || ಯಸ್ಯೈವಂವಿಧಾಸಾ  
 19 ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವೃಕ್ತಯಸ್ಸಗ್ಧಯಃ || ವೃತ್ತ || ಪೂವ್ಯಂ  
 20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೇರೀಮಯಾತಾಡಿಹಾಪಶ್ಚಾನ್ಮಾಳವನಿನ್ನಥ  
 21 ಕ್ಷವಿಸಯೇಕಾಂಚೀಪುರೇವೈದಿಶೀ | ಪುಷ್ಪೋಹಂಕರಹಾಟಿಕಂಬುಕುಂಭಟಂ  
 22 ವಿದ್ಯೋತ್ಕಟಂಸಂಕಟಂವಾದಾತ್ಥಿವಿಚರಾಮೃತನ್ನರಪತೇಶಾದ್ಧೂಲವಿಕ್ರೀಡಿತಂ ||  
 23 ಅಪಟುತಟವಟಿರೈಟಿಪುಟಪಟುನಾಟಾಟಧೂಜ್ಜಟೇರಟಿಪಿಪಾ || ವಾದಿನಿ  
 24 ಮನ್ ಭದ್ರೇಸ್ಥಿತವತಿತವನದಗಿಭೂಪಕಾಸ್ಥಾನ್ಯೈವಾಂ || ಯೋಸಾಘಾತಿಮಲ  
 25 ದ್ವಿಪದ್ಯಲಲಾಪ್ತಂಭಾವಲೀಲಾ ನಧ್ಯಾನಾಂಗಪಟುರಹತೋಭಗವತಸ್ಸೋ

- <sup>26</sup> ಸ್ವಪ್ನಸಂವೀಕೃತಃ | ಛಾತ್ರಸ್ತುಸುಸುಪನದ್ವಿ ಮುನಿವಾನೋಡತಃ ಕಥಂವಾ  
<sup>27</sup> ಪ್ರಪಂಚೋರಾಧ್ಯರಮಾಗಮಾಧ್ಯಪರಿಭಾಷ್ವೇನಾಬಿಹೋಭಾಃ || ವಕ್ರಗ್ರೀವ  
<sup>28</sup> ಮಹಾಮಾನೇಂದ್ರ ಕಶತಗ್ರೇಪೋಪ್ಯುಹೀಂದೋಯಥಾಜಾತಂಸ್ತೋತುಮಂವತೋಬಳ  
<sup>29</sup> ರುಸಾಕಿಂಭಗ ವಾಗ್ಬಿಲಯಂ | ಯೋಸಾಶಾಸನದೇವತಾಬಲಮತೋಬೀವಕ್ರವಾದಿ  
<sup>30</sup> ಗ್ರಹಗ್ರೇಪೋನ್ನ ಫಲಬ್ಧಿವಾಚ್ಯಮವದದ್ಧಾಸಾಸಮಾಸೇನಪಟ || ನವಸ್ತೋ  
<sup>31</sup> ತ್ರಂತತಪ್ರಸರತಿಕವಿಂಧಾಕೃತಮಮಿದೃಶಾಮಂವಜ್ಞಾದಾರಚಯತಃ  
<sup>32</sup> ದನ್ಯದಿನಮುನಾ | ನವಸ್ತೋತ್ರಂಯೇನನೈರಚಿಕಳಾರ್ಹಪುನಚನಪುನಚಾ  
<sup>33</sup> ನ್ವಬ್ಧ್ಯ ವಪವಣವರಸನ್ನಬ್ಧಿ ಸುಭಗಂ || ಮಹಿಮಾಸಪತ್ನಕೇನುಗುರೋಷರಂ  
<sup>34</sup> ಭವತಿಯಸ್ತುಭಕ್ತಾನ್ಯೀತ | ಪದ್ಧಾವತೀಸಹಾಯಾತ್ರಿಜ್ಞಾಕದರ್ಶನಂಕರ್ತುಂ || ಸು  
<sup>35</sup> ಮತೀವೇನಮಮಂಸ್ತು ತಯೇನವಸ್ತುಮತಿಸ್ತುಕವಾಪ್ತತಯಾಕೃತಂ | ಪರಿಪ್ಪ  
<sup>36</sup> ತಾಪದತತಮಾತ್ಮಗನಾಂ ಸುಮತಿಕೋಟಿವಿವರ್ತಿಭವರ್ತಿಹೃತಃ || ಉದೇತ್ಯಸಂಮೃಗ್ಧಿಃ  
<sup>37</sup> ದಕ್ಷೀಣಸ್ತಾಂಕುಮಾರಸೇನೋಮುನಿರಸ್ತ ಮಾಪ | ತತ್ತ್ವವಚಿತ್ರಂಜಗದೇಕಭಾಷೋ  
<sup>38</sup> ಸ್ತಪ್ತತ್ಯುತಸ್ಯತಥಾಪ್ರಕಾಶಃ || ಧರ್ಮಾರ್ಥಕಾಮಮುಪನಿವೃತ್ತಿಚಾರುಚಿನ್ದ್ರಿ  
<sup>39</sup> ನ್ವಾಮುಣೀಶತಿನಿಕೇತಮಕಾರಿಯೇನ | ಸಸ್ತಿಯತೇಸರಸಾಖ್ಯಭುಜಾಸು  
<sup>40</sup> ಜಾತಂತಿಂತಾಮಣಿಮೃಗನಿವೃಷೋನಕಥಂಜನೇನ || ಚೂ  
<sup>41</sup> ಡಾಮೋಕವೀನಾಂಕೂಡಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಃ | ಶ್ರೀವರ್ಧದೇವವಿವಹಿಕ್ವತಪುಣ್ಯಕೀರ್ತಿ  
<sup>42</sup> ಮಾಪತ್ಯುಂ || ಚೋರ್ಶಿ | ಯುಪವಮುಪಕೋಕ್ತಿತೋದ್ಧಿ ನಾ || ಜಪೋಕ್ತನ್ಯಾಂಜುಗ್ರೀ  
<sup>43</sup> ಣಬಿಭಾರವರಮೇಶ್ವರಃ | ಶ್ರೀವರ್ಧದೇವಸಂಧತೇಜಹ್ಯಗ್ರೀಣಸರಸ್ವತೀಂ || ಪುಷ್ಪ  
<sup>44</sup> ಸ್ತಸ್ರಜಯೋಗಲಸ್ಯಭರಣಂಭೂಪ್ತಚ್ಛಿಖಾಪಟ್ಟಿನಂವದ್ಧಾ ಮಸ್ತುಮಾಪೇತ್ಯ  
<sup>45</sup> ರಸ್ತದಮಿಪ್ರಾಪ್ತುಂತುಂವಿಶ್ವರಃ | ಯಸ್ಯಾಖ್ಯಾಕಳಾವತೋವ್ಯವಿಸಗದ್ಧಿಕ್ವ  
<sup>46</sup> ಲವಾಲಿಸ್ತಲಕ್ಷ್ಮೀಸ್ತಸ್ರರಿತೋಮಹೇಶ್ವರಾಹಸ್ತುತ್ಯಸ್ರ ಕೈಸ್ಸಾನ್ಮನೀ ||  
<sup>47</sup> ಯಸ್ತಪ್ತತಿಮಹಾವಾದಾನ್ಜಿಗಾಯಾನ್ಯಾನಥಾಮಿತಾ | ಬ್ರಹ್ಮಕರ್ಷೋಚ್ಚಿತಸ್ತೋಚ್ಚೋ  
<sup>48</sup> ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನವಿನ್ದ್ರಿತಾಘಟಕುಟೀಗೋಷಾಂತಾರಾಸಮಂ  
<sup>49</sup> ಬಾಧೈಯೋಗಧೃತೋಡೋಡಿಹಕುದೈವೇವಾತ್ಮಸೇವಾಂಜಲಿಃ | ಪ್ರಾಯಶ್ಚಿತ್ತಮಾಂಘ್ರಿ  
<sup>50</sup> ವಾರಿಜರಜಸ್ತು ನಂಚಯಸ್ತುಚರತದೋಪಾಣಾಂನುಗತಸ್ತಕಸ್ತವಿಯೋದೇವಾ  
<sup>51</sup> ಕಳಂಕಕೃತಿ || ಚೋರ್ಶಿ || ಯಸ್ಯೇದಮಾತ್ಮನೋನೈಸಾಮಾನ್ಯನಿರವಧೈವಿದ್ಯಾವಿಭ  
<sup>52</sup> ವೋಪವರ್ಣನಮಾಕೋರ್ಶೀ || ರಾರ್ಜಸಾಹಸತುಂಗಸಂತಿಬವಪೇಕ್ಷಿತಾತಪ್ರಾಪ್ತ  
<sup>53</sup> ಪಾಕಿಸ್ತುತ್ಯದೃಶಾರಣೇವಿಜಯಿನಸ್ತುಗೋನ್ನ ತಾಮುರ್ಲಭಾಃ | ತದ್ಭತ್ತನಿಬು  
<sup>54</sup> ಧಾನಸನ್ನಿಕವಯೋವಾದಿತ್ಯರಾವಾಗ್ನಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಯಃ  
<sup>55</sup> ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ | ನಮೋಮಲ್ಲಿಖೋಮಲಧಾರಿದೇನಾಯ ||

(ಪೂರ್ವ ಮುಖ)

- <sup>1</sup> ರಾರ್ಜಸವ್ಯಾರಿದಪ್ರಪವಿದಲನಪಟುಸ್ತ್ವಯಥಾತ್ರಪ್ರಸಿದ್ಧ  
<sup>2</sup> ಸ್ತದ್ಭವತ್ಯೋಪಮಸ್ಯಾಂಭುವಿನಿಖಿಮದೋತ್ಪಾಟಿನಪಣಿ ತಾನಾಂ |  
<sup>3</sup> ನೋಚೇದೇವೋಪಮೇತೇತವಸದಗಿಸದಾಸ್ತು ನಸ್ತೋಮಹಾನೋವಕ್ತುಂಯು

- <sup>4</sup> ಸ್ವಪ್ನ ಕ್ಷಣ ಸ್ವಪನವತು ವಿವಿಧಾಶೇಷಶಾಸ್ತ್ರೋಪಯದಿಸ್ವಾತಃ || ನಾಹಂಕಾರ  
<sup>5</sup> ವೇದಕೃತೇನಮನನಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮಗ್ರಂಪ ತಿಪದ್ಯನೈಶ್ವತಿದನೇಕಾ  
<sup>6</sup> ರುಣ್ಯಬುದ್ಧ್ಯಮಯಾ | ರಾಜ್ಞಾಃಶ್ರೀಹಿಮಃತಥಸ್ತಸದಸಿ ಪ್ರಾಯೋ  
<sup>7</sup> ವಿದಗ್ಧಾತ್ಮನೋಬಾದ್ಧಿರ್ಭಾಸಕರ್ತಾ ವಿಜಿತೈಸ್ತುಗತಃಪಾದೇನವಿಸ್ತೋ  
<sup>8</sup> ಟಿತಃ || ಶ್ರೀಪ್ರಪ್ತಸೇನಮುನಿರೇನಪದಮ್ಹುತೋದೇವಸ್ವಯಸ್ತಸ  
<sup>9</sup> ಮಭೂತ್ಪರ್ವಾಭವಾರ್ಥಮ್ಹಾ | ಶ್ರೀವಿಭ್ರಮಸ್ತುಭವನನ್ನನುಪದ್ಯಮೇವಪು  
<sup>10</sup> ಪ್ತೇಪಮಿತ್ರಮಿತಯಸ್ತಸಹಸ್ರಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು  
<sup>11</sup> ನೀಂದ್ರಗುರೋಗ್ಗುರಂಪ್ರಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯದಿಯಥಾ  
<sup>12</sup> ಪದವೈಪ್ರಕೃತಪಣ್ಣಿ ತೈನ್ನನುತದಾನ್ಯವದಿಪ್ರಕೃತವಾಗ್ನಿಭೋಃ || ಚೋರ್ಷ್ವಿ ||  
<sup>13</sup> ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾದಿಪ್ರದಯಶೋಕಃಪತ್ರಾಲಂ  
<sup>14</sup> ಬನಶ್ಲೋಕಃ | ಪತ್ರಂಕತುಭಯಂಕರೋರುಭವನದ್ವಾರೇನದಾಂಚಕರ್ತಾನಾನಾ  
<sup>15</sup> ಜಕಾರ್ಣವ್ಯುಂದತುರಗಮಾತಾಕುಲೀಸ್ಥಂಹಿತಂ | ಶೈರ್ವಾಪಃಕುಪತಾಂ  
<sup>16</sup> ಸ್ತಧಾಗತಸುತಾರ್ ಕಾಮಾಲಿಕಾಕಾಪಿಲಾನುದ್ಧಿಶ್ಲೋಧೃತಚೇತನಾವಿಮ  
<sup>17</sup> ಳಚಂದ್ರಾಶಾಂಬರೇಣಾದರಾತಃ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾಂಧ್ರಯಂಯದಿಭೋ  
<sup>18</sup> ಭೂರಿನರೇಂದ್ರವಂದಿತಂ | ನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಃಪ್ರಮು  
<sup>19</sup> ನಿಮಿಂದ್ರನಂದಿನಂ || ಘಟವಾದಘಟಾಕೋಟಿಕೋನಿದಂಕೋನಿದಂಪ್ರವಾಹ | ಪರವಾ  
<sup>20</sup> ದೀವಲ್ಲದೇವೋದೇವವಿವನಸಂಶಯಃ || ಚೋರ್ಷ್ವಿ || ಯೇನೇಯಮಾತ್ಮನಾ  
<sup>21</sup> ಮಧೇಯನಿರುಕ್ತಿರುಕ್ತಾನಾಮಪೃಷ್ಠಪನ್ನಂಕೃಷ್ಣರಾಜಂಪ್ರತಿ ||  
<sup>22</sup> ಗೃಹೀತಪಕ್ಷಾದಿತರಃಪರಸ್ಪೃತದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಪೃತಿಃ |  
<sup>23</sup> ತೇಪಾಂಹಿಮುಖ್ಯಪರವಾದಿಮುಖ್ಯನ್ನಾಮಮನ್ನಾಮವದ್ನಿಸನ್ನಃ || ಆ  
<sup>24</sup> ಶಾಯ್ಯವಯೋರ್ಗ್ರಯತಿರಾಯರ್ಗ್ರದೇವೋರಾದ್ಧಾನ್ತಕರ್ತಾರ್ಥಯತಾಂ  
<sup>25</sup> ಸಮೂರ್ಧ್ವಿ | ಯಸ್ವಿಗ್ಗ್ರಯಾನೋನ್ನವಸೇಮ್ನಿಕಾಯೋನ್ನಗ್ಗ್ರಸ್ಥಿತಃ  
<sup>26</sup> ಕಾಯಮುದುತ್ಸರ್ಜ್ವ || ಶ್ರವಣಕೃತತ್ವಣೋಸಾಸಂಯಮಂ  
<sup>27</sup> ಸ್ಥಾತುಕಾಮೈಶಯನವಿಹಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತಾ ವಧಾಃ | ಕು  
<sup>28</sup> ತಿವರಭಸವೃತ್ತೋನ್ಮೃತ್ಯುಹಿಂಚ್ಛೇನೇಕೈಕೀಮೃದುಪರಿ  
<sup>29</sup> ವೃತ್ತ್ಯಾದತ್ತತ್ತ್ವಿಟುಪತ್ತ್ವಾ || ವಿಶ್ವಂಯಶ್ಚೃತಬಿನ್ನನಾವರಂಭೇ  
<sup>30</sup> ಭಾವಂಕುಶಾಗ್ರೀಯಯಾಬುಧೈವಾತಿಮಹೀಯಸಂಪ್ರವಚ  
<sup>31</sup> ಸಾಬುದ್ಧಂಣಃಧೀಶ್ವರೈಃ | ಶಿಷ್ಯಾಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನೈ  
<sup>32</sup> ದಂಯುಗೀರ್ವಾಸುಗೀಸ್ತಂವಾಚಾಚ್ಚಕೃತಚಂದ್ರಕೀರ್ತಿಗಣೇನಂಚಂದ್ರಾಭಕೀರ್ತಿಗುಬು  
<sup>33</sup> ಧಾಃ || ಸದ್ಧರ್ಮಕರ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾಮಾದ್ಯಸ್ಯೋಗ್ರಕರ್ಮಪ್ರಕೃತಿ  
<sup>34</sup> ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕರ್ಮಪ್ರಕೃತಿಂನಮಾವೋಭಿಟ್ಟುರಕಂದೃಷ್ಟಕೈ  
<sup>35</sup> ತಾನ್ಪರಂ || ಅಪಿನ್ಯವಾಗ್ವಿಸ್ತಸಮಸ್ತವಿದ್ಯನ್ಮೃದಿದ್ಯಕೃತ್ಪ್ರಾಣು  
<sup>36</sup> ಮನ್ಯಮಾನಃ | ಶ್ರೀಪಾಲದೇವಃಪ್ರತಿಪಾಲನೀಯಸ್ತತಾಯತ  
<sup>37</sup> ಸ್ತಪ್ತವಿವೇಚನೀಧೀಃ || ತೀರ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುಂಕಾಚಕ್ರಂಚಕಾರ  
<sup>38</sup> ಸ್ಥಂಠರೋಪ್ಪತಿಃಹಿತಮಃಪ್ರಯಃಪ್ರವೃತ್ತಿಃಪೂತಂಪ್ರ

- <sup>39</sup> ಭೂತಾಶಯಃ | ಯಸ್ಮಾದ್ಭೂತವರಾತ್ಕರ್ತೃಪಾನನಗುಣೋವೈರ್ಧೃಮಾ  
<sup>40</sup> ನೋಲ್ಲಸ ದ್ರತ್ನೋತ್ಪತ್ತಿ ರೀತತಃಪರಿಶತ್ಕೃಂಗಾರಕಾ  
<sup>41</sup> ರಣ್ಯಧೂತಃ | ಯತ್ರಾಭಿಯೋಕ್ತ ರಿಲಭುಲ್ಗಾಭುಧಾಮನೋ  
<sup>42</sup> ಮಸಾವ್ಯಾಭೃತಸಚಃಪತ್ಯಪಿಭೂತಿಭೂಮಿಃ | ವಿದ್ಯಾ  
<sup>43</sup> ಧನಂಜಯಪದಂವಿಕದಂದಧಾನೋವಿಷ್ಣು ಸ್ವಪವಹಮಹಾ  
<sup>44</sup> ಮುನಿಜೇನುನೇನಃ || ಚೋರ್ಣಿ || ಯಸ್ಯಾಯಮವನಿಪತಿ  
<sup>45</sup> ಪರಿಪದಿನಿಗ್ರಹಮಹೀನಿಶತಭೀತಿದುಸ್ಥ ದುರ್ಗ ವರ್ವಪರ್ವ  
<sup>46</sup> ತಾರೂಢಪತಿವಾದಿಲೋಕಪ್ರತಿಷ್ಠಾಶ್ಲೋಕಃ || ತಕ್ರ್ಣವ್ಯಾಕರಣೇ  
<sup>47</sup> ಕೃತಕೃತಯಾರ್ಥಮತ್ರ ಯಾಪ್ರಾಪ್ತತೋಮಧ್ಯಸ್ಥೇಮಮ  
<sup>48</sup> ನೀಷಿಸುಕ್ತಿತಿಭೃತಾಮಗ್ರಮಯಾಸ್ವದ್ಧಯಾ | ಯಃಕಷ್ಟಿತಪ್ರತಿ  
<sup>49</sup> ಪ್ತ ತಸ್ಯದಿವಪೋವಾಗ್ನೇಯಭಂಗಂಪರಂಕುರ್ವೈವಕ್ಯಮಿತಿಪ್ರತೀಹಿನ್ಯ  
<sup>50</sup> ಪತೇಹೇಹೈಮಸೇನಮತಃ || ಹಿತ್ರೈಷಿಣಾಂಯಸ್ಯಸೃಣಾಮುದಾ  
<sup>51</sup> ತ್ತನಾಹಾನಿಬದ್ಧಹಿತರೂಪಸಿದ್ಧಿಃ | ವಂದ್ಯೋದಯಾಪಾಲಮು  
<sup>52</sup> ನೀಸವಾಚಾಸಿದ್ಧಸ್ಸತಾಂಮೂರ್ಧನಿಯಃಪ್ರಭಾವೈಃ ||  
<sup>53</sup> ಯಸ್ಯೋಮತಿಸಾಗರೋಗುರರಸಾಚಂಚದೃಶ್ಯಂಧ  
<sup>54</sup> ಸೂರ್ಯೋಮಾನ್ಯಸ್ಯಸವಾದಿರಾಜಗಣಭೃತಸಬ್ರಹ್ಮಚಾರಿವಿ  
<sup>55</sup> ಭೋಃ | ಏಕೋತೀವಕ್ಯತೀಸಪವಹದಯಾಪಾಲವ್ರತೀಯನ್ತನಸ್ಯ  
<sup>56</sup> ಸ್ತಮನ್ಯಪರಿಗ್ರಹಗ್ರಹಕಥಾಸ್ವೇವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ  
<sup>57</sup> ದೀಪಿಕಾವಾಣೀದ್ಯಾಭ್ಯಾಸೇವೋದಗಾದಿತ | ಜಿನರಾಜತಪಕಸ್ಮದೇಕ  
<sup>58</sup> ಸ್ತಾದ್ವಾದಿರಾಜತಃ || ಆರುದ್ಧಾಂಬರಮಿದು ಬಿಂಬರಚಿತಾತ್ಮ  
<sup>59</sup> ಕ್ಯಂಸದಾಯದೈಶ್ವತ್ಯಂವಾಕ್ಯಮರೀಜದಾಜಿರಾಚಯೋಭ್ಯರ್ಣಾಂ  
<sup>60</sup> ಚಯತಃಕರ್ಣಯೋಃ | ಸೇವ್ಯಃಸಿಂಹಸವಚ್ಚರ್ಯಪೀತವಿಭವಃ  
<sup>61</sup> ಸರ್ವಪ್ರವಾದಿಪ್ರಚಾದತೋಚ್ಚೈಷ್ಯಜ್ಞಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ  
<sup>62</sup> ವಾದಿರಾಜೋದಿರಾಂ || ಚೋರ್ಣಿ || ಯದೀಯಗುಣೋಚರೋಯಂ  
<sup>63</sup> ವಚನವಿವಾಸಪ್ರಸರಃಕದೀನಾಂ || ನಮೋರ್ಹತೇ ||

(ಪಕ್ಷಿಣಮುಖ.)

- <sup>1</sup> ನೀಮುಖಾ ಭುಕ್ಯಚಕ್ರೇಶ್ವರಜಯ  
<sup>2</sup> ಕಟಕೇವಾಗ್ವಧೂಜನ್ತು ಭೂಮೌ  
<sup>3</sup> ನಿಷ್ಕಾಣ್ಣಿಣ್ಣಿ ಮಃಪರ್ಯುಟಿತಪಟುರಬೋವಾದಿರಾಜಸ್ಯಜಿವೋಃ | ಜಹ್ನುಧೃದ್ವಾ  
<sup>4</sup> ದದಪ್ಪೋಜಹಿಹಿಮಕತಾಗರ್ವಭೂಮಾಜಹಾಹಿವ್ಯಾಧಾರೇಭ್ಯೋಃ  
<sup>5</sup> ಜಹಿಹಿಸ್ಸುಟಮೃದುಮಧುರಶ್ರವ್ಯಕಾವ್ಯವಲೇಪಃ || ಪಾತಾಳವ್ಯಾಳ  
<sup>6</sup> ರಾಜೋಪನತಿಸುಮಿದಂತಯಸ್ಯಜಿಹ್ವಾಸಪಸ್ರಗ್ನಿಗ್ಗಂಠಾಸ್ವಗ್ಗಂಠೋಪಾನ  
<sup>7</sup> ಭವತಿಧಿಪಣೋವಜ್ರಭೃದ್ವಸ್ಯಃಷ್ಠಃ | ಜೀವೇತಾನ್ತಾವದೇತಾನಿಳಯಬಳವಾ  
<sup>8</sup> ದ್ವಾದಿನಕೇತ್ರನಾನ್ಯೇಗರ್ವಣಿಮಿಮ್ನುಚಕ್ರಸರ್ವಂಜಯಿನಮಿನಸಭೋವಾದಿರಾಜಂನಮನ್ತಿ ||

- <sup>9</sup>ವಾಗ್ವೇದೀಂಸುಚರಪ್ರಯೋಗಸುದೃಢವೈಮಾಣವಾಪ್ಯದರಾದಾತತ್ವಮಮಮಾ  
<sup>10</sup>ರ್ವ್ಯತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮುನಿಃ | ಭೋಭೋಪಶ್ಯತಪಶ್ಯತೈಷಯಮಿ  
<sup>11</sup>ನಾಂಧಂಪ್ರಮೃತಾತ್ಪುಣ್ಯಕೈರಬ್ರಹ್ಮಣ್ಯಪರಾಫುರಾತನಮುನೇರ್ವಾಗ್ವೇದ  
<sup>12</sup>ತ್ತಯಃಪಾತುಮಃ || ಗಂಗಾವನೀಶ್ವರೇರೋಮುನಿಬದ್ಧಸನ್ದ್ಯಾರೋಲ್ಲಸೇಕ್ಷ  
<sup>13</sup>ರಣಾಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ | ಶ್ರೀಶಬ್ದಪೂರ್ವವಿಜಮಾನವಿನೂತನಾಮಾಧೀ  
<sup>14</sup>ಮಾನಮಾನುಷಗುಣೋಸ್ತತಮಃಪ್ರಮಾಣಃ || ಚೋಷಿ || ಸ್ತುತೋಹಿಮಧ  
<sup>15</sup>ವಾನೇಪಃ || ವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತಪಸೋಽಪ್ರಸಮುಭಯಂಶ್ರೀರೋಮನೇ  
<sup>16</sup>ನೇಮುನಾಪಾಗುನೀತ್ಸುಚಿರಾಭಿಯೋಗಬಲತೋನೀತಂಪತಾಮುನ್ಮತಿಂ || ಪಾ  
<sup>17</sup>ಯೋವಿಜಯೇತದೇತದಬಿಲಂತದ್ವೀಧಿಕಾಯಾಂಸ್ಥಿತೇನಕಾನ್ತಂಕಥಮನ್ಯಥಾನ  
<sup>18</sup>ತಿಚಿರಾದಿತ್ಯಗ್ನಿಧೇಶ್ವರಾಃ || ವಿದ್ಯೋದಯೋಸ್ತಿನಮದೋಸ್ತುತಪೋಸ್ತುಭಾಸ್ತುಸ್ತೋ  
<sup>19</sup>ಗ್ರತ್ಯಮಸ್ತು ವಿಭುತಾಸ್ತುನಾಸ್ತುಮಾನಃ | ಯಸ್ಯಾಶ್ರಯೇಕಮಳಭವಮುನೀಶ್ವ  
<sup>20</sup>ರವಂಯಃಖ್ಯಾತಿಮಾವದಿಕಾವ್ಯದಭೈಗ್ಗಣಾಘೈಃ || ಸ್ತುರಣಮಾತ್ರಪವಿ  
<sup>21</sup>ತತ್ರಮಂಮನೋಭವತಿಯಸ್ಥಗತಾಮಿಹತೀರ್ಥಿನಾಂ | ತಮತಿನಿಮೃತ್  
<sup>22</sup>ಮಾತ್ರವಿಶುದ್ಧಯೇಕಮಳಭವಸರೋವರಮಾಶ್ರಯೇ || ಸರ್ವಾಂಗೈರ್ಯಗಮಿಹಾಲಿಲಿಂ  
<sup>23</sup>ಗೇನಮಹಾಭಾಗಂ ಕುರಾಭಾರತಿಲಾಸ್ತವಂ ಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗಿ  
<sup>24</sup>ಮಂಯೋಗಿನಾಂ | ತಂಸನ್ಮಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಚಿಧಾನಮಹಾ  
<sup>25</sup>ಸೂರಿಂಭೂದಿಧಿಯೇತ | ಪಣಿ ತಪದಂಯತ್ಪ್ರವಯುಕ್ತಂಸ್ತುತಾಃ || ವಿಜಿ  
<sup>26</sup>ತಮದನದಪ್ರಗೇದಯಾಸಾಲದೇವೇವೇದಿತಸಕಲಶಾಸ್ತ್ರೋನಿರ್ವಿತ್ತಾಶೀಶವಾ  
<sup>27</sup>ದೀ | ವಿಮಳತರಯೋಭಿವ್ಯಾಪ್ಯಪ್ರದಿಕ್ಷತವಾಳೋಜಯತಿನತಮಹೀಶ್ವನಾಥಿ  
<sup>28</sup>ತತ್ಪುರುಷಾಂಘ್ರಃ || ಯಶೋನಿಶಾಸ್ಯಪವಿತ | ಪಾದಕಸುಲದ್ವಂದ್ಯಂನೃಪಃಪೂ  
<sup>29</sup>ಯುಗೋಲಕ್ಷ್ಮೀಶ್ರೀಸಂನಿಧಿಮಾನಯತಃಕವಿನಯಾದಿತ್ಯಕೃತಾಷ್ಟಾಭುಮಃ | ಕಸ್ತಸ್ಯಾ  
<sup>30</sup>ಹೃತಿಶಾನ್ತಿರೇವಯಮಿನಃಸಾಮತ್ಯಗ್ಮಿತ್ಥಂತರ್ಥತ್ಯಾಬ್ಯಾತುಂ ವಿರಳಃಖಲುಸ್ಥಾ  
<sup>31</sup>ರದುರುಚ್ಯೋತಿರ್ಧರಾಸ್ತಾದೃಶಃ || ಸ್ವಾಮೀತಿಪಾಣ್ಯಾಪ್ರಥಿವೀಪತಿನಾಸಿನ್ಯ  
<sup>32</sup>ಪ್ಸುನಾಮಾಪ್ತದೃಷ್ಟಿವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ | ಧನ್ಯಸ್ಯವಮುನಿರಾಹವತು  
<sup>33</sup>ಲ್ಲಭೂಭುಗಾಸ್ಥಾನಿಕಾಪ್ರಥಿತರಲ್ಲಚತುರ್ಮುಖಾಶ್ರೀಃ || ಮುಮುಕ್ಷುರವಿ  
<sup>34</sup>ಜೂರಸರವನಧಾರತ್ವಂಸನಾಥೋಗುಣೇನಾತ್ಮೋನೇನಮಹೀಶ್ವತಾಮುರು  
<sup>35</sup>ಮತುಷೋಸ್ತುರೋಮುಣಿಃ || ಆರಾಧ್ಯೋಗುಣನೇನಪಣಿ ತಪತಿಸ್ಸಸ್ತಾನ್ಯೈಕಾಮೈಜ್ಞಾನಾ  
<sup>36</sup>ಯತಃಸೂಕ್ತಾಗಮಗನ್ಧತೋಷಿಗಲಿತಗ್ನಾನಿಗತಿಲಂಬಿತಾಃ || ವಂದೇವೈತಮಾದರಾಹಹರ  
<sup>37</sup>ಹಸನ್ಯಾದ್ವೈತವಿದ್ಯಾವಿಧಾಂಸಾನ್ವದ್ಧಾನ್ವವಿತಾನಧೂನನವಿಧಾಭಾಸ್ತವಂ ಸುನಂಭುಮಿ |  
<sup>38</sup>ಭಕ್ತೋತ್ಪಾದಿತಸೇವಮಾನತಿಕ್ರತಾಯತ್ಯನ್ನಿ ಯೋಗಾನ್ಮನಃ ಪದ್ಯಂಸದೃಭವೇದ್ವಿಕಾ  
<sup>39</sup>ಸವಿಭವಸ್ಯೋನುಕ್ತನಿದಾಭರಂ || ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರತಾತ್ಮತ್ಯ  
<sup>40</sup>... ಚತಸ್ಯಾದ್ವೈತವದತಾನಮೇತವಿನಯಾದ್ವಾದೀಭಕ್ತೇಶವಂ | ನೋಚೇತ್ಯದ್ಗ  
<sup>41</sup>ಣನಿರ್ವಿತ್ತಶಕ್ತುತಿಭಯಂಭ್ರಾನ್ತಃಸ್ಥಯೂಯಂಯತನೂರ್ನಿಗ್ರಹಣೀಕೋವ  
<sup>42</sup>ಕುಪ್ಪದವಾದಿದ್ವಿಪಾಃಪಾತುಃ || ಗುಣಾಃಕುನ್ದಸ್ವದೋಡ್ಧಮರಸಮರಾವಾಗಮೃತವಾಃ  
<sup>43</sup>ಪ್ರಪ್ರಾಯೋಪ್ರಸರಸರಸಾತಿರ್ಥಿವನಾ | ನಖೇನ್ದುಚ್ಯೋತ್ಪಾಂಭೋನ್ನೈಪತಃ

- <sup>44</sup> ಮಹೇಶ್ವರಪ್ರಣಯಿನೀಕಸಾಂತ್ಯಾಭೇನಾಂಸದಮುಚಿತಸೇನವ್ರತಿಸತಿ || ಸಕಳ  
<sup>45</sup> ಭುವನವಾಶನಮ್ರಮೂರ್ಧ್ವಾವಬಿಧೃಸ್ಥುರಿತಮಕುಟಿಸೂತಾಲೀಘಪಾದಾರವಿನ್ದಃ | ಮದ  
<sup>46</sup> ವವಖಿಳವಾದಿಭೇಂದ್ರಕಾಂಭಸಭೇದೀಗಣಧೃದಜಿತಸೇನೋಲ್ಲಾಸಿವಾಂದೀಭಸಿಂಹಃ ||  
<sup>47</sup> ಜೂರ್ಣೀ || ಯಸ್ಯಸಂಸಾರಮೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಾಸ್ವಸ್ವನಾಜಸ್ಮೂಜಯಂತಿ || ಪಾ  
<sup>48</sup> ಪ್ರಂಜನಿವಾಸನಂತ್ರಿಭುವನೇಯದ್ಭುಜಭಂಪುಣೀನಾಂಯತ್ಸಂಸಾರನಮುದ್ರ  
<sup>49</sup> ಮಗ್ನಜನತಾಪಸ್ತು ವಲಂಬಾಯತಂ | ಯತ್ಸುಪ್ತಾಪ್ತಪರನಿವೃತ್ತೇಷು ಸಕಳಜ್ಞಾನ  
<sup>50</sup> ಕ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಿಂಕವನಂಕುತೋಭಯವಶಕಾಮಾತ್ರದೇಶೇರತಿಃ ||  
<sup>51</sup> ಆತ್ಮೈಕ್ಯಯೋಗವಿಧಿತಮಧುನಾನನ್ನೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಾಪ್ತೈತದನುಸಮ  
<sup>52</sup> ಯಂವತ್ಪ್ರತೇತ್ಯುಪಚೇತಃ | ತೃತ್ಯಾನ್ಯಸ್ಮಿನ್ಮಾರಪತಿಸ್ತೋಚಕಿಸಾಖ್ಯೇಚತ್ಯ  
<sup>53</sup> ಪ್ಷಾಂತತ್ಪ್ರಾಪ್ತೈರ್ಲಮಲಮಧೀಲೋಚನ್ಯೋರ್ಗಣಕಪ್ರತ್ಯೈಃ || ಆಜಾನನ್ಯಾತ್ಮಾನಂಸಕಳವಿದ  
<sup>54</sup> ಯಜ್ಞಾನವಪ್ರಪಂಸದಾಶಾನ್ಯಾನ್ಯಕರಣಮುಖತತ್ಪ್ರಾಧನತಯಾ | ಬಿಲೇರಾಗದ್ವೈಪ್ಯೇಕ  
<sup>55</sup> ಲುಪಿತಮನಾಕೋಪಿಯತತಾಂಕಥಂಜಾನನ್ನೇನಂಶ್ಚಣಮುಖತತೋನ್ಯತ್ರಯತೇ ||

(ಪ್ರಮ ಮುಖ)

- <sup>1</sup> ಜೂರ್ಣೀ || ಯಸ್ಯೇಶಿಷ್ಯಯೋಗಕವಿತಾಕಾನ್ತವಾದಿಕೋಳಾಪಳಾಪ  
<sup>2</sup> ರನಾಮಧೇಯಯೋಗಾನ್ತಿನಾಭಸದ್ವನಾಭಸದ್ವಿರೋಧಾರಬಿಲಾಪಾಣಿ  
<sup>3</sup> ತೃಗುಣೋಪವರ್ಣ್ಯಾನಮಿದಮನಂಪೂರ್ಣಂ || ತ್ವಾಮಾಸಾದ್ಯಮಾಧಿಯಂ  
<sup>4</sup> ಪರಿಗತಾಯಾವಿವೃದ್ಧಿಜ್ಞಾನಜ್ಯೇಷ್ಠಾ ರಾಧ್ಯಗುಣಾಚೀರಣಸರಸಾವೈ  
<sup>5</sup> ದಗ್ಧ್ಯಸಂಪದಿ ರಾ | ಕೃತ್ಯಾಶಾನ್ತನಿರನ್ನೋದಿತಯಶೇಕ್ರಿಕಾನ್ತರಾ  
<sup>6</sup> ನೇನತಾಂವಕ್ತುಂನಾಪಿಸರಸ್ಯತಿಪ್ರಭವತಿಬ್ರೂಮುಕಕಥಂತದವಯಂ ||  
<sup>7</sup> ವ್ಯಾವೃತ್ತಭೂರಿಮದಸನ್ನತಿವಿನ್ಯತೇಷ್ಯಗೃಹಾರುಪ್ಯಮಾಪ್ತಕರಣಾ  
<sup>8</sup> ರುತಿಕಾನ್ತೀಕಂ | ಧಾವನ್ನಿಹನ್ನಪರವಾದಿಗಜಾಸ್ತ್ರನನ್ನೇಶದವ್ಯನಾ  
<sup>9</sup> ಭಬುಧಗನ್ನಗಜಸ್ಯಗನ್ಧಾತ್ || ವೀಕ್ಷಾಚೇಕ್ಷಾಚಯತೋಯತೀ  
<sup>10</sup> ನಾಂಜ್ಞಸಂತಪಸ್ತು ಪಪರನ್ನಧಾನಾತ್ | ಕುಮಾರಸೇನೋನತು  
<sup>11</sup> ಯಚ್ಚರಿತಶ್ರೇಯಸಫೋದಾಹರಣಂಪತಿತ್ರಂ || ಜಗದ್ಗರಿ  
<sup>12</sup> ಮಘಸ್ಮರಸ್ವರಮದಾನ್ಯಗಗ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇನೀಚರಣಭೂಷ್ಯ  
<sup>13</sup> ಭೂಭೃಚ್ಚಿಖಿಃ | ದ್ವಿಪದ್ವಿಧಾಕರಣವಪ್ತಪ್ತಪ್ತರಣಚೇಡ್ಯಧಾಮೋ  
<sup>14</sup> ದಯೋದಯೇತಮಮುಖ್ವಿಜೇನಮಲಧಾರದೇವೋಗುರುಃ || ವನ್ನೇತಮಲ  
<sup>15</sup> ಧಾರಿಣಂಮುನಿಸತಮೋಹದ್ವಿಪದ್ವಿಧಾಕರಣವಪ್ತಪ್ತಪ್ತಪ್ತಸಾಯ  
<sup>16</sup> ಸಾರವ್ಯದಯಂಸತ್ಸಂಯಮೋರುಕ್ರಿಯಂ | ಯತ್ಪ್ರಾಯೋಪಚಯಾ  
<sup>17</sup> ಭವನ್ತಲಮುಖಿಸ್ವಪ್ತಕ್ರಮಾನಮಾಕ್ರಮಮನೋಮಿಳನ್ತ  
<sup>18</sup> ಳಮುಖಿಸ್ವಪ್ತಕ್ರಮಂ || ಅತುಚ್ಚೈತಿಮಿರಚ್ಚಟಾಜಟಿಲಜನ್ಮಜೇ  
<sup>19</sup> ಕ್ಷಾಣ್ಣಾಟಿಲದವಾನಳತುಳಾಜಾಪ್ಯಭುತಪಃಪ್ರಭಾವತ್ವಿಪಾಂ | ಪದಂ  
<sup>20</sup> ಪದಮಯೋರುಹಭುಮಿತಭವ್ಯದ್ವಂಗಾವಲಿಮ್ನಗಮೋಲ್ಲಸತಮು  
<sup>21</sup> ಬ್ರಿಜೇಣಮುನಿರಾಣ್ಣೋಮುನಿರೇ || ನೈಮ್ನಗಲಭ್ಯಾಯಮಳಾವಿಳಾಂಗೆ

- 22 ಮವಿಕ್ರಮೋಕ್ತಾಂಶ್ಯಯೇನೈಷ್ಟಿಂಶನ್ಯಮತುಷ್ಠತಾಪ  
 23 ಪೃತಯೇನ್ಯಜ್ಞದ್ವತಾಪಃ | ಯಸ್ಯಾಸಾಗುಣರತ್ನಲೋಕ  
 24 ಲೋಕೀವೀಮಶ್ವೀಣೀಗುರುವ್ಯಂಧೋಯೇನವಿಚಿತ್ರಚಾರುಕರಿ  
 25 ತೈರ್ಧೃತ್ರಿಪದವಿತ್ರಿಕೃತಾ || ಯಸ್ಮಿನ್ನಪ್ರತಿಮಾಕ್ಷನಾಭಿರಮ  
 26 ತೇಯಸ್ಮಿನ್ದಯಾನಿದ್ಧಯಾಶ್ಚೇದೋಯತ್ರಸಮತ್ವಧೀಪ್ರಣಯಿನೀ  
 27 ಯತಾಸ್ತೃಪಾಸಸ್ತೃಪಾ | ಕಾಮನ್ನಿವೃತಿಕಾಮುಕಸ್ವಯಮ  
 28 ಭೋಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಕ್ಷಯ್ಯಾಕುಪ್ತನಾಮಚ  
 29 ರಿಶ್ಯೇವೀಮಶ್ವೀಣೀಮುನಿಃ || ಯಃಪೂಜ್ಯಪುಥಿವೀತಳೇ  
 30 ಯಮನಿತಸಸ್ತಸ್ಮವನ್ಮೃದರಾತಯೇನಾನಂದನುಜ್ಞಿತಮುನಿ  
 31 ಜನಾಯಸ್ತೃನಮಸ್ತು ವ್ಯತೇ | ಯಸ್ಮಾದ್ಗಮನೀರ್ಯೋಯಮ  
 32 ಭವದ್ಯಸ್ಯಾಸ್ತಿಜೀವೇದಯಾ ಯಸ್ಮಿನ್ಶ್ರೀಮಲಧಾರಣೀಬ್ರ  
 33 ತಿಪತಥಮೋಗ್ನಿತಸ್ತೃನಮಃ || ಧವಳಸರಸತ್ರ್ಯೇನೈಷಸ  
 34 ನ್ಯಾನಧನ್ಯಾಂಪರಣಿತೀ ಮನುಶಿಷ್ಯಂನದಿವಾನಿಷ್ಠಿತಾತ್ಮಾ | ವೃ  
 35 ಸ್ತಪಿತನಿಜಮಂಗಳಂಭಂಗಮಂಗೋದ್ಭವಸ್ಯಗೃಧಿತಮಿವಸಮೋ  
 36 ಲಭಾವಯೋಭಾವನಾಭಿಃ || ಚೂರ್ಣಿ || ತೇನೈವದಜಿತಸೇ  
 37 ನ ಪಣಿತದೇವದಿವ್ಯ ಪ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ  
 38 ವೇನ ಮಹಾನುಭಾವೇನಜೈನಾಗಮಪ್ರಸಿದ್ಧಸಲ್ಲೇಖನಾ ವಿ  
 39 ಧಿವಿಸೃಜ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ  
 40 ಕರಣಕುತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ನೋಷ ನಿಮಿತ್ತ  
 41 ಮಾತ್ಮಾಂತಃಕರಣಪರೀತಿಪ್ರಕಾರನಾಯನಿರವಧ್ಯಂ  
 42 ಪದ್ಯದಿವಮಾಕುಮಿರಚಿತಂ | ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ  
 43 ಗಮೋಕ್ತಂವಿಧಾಯನಿಶ್ಯಲ್ಯಮಶೇಷಜನ್ಮೋಃ | ಕ್ಷಮಾಂಚಕೃ  
 44 ತ್ಯಾಜಿನಃಪದಮೂರ್ತಿದೇಹಂಪರಿತ್ಯಜ್ಯದಿವವಿರಾಮಃ ||  
 45 ಕಾಕೇಶೂನ್ಯರಾಂಬರಾವನಿಮಿತೇನವತ್ಯಲೇ ಕೀಲಕೇಮಾಸೇ ಘಾ  
 46 ಲ್ಗನಿಕೇ ತ್ರಿತ್ರೀಯದಿವಸೇ ವಾಸೇನಿತೋಭಾಸ್ತರೇ | ಸ್ವಾತಾಪ್ತೇತಸರೋವ  
 47 ರೇನರಪುರಂಯಾತೋಯತೀನಾಂಪತಿಮೃತ್ಯುರ್ದೃದಿವಸತೃಪಾ  
 48 ಸರನತಃ ಬ್ರಹ್ಮಪ್ಲೇಷೋಮುನಿಃ ||  
 49 ಶ್ರೀಮನ್ಮಲಧಾರಿದವರಗುಡ್ಡಬಿರುದಲೇಖಕಮದನಮಾಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ  
 50 ಧಂಬರಿದಂ ಬಿರುದರೂಪಾರಿಮುಖಿತಿಕಂಗಂಗಾಚಾರಿಕಂದರಿನಿದಂ ||

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ಪದ್ಮಾ ವತೀ ಬಸ್ತಿ ಯಲ್ಲಿ.

(೧ನೇ ಮುಖ)

1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾಮೋಘ

2 ಲಾಂಛನಂ | ಜೀಯಾತ್ಮೈಕೋಕ್ತನಾಥಸ್ವರೂಪ

- 1 ನಂಜಿನಾಸನಂ || ಭವ್ಯಮಸ್ತುಜಿನಶಾಸನ  
 2 ನಾಯನಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಪೇತವೇ |  
 3 ಅನ್ಯವಾದಿಮದಹಸ್ತಮಸ್ತುಕನ್ಯಾಟಿನಾಯ  
 4 ಘಟನೇಕಾಪೀಯಸೇ || ಕ್ಲೋಕ || ಪೀಮತೋ  
 5 ವರ್ಧಕಮಾನಸ್ಯವರ್ಧಕಮಾನಸ್ಯರಾಸನೇ | ಶ್ರೀ  
 6 ಕೊಂಡಕ್ಕುನ್ನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ  
 7 ಸೀಗ್ಗಣೇ || ತಸ್ಯಾನ್ವಯೇಜನಿಖ್ಯಾತೇದೇಶಿಕೇ [ಭೃಗುಶಿಲೇ]  
 8 ಗಣೇ | ಗುಣೇದೇವೇಂದ್ರಸೈದ್ಧಿವ್ವದೇವೇದೇವೇಂ  
 9 ದ್ರವದಿತಃ || ತಪ್ತಿಪ್ರಯು || ಜಯತಿಚತು  
 10 ಮ್ಮುಕ್ತಬದೇವೇಯೋಗೀಶ್ವರಪ್ರದಯವನಜವ  
 11 ನದಿನಾಭಃ | ಮದನಮದಕುಂಭಿಕುಂಭಸ್ತುಳದ  
 12 ಳನೋಲ್ಪಣಪಟಪ್ರಸಿಪ್ಪಂರಂಹಃ || ಯೋನ್ಮೂ  
 13 ಸ್ತುದ್ವಿಜ್ವಿಜಾಗದೋಳೊಂದೊಂದಪ್ಪೋಪನಾಸದಿಕಾ  
 14 ಯೋತ್ಸರ್ಗಂ ದಲಿನೇಗಳ್ಳುತಿಂಗಳಿಸಂದಚಿಪಾ  
 15 ರಿಗೀತುಮ್ಮುಕ್ತಖಾಪ್ತಿಯನಾಳ್ಳರು || ಅವ  
 16 ಗಳಿಗಳಿಪ್ರರಾದಪ್ರವಿಮಳಗುಣರಮ  
 17 ಳಕೀರ್ತಿಕಾನ್ತಾಪತಿಗಳಕವಿಗಮಃವಾದಿ  
 18 ವಾಗ್ಮಿಪ್ರನರನುತಪ್ತಕತುರ ಸೀತಿಸಂಖ್ಯೆಯನು  
 19 ಳ್ಳಿ || ಅವರೊಳಗೆ ಗೋಪಣಂದಿಪ್ರವರಗುಣರ  
 20 ದಿಪ್ಪಮುನ್ನರಾಘತಯಕರ್ತೃವಿತಾಪಿತಾ  
 21 ಮಹತ್ಕರ್ತೃಕವರಿಪ್ಪವ್ಯಕ್ತಗಟ್ಟದೊಳಪೆನವ್ಯಕ್  
 22 ಚಿರ || ಜಯತಿಭುವಿಗೋಪನನ್ನೀಜಿನಮತ  
 23 ಲವದ ಮೃತಜಗದಿತುಹನಕರಃ | ದೇಯ  
 24 ಗಣಾಗ್ರಗಣೋಭವ್ಯಾಂಬುಜಪಂಜರವಕ  
 25 ರಃ || ವೃತ್ತ || ತುಂಗಯಕೋಭಿರಾಮನಭಿನಾನ  
 26 ಸುವರ್ಣ್ಯಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವೃಕ್ಷಧ  
 27 ನಿಳತಳವಂದಿತಗೋಪನಂದಿಯಾವಂಗೆಮಸಾಧ್ಯ  
 28 ಮಪ್ಪಪಲಕಾಲದನ್ನಿನ್ನಜಿನೇಂದ್ರಧರ್ಮ್ಯಮಂಗಂಗೆನ್ನ  
 29 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ದಿಮಾ  
 30 ಢಿದಂ || ಜಿನಪಾದಾಂಭೋಜಭೃಂಗಂಮದನಮದಹ  
 31 ರಂಕಮ್ಮುನಿಮ್ಮೂಳನಂ ವಾಗ್ಮಿನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ  
 32 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ಯಜ್ಞನಪಾ  
 33 ತ್ರಂಭವೈಚಿನ್ತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ  
 34 ಜಾಸನ ನೆನ್ನಾನನ್ನದಿಂದಂ ಪೊಳನೆಗಳ್ಳದನೀಗೋಪನನ್ನಿ  
 35 ಬ್ರೀಂದಂ || ಮಲೆಯಧರಾಂಭ್ರಮುಟ್ಟನಿರುಭೂತಿ

- 38 ಕ ಪೊಂಕಡಂಗೊಗದಿತ್ತೊಲತೊಲ ಬುದ್ಧ ಬುದ್ಧ  
39 ತಲೆದೋಡದೆ ವೈಷ್ಣವದಂಗಡಂಗುವಾಪ್ಪದಪೊಡ  
40 ಪ್ಪುವೇಡಗಡೆ ಚಾವ್ಯಕಚಾವ್ಯಕನಿಮ್ಮಪ್ಪಮಂಸಲಿ  
41 ಪನಗೋಪಣದಿ ಮುನಿಪೊಗವನೆಂಬಮದನ್ನಸಿನ್ನರಂ ||

(ಎನೇ ಮುಖ.)

- 1 ತಗೆಯಲಿಜೈಮಿನಿತ್ತಿಪ್ಪಿಕೋಣ್ಣ ಪರಿಯ  
2 ಲವೈಪಿಪಿಕಂಪೋಗದುಂಡಿಗೊತ್ತಲಿಸುಗ  
3 ತಂಕಡಂಗಿಬಳಿಗೋಯಲೆ ಕಪ್ಪಪಾದಂಬಿಡ  
4 ಲ್ಪುಗೇತೋಕಾಯತನೆಯ್ದೆ ಶಾಂಖ್ಯನಡನಲೆ  
5 ಕಮ್ಮಮ್ಮಪಟ್ಟಕ್ಕರ್ ವೀಧಿಗಳೊಳ್ಳೊತ್ತಿ ತುಗೋಪಣ  
6 ನ್ನಿ ದಿಗಿಛಪೋದ್ಭುಸಿಗಂಧದ್ವಿಪಂ || ದಿಟನು  
7 ಡಿವನ್ನವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧತವಾ  
8 ದಿವಾನ್ಬಳೋಡ್ಬಟ ಜಯಕಾಳದಂಡನಪಳಿಬ್ಬ  
9 ಮದಾನ್ದಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜಟಕುಟಳ ಪ್ರ  
10 ಮೇಯಮದವಾದಿಛಯಂಕರನೆನ್ನ ದಂಡುಳಂ  
11 ನ್ನುಟಪಟು ಪೋಪದಿಕ್ಟಮನೈದಿತುವಾ  
12 ಕಪಟುಗೋಪನದ್ವಿಯಾ || ಪರಮತಪೋನಿ  
13 ಧಾನವನುಧೈಕಕುಟುಂಬಜೈನಣಸನಾಂಬರ  
14 ಪರಿಪೋರ್ಣಚಂದ್ರಸಕಳಾಗಮತತ್ವಪದಾರ್ಥ  
15 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾರ್ಥರಾಮಗುಣರತ್ನ  
16 ವಿಭೂಷಣಗೋಪಣವಿನಿನ್ನೊ ರಗಿವಿ ಸಪ್ಪಡಂ  
17 ದೊರಗಳಿಲಿ ಶೇ ಗಣನಿಖಾತಳಂಗ್ರದೊಳೆ || ಕನ್ನ ||  
18 ಮಿನನೇನನಿತವೇಳ್ವನ್ನೊ ಸನ್ಮಾನದಾನಿಯಗು  
19 ಣವೃತಂಗಳಂ | ದಾನರಕ್ತಿಯಭಿಮಾನಾಂಕ್ತಿವಿಜ್ಞಾ  
20 ನರಕ್ತಿ ಸಲೆಗೋಪಣದ್ವಿಯಾ || ಅವರಸಧಮ್ಮರ್  
21 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಕುಟಪೋ  
22 ತಾಶ್ವರೈಚ್ಚಟಾಂಘ್ರಿಯಾಕುಂಕುಮಪಂಕಲಿಪ್ಪಚ  
23 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ | ನ್ಯಾಯಾಬಾಹರಮಂ  
24 ಡನೇದಿನಮಣಿಶಬ್ದಾ ಬ್ಬರೋಧೋಮಣಿಸ್ಥೇಯಾ  
25 ತ್ವಣಿ ತಪಂಡರೀಕ ತರಣಿಶ್ರಮಾನ್ಯೋ  
26 ಚನ್ನಮಾಃ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂ  
27 ಪೋದ್ವೈಪ್ರಪ್ತ ಪವಾದಿಭಿಃ | ಪಂಡಿತಪ್ರಭಾ  
28 ಚನ್ನೋರಂಧ್ರವಾದಿಗಚಾಂಕುಟಃ || ಅವರಸ  
29 ಧಮ್ಮರು || ಬಾಡ್ಯೋವ್ವಿಧರಶಂಭಾನ್ಯೆಯಾಯಿ  
30 ಕಕಂಜಕುಂಬವಿಧುಬಿಂಬಾಃ | ಶ್ರೀದಾಮನದ್ವಿ

ಬಿಡುಬಿಡುಮಾಡುವುದಿಷ್ಟುಂಟುಸರ  
 26 ಲೋಕಃ || ತತ್ಸದ್ವತ್ಸುರು || ಮಧಾದಾಮುನಿರೋಮಾ  
 27 ಗುಣಜಂದ್ರಾಭಿಧನಕಃ || ಬಲಿಪುರಮೃತ್ವಿಕಾ  
 28 ಮೋದನಾನ್ವಿಚರಣಾಚ್ಚಕಃ || ತತ್ಸದ್ವತ್ಸುರು ||  
 29 ಮೋಮಾಘನನ್ನಿಹದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 30 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 31 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 32 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 33 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 34 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 35 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 36 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 37 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 38 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 39 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 40 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 41 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 42 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 43 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 44 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 45 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 46 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ  
 47 ದ್ವಾರದ್ವಾನ್ವದೇವೋದವಗಿಬಿರುಃ || ಸ್ವಾ

(ಇನ್ನೇ ಮುಖ.)

1 ವೆಂಕಾಪುರಮುನೀಂದ್ರೋ ಭೂದ್ಧೇವೇಂದ್ರೋರುಂಽ ಸದ್ಗು  
 2 ಳಃ | ಸಿದ್ಧಾಂತಾಧ್ಯಾಸಮಾತ್ಮಕಜ್ಯೋತಿಸ್ತಜ್ಞಾನಾದಿಗುಣಾನ್ವಿತಃ ||  
 3 ಅವರಸಧಮ್ಮರು || ವಾನವಚಂಽಮುನೀಂದ್ರೋರುಂಽ  
 4 ಸ್ವಾಧ್ಯಾಂತತ್ತ್ವಕಕರ್ತೃಧಿಪಃ || ಬಾಳುಕ್ಯಕುಳಮಧ್ಯೇ  
 5 ಬಾಳಸರಸ್ವತಿವಿಶ್ವಸಿದ್ಧಿಂಽಪ್ರಪಃ || ಅಪಗ್ರಸತೋ  
 6 ದರ ಸಧಮ್ಮರು || ಶ್ರೀಮೋಽಯಃಕೀರ್ತಿವಿಜಾಲೀ  
 7 ತ್ರಿಸ್ವಾಧ್ಯಾಂತತ್ತ್ವಾಪ್ತವಿರೋಧನಾಕ್ತಃ | ಬಾಧಾದಿವಾ  
 8 ದ್ವಿವಕ್ತುಮನ್ಯಥೇದಿಗ್ರಿಸಂಪಲಾಭೇ ಕೃತಾಗ್ನೈರವಾಧ್ಯಃ ||  
 9 ಅವರಸಧಮ್ಮರು || ಮುಷ್ಟಿತ್ರಯವುಮಿತಾರನತು  
 10 ಪ್ಯಃಪ್ಯಪ್ರಿಯಸ್ತುಮುಷ್ಟಿಮಾನೀಂದ್ರಃ | ದುಷ್ಯಪರವಾದಿ  
 11 ಮಲೋತ್ಕೃಷ್ಯ ಶ್ರೀಗೋವರ್ದನಯತಿಪತಿಷ್ಯಃ || ಅವರ  
 12 ಸಧಮ್ಮರು || ಮಲಭಾಪಮುಚಂದ್ರೋಗಣಿವಿಮಾ  
 13 ಕ್ತಶ್ಚಗೌಳಮುನಿನಾಮಾ | ಶ್ರೀಗೋವರೋದಿಯತಿಪತಿ  
 14 ಪ್ಯೋಭೂತಾಧ್ಯಧರಣಸ್ತಜ್ಞಾನಾಧ್ಯಾ || ಕಂದ || ಧಾರಣಿ  
 15 ಯೋಮನಸಿಜ ಸಂಧಾರಿಗಂನನಯಲುಗ್ರಸಾ  
 16 ಸೇತುಕುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸಾಧರಿಗಳಂಗೆ

- 17 ಷದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂ  
 18 ಲಸಂಘೇಗತದೋಪಮೇಘೇದೇಗಣೇನಚ್ಚ ದಿತಾದಿಸದ್ಗುಣೇ |  
 19 ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಂತ್ಯೇಜಾತಸ್ಸುಭಾವಕುಭೇತ್ತಿ  
 20 ದೇವಃ || ಅಜಿರಗೇತ್ತಿ ನತ್ತರ್ಕಗಾಜಿರಭೂಗೋಳವಾಗೆಕು  
 21 ಭಕ್ತಿತಿ ಒಬ್ಬಧಂ ರಾಜಾವಳಿಪೂಜಿತನೇರಾಜಿಸಿದನೂವಕ್ರಗ  
 22 ಚ್ಛೇದೇಯಗಣದೋ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮಾಘನದ್ವಿ  
 23 ಸಿದ್ಧಾನ್ತಾ ಮೃತನಿಧಿಜಾತಮೇಘಚಂದ್ರಗೃಹ || ಶ್ರೀಸೋದರಸ್ಯಭು  
 24 ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ  
 25 ಮ್ಮರು || ಕಲ್ಯಾಣೇತ್ತಿ ನಾನಾಭೂದ್ವೈಕಲ್ಯಾಣಕಾ  
 26 ರಕಃ | ಶಾಕಿನ್ಯದಿಗ್ರಹಾಣಾಂಚನಿದ್ಧಾ ಟನಧುರಂಧರಃ ||  
 27 ಅವರಸಧಮ್ಮರು || ಸಿದ್ಧಾನ್ತಾ ಮೃತವಾದ್ಧಿ ಸೂತಸುವ  
 28 ಶೋ ಲಕ್ಷ್ಮೀಲಾಕೀರ್ಣಣಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ  
 29 ಕಾಂಬಕಚಕೋರಾನಂದಚಂದ್ರೋದಯಃ | ಸಾಹಿತ್ಯಪ್ರ  
 30 ಮದಾಕಟುಕ್ಷನಿಶಿಖಿನ್ಯಾಶರಂಕ್ಷಾಗುರುಃಸ್ಥೇ  
 31 ಯಾದ್ವಿಶುತಲಾಲಚಂದ್ರಮುನಿಪಃಶ್ರೀವಕ್ರಗಚ್ಛಾ  
 32 ದ್ವಿಪಃ || ಶ್ರೀಮೂಲಸಂಘಕಮಾಕರರಾಜಹಂ  
 33 ಸೋದೇಶೇಯನದ್ಗುಣಗುಣಪ್ರವರಾವತಂಸಃ | ಜೇಯಾಜ್ಞದ್ವಾ  
 34 ಗಮಸುಧಾಣ್ಣಿವಪೂರ್ಣಚಂದ್ರಶ್ರೀವಕ್ರಗಚ್ಛಾತಿ  
 35 ಷಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾನ್ತಾ ದ್ವೈವಿಳಾಗ  
 36 ಮಾತ್ಮನಿಪ್ರವೇಷ್ಯಾಖ್ಯಾನಸಂಪದ್ವಿಯಿಂಶುದ್ಧಾ  
 37 ತ್ವಕತತ್ವನಿನ್ಯಯವಶೋವಿನ್ಯಾನದಿಂಪ್ರಾಡಿನಂಬದ್ಧ  
 38 ನ್ಯಾಕರಣಾತ್ಮಕಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ  
 39 ದಿಂ ರಾದ್ಧಾಂತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ  
 40 ತರೀತೋಕದೋ || ವಿಶ್ವಾಶಾಭಿತಸ್ತಶೀತಳಕರ  
 41 ಪ್ರಭಾಜಿತಸ್ಸಾಗರಪ್ರೋದ್ಭೂತಸ್ತಕಳಾಂತಃ  
 42 ಕುವಳಯಾನಂದಸ್ತತಾದಿಾಶ್ವರಃ | ಕಾಮಧ್ವಂಸನಂಭೂ  
 43 ಪಿತುಃಕ್ಷಿತಿತಳೇಜಾತೋಯಧಾತ್ಮಾ ದ್ವಯಸ್ತೋಯಂ  
 44 ವಿಕೃತಲಾಳಚಂದ್ರಮುನಿಪಃಸಿದ್ಧಾನ್ತಚಕ್ರಾ  
 45 ದ್ವಿಪಃ ||

(ಶ್ರೀ ಮುಖ.)

- 1 ಶ್ರೀಮೂಲಸಂಘದೇಶೇಯಗಣದವ  
 2 ಕ್ರಗಚ್ಛೇದಕೋಣ್ಣ ಕುಂದಾನ್ವಯದಪರಿಯಳಿ  
 3 ಯವಡ್ಡದೇವರಳಿಯ || ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ  
 4 ವರು | ಅವರಶಿಷ್ಯರುವೃಪಭನಂಧ್ಯಾ

- <sup>5</sup>ಒಾಯ್ಕರೇಂಬಿಚತುಮ್ಮುಖದೇವರು | ಅವರ  
<sup>6</sup>ಸಿಪ್ಪರು | ಗೋಪನನ್ನಿ ಪಂಡಿತದೇವರು | ಅವರಸ  
<sup>7</sup>ಧಮ್ಮರು | ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು | ದೇ  
<sup>8</sup>ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಕುಭಕ್ತಿಪಂಡಿತ  
<sup>9</sup>ದೇವರು | ಮಾಘನನ್ನಿ ಸಿದ್ಧಾಂತದೇವರು | ಚಿ  
<sup>10</sup>ನಚಂದ್ರಪಂಡಿತದೇವರು | ಗುಣಚಂದ್ರಮಲ  
<sup>11</sup>ಧಾರಿದೇವರು | ಅವರೊಳಗೆಮಾಘನನ್ನಿ  
<sup>12</sup>ದ್ವಾಂತದೇವರೇಪ್ಪರು | ತ್ರಿರತ್ನನಂದಿಭಟ್ಟಾರ  
<sup>13</sup>ಕದೇವರು | ಅವರಸಧಮ್ಮರು | ಕಲ್ಯಾಣ  
<sup>14</sup>ಕ್ರೀತಿಭಟ್ಟಾರಕದೇವರು | ಮೇಘಚಂದ್ರ  
<sup>15</sup>ಪಂಡಿತದೇವರು | ಬಾಳಚಂದ್ರಸಿದ್ಧಾಂತ  
<sup>16</sup>ದೇವರು | ಆಗೋಪನನ್ನಿ ಪಂಡಿತದೇವರ  
<sup>17</sup>ಪ್ರಯಜನಕ್ರೀತಿಪಂಡಿತದೇವರು | ವಾ  
<sup>18</sup>ಸಪಚಂದ್ರಪಂಡಿತದೇವರು | ಚನ್ನನನ್ನಿಪ  
<sup>19</sup>ಣಿತದೇವರು | ಹೇಮಚಂದ್ರಮಲಧಾರಿಗಂ  
<sup>20</sup>ಜವಿತ್ತರೇಂಬಿಗಳದೇವರು || ತ್ರಿಮು  
<sup>21</sup>ಷ್ಠದೇವರು ||

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ಗಂಧವಾರಣ ಬಸ್ತಿ ಅರಿಗಿನ ವಟ್ಟಿಯಲ್ಲಿ.

- <sup>1</sup>ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರನುತಪಃಖೆಯೂಪನಾರಾಜಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿಮ್ಮಕೃತನುಚುಪ್ಪದ್ವಧಾನಂದನಃ | ತ್ರೈಲೋಕ್ಯ  
<sup>2</sup>ಪ್ರಸರದೃಶ್ಯಕೃಭರಬಿಯ್ಯಪ್ರಾಸ್ತದೋಷಾಗಮಃ | ಸಿದ್ಧಾಂತಾಂಬುಧಿನರ್ಧಕನೋವಿಜಯತೇಪೂರ್ಣಾಕ್ಷಪೂಚಂದ್ರಮಾಃ ||  
<sup>3</sup>ಶ್ರೀಕೋದರಾಂಬುಜಭವಾದುದಿತೋತ್ತಿರತಿಜಾತೇನ್ನಪುತ್ರಬುಧಪುತ್ರಪ್ರರೂರವನಃ | ಆಯು  
<sup>4</sup>ಸ್ತತಶ್ಚನಮುಚೋನಮುದಾಪ್ಯಯಾತಿತಸ್ಯಾಧ್ಯದಯ್ಯದುಕುಲೇಬಿಪವೋಬಭೂವಃ || ಬ್ರಾಹ್ಮಣೇಪುತೇಪುನೃಪತೀಕಥಿತಃ  
<sup>5</sup>ಕದಾಚಿತ್ತಶ್ಚಿದ್ವನೇಮುನಿವರೇವೈಚಳಕಾರಾಳಂ | ಸಾದ್ವಿರಕಂಪ್ರತಿಪತೋಪೋಯ್ಯಳಾತ್ಯತೋಭೂತ್ತಸ್ಯಾಭಿಧಾಮು  
<sup>6</sup>ನಿವಚೋಪಿಚಮೂರಲಕ್ಷ್ಮೀಃ || ತತೋದ್ಯಾರವತೀನಾಥಾಪೋಯ್ಯಳಾನ್ವಿಬೀಲಾಘನಾಃ | ಜಾತಾಕೃಶಪುರೇತೇಪುವಿನಯಾ  
<sup>7</sup>ದಿತ್ಯುಭೂಪತಿಃ || ಶ್ರೀಮದ್ವಿಧಿಕರಂಜಗಜ್ಜನಹಿತಂಕೃತ್ಯಾಧರಾಂಪಾಳಯಾಶ್ವೇತಂತ್ಯತ್ರಸಹಸ್ರಪ  
<sup>8</sup>ತ್ರಕಮಳಲಕ್ಷ್ಮೀಂಚಿರಂವಾನಯಾ | ದೋದ್ರದ್ವರೇಪುಬಂಜನೈಕಚತುರೇವೀರಶ್ರಿಯಂನಾಟಿಯಾಚಿಕ್ಷೇಪಾಬಿಳದಿ  
<sup>9</sup>ಕ್ಷುಂಕ್ಷಿತರಿಪುಃತೇಜಸ್ರಸನ್ನೋದಯಃ || ಶ್ರೀಮದ್ವ್ಯಾಧವವಂಶಮಂಜನಮಣೀಕ್ಷೋಣೀಶರಕ್ಷಾಮಣೀಲಕ್ಷ್ಮೀ  
<sup>10</sup>ಹಾರಮಣೀನರೇಶ್ವರಸಿರಪೋತ್ತುಂಗಶಂಭುನೃಣಿಃ | ಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷದ್ರವ್ಯಗುಣಮಣೀಲೋಕಯ್ಯಚೂಡಾಮಣೀಶ್ರೀವಿ  
<sup>11</sup>ಷ್ಣುವ್ರಸನಯಾಚಿಕ್ಷೇತೋಗುಣಮಣೀಸಮೃಕ್ಸವ್ಯಚೂಡಾಮಣೀ || ಕಂದ || ಎರದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರೇಂದ  
<sup>12</sup>ವಂಗೆಕುಳಾಕಾಗಾರಪರನಿತೆಗಿನಿಲತನಯಂಧುರದೋಳಪೋದ್ವಂಗಮೃತ್ಯುವಿನಯಾದಿತ್ಯಂ || ಬಲಿದಡಮಲದಡಮಲಪರ  
<sup>13</sup>ತಲಿಯೊಳಬಾಳಡುವನುಮಿತಭಯರಸವಸದಿಂಬಲಿಯದಮಲಿಯದಮಲಪರತಲಿಯೊಳಕ್ಕೈಯಿದುವನೊಡನೆಯನಯದಿ  
<sup>14</sup>ತ್ಯಂ || ಆಪ್ತಿಯೊಳಭೂಪಂಗೆನುಹೀಪಾಳಕುಮಾರನಿಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿಸಿಜಭುಜವಿನಯಮಹೀಪತಿಜಿನಿ



ಗಂಧವಾರಣ ಬಿಸ್ತಿಯೆದುರು ಕಂಠದಲ್ಲಿ.

(ಪ್ರಣಾ ಮುಖ.)

- <sup>1</sup>ಬ್ರಹ್ಮವಿಜಯಕ್ಕೆ ವಿಧಿ ಗಣಾಕ್ಕೆ ದೂಂ
- <sup>2</sup>ಗಜಸುಕುಂಭಿಗನಿತಕ್ತ್ಯಾ ಗಗರವಿವನ್ದ ಕಣ್ಣು
- <sup>3</sup>ಕಡಗಮದೊಳನೆಗ್ಗು ಮಲ್ಲಿ ಬೀರರಬ
- <sup>4</sup>ಬ್ಲಂ || ಬಳಗಂದಕ್ಷಿಣಸುಕರದುಪ್ಪ ರಮಂ ಪೋಂ
- <sup>5</sup>ಗಣಸುಕರದುಪ್ಪ ರಭೇದಮಂ ಬಳಗವಾ
- <sup>6</sup>ಮದೆವಿಪಮಮನಲ್ಲಿಯ ವಿಪಮದುಪ್ಪ
- <sup>7</sup>ರಮಂ ನಿನ್ನ ದೂಪೋಗಗ್ಗ ಕೆಲೆಯಿಸ
- <sup>8</sup>ತಿವಿಪಮಮನದಂತಿವಿಪಮಿದು
- <sup>9</sup>ಪ್ಪ ರಮಂಬದುಪ್ಪ ರಮಂ ಎಳೆಯೋಳೋ
- <sup>10</sup>ವರ್ವನೇಂಚಾರಿಸಬಾಬ್ಬಂ ನಾಲ್ಕು ಪ್ರಕ
- <sup>11</sup>ರಣಮುಮ್ನಿನಿದ್ರಾಜಂ || ಚಾರಿಸ
- <sup>12</sup>ನಾಲ್ಕು ಪ್ರಕರಣಾಚಾರಣೆ ಮೂ
- <sup>13</sup>ನೂಜಮೂವತಣ್ಣಿನಿಸದವಾ
- <sup>14</sup>ಚಾರಣೆಗಳನನತ್ರ ಮದಿಂಚಾರಿಸು ನೂ
- <sup>15</sup>ಕೋಟಿತೊಂದಿನೆಹಿವಂ ಚೆಂಗಂ || ಬಳ
- <sup>16</sup>ಸುವೇಣುವಸುಣುವಗಲ್ಲಿ ನ್ನ ಪ್ಪಚಾರ
- <sup>17</sup>ಣದೋಪಮೆನ್ನ ಕೆಪೊಟ್ಟವಟ್ಟಳಗೇಂ ಸಮಂ
- <sup>18</sup>ನಾಗಾಗಿರಿಗೆಯೆಕೊಲ್ಕು ಮಿಗಲುಂ ನೆಲ
- <sup>19</sup>ಮುಮಣಿಸಿಯದಿನೆನ್ನ ಕರಿಯಾಳ ಬ
- <sup>20</sup>ರಪೋಸಳಗೆದೊಳೊಂಬೊಳಂ ಕಡಗಾ
- <sup>21</sup>ಳುವೆನ್ನ ಬಪ್ಪದುಳಾಯನ್ನ ಪ್ಪಳ ಚಾರಿ
- <sup>22</sup>ಸುವೇಣಿಯರಟ್ಟ ಕನ್ನ ಪ್ಪಗನಾ ವಬ್ಬ
- <sup>23</sup>ಮಿಳಾಜನನಿದಿರುಗಿರಿಗೆಯೆನಳದೊರ್ಗ
- <sup>24</sup>ಪ್ಪಂಕಾಳೊಳಗೆಪೋಣಗಣೆಮಿಣಾಣೆಕೆನ್ನ
- <sup>25</sup>ರವರಚರಿಪುಬಲಿಕಯಳವಳಂ ಕ
- <sup>26</sup>ವಳಮೆಕೀರ್ತ್ತಿ ನಾರಾಯಣನಂ || ಗಿರಿಗೆಮೆ
- <sup>27</sup>ಳಗಿನೆಂಕಿಬುದ್ಧ ರತಾಳ್ವನಾಲ್ಕರಲಳವಿ
- <sup>28</sup>ಗಿರಿಕಿಬುದುಮ್ನಧರಗಂ ಪಟ್ಟಿದಿಂಬಿದಕ್ಕೆ ವ
- <sup>29</sup>ಳಯಮುಂಭೂವಳಯದಿನತ್ತ ಪಿರುದು ಮ
- <sup>30</sup>ಕ್ಕೆ ಗಿರಿಗಿಟ್ಟಿವಳಯಮಿನ್ನಿತ್ತಿ ಮಂ
- <sup>31</sup>ಬಗಿನಾಗೆಕರನುರಿಟ್ಟಿ ವಹೋಳ ಇರ

- 32 ದಪತ್ತ್ವವ್ಯವಯಂಬಿಸದನ್ನಂ ಭೋಗ  
 33 ಮಿಕ್ಕ ವನ್ನಲ್ಲದಿದ್ದರಾಜಂ || ಕಡುವುಗದುದ್ದ  
 34 ವಣಂಗದಡಂಗುಗಳೆ ಷಣಿಭಂಗಗಳ  
 35 ಬಿಟ್ಟುಗಳೆಂಕಡುಜಾಣನೆಬಿದುಕಯ್ಯರ  
 36 ಮಡುದ್ದವ್ಯವಳನೆಬಿದ್ದ ಮೆವರುಮೆಣುವೆ  
 37 ಬಿದೆಗಂ || ನೆಗಟ್ಟ ಮಣ್ಣುಳಮಾಳೆತ್ತಿಮಣ್ಣ  
 38 ಳಯಮಕಮಣ್ಣುಳಮಾಳುಚನ್ನಮಾಗ್ಗಂ ಬ  
 39 ಗೆವಾದರಿದಪ್ಪನವ್ಯವಸ್ಥಿ ಭದ್ರಮುಳ್ಳವಣಂ  
 40 ಚಕ್ರವೃತ್ತಾಂಕಲೆಗಳವೊಗೊಣಸಲ್ಲ  
 41 ಕ್ಕುಣವದುದ್ದ ರದಣಿಪಂಗಳನಾಶಮ  
 42 ದಿನೆಬೆದ . ಜಗದೊಳೆಣಿವಬೆಡೆಗಂ  
 43 . . . . . ನ್ತಾರಾಳಂ . . . . .

(ಪ್ರತಿಮ ಮುಖ)

- 1 ಉದ್ದವೆಂಮೇಣವರೆಂಬುದಮಿ  
 2 ದ್ದವಮುನ್ನಲ್ಲಿಕಡುಬನ್ನೆಂಬಿಹು  
 3 ವಿಧದಿಂದಾಳ್ತ ವೆಣಮೆ | ಅದುಮು  
 4 ರಿಂಬಳುಮೆನಲೆಬಲ್ಲದೆ  
 5 ಜಗನೆಣಿವಬೆಡೆಗಂ ||  
 6 ಎಣಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೆ  
 7 ಗಿಬರೆಕೊಣ್ಣ ಕೊಳ್ಳತೆಣನಲ್ಲ  
 8 ದನೆಬೆದಿಯೆಬರೆಲೆತಕ್ಕಡಿ  
 9 ಯಾಣ್ಣ ಬೀಸುವಲ್ಲಿಯೆಬಿಸ  
 10 ಲಜಿಪಯಲ್ಲವಣಿಯನಾ  
 11 ದಿವ್ಯ ಮುರಿವಲ್ಲಕಡುಪಿನೊಳೆ  
 12 ಮುರಿದೆಯೆಲ್ಲಿಯೆಬಿನ್ನಾ  
 13 ಣವನ್ನೆ ಜೆಯೆಕಲ್ಪದೆಬೀ  
 14 ರರಬೀರನಂಗಿಡೆಗಳಾಭರಣ  
 15 ನೆಂದಿಕ್ಕಲ್ಲೊಣಸೂದನ .  
 16 ಕೂಸುವನ್ನರಿಸ್ಸವನ್ನಗದ  
 17 ಯೆನೆಗಟ್ಟರೆಕ್ಕಡಿ ಯೊಳೆ  
 18 ವೃತ್ತಾ ಸದಿಯುಕ್ಕೇಂಕದೆಯುಂ  
 19 ಬಿಸಂದೆಯುಬಿದಮೆಣ  
 20 ಸುಮೆಣವಬೆಡೆಗಂಎಣ  
 21 ಗಲಣಿಯದೆಮೊಣ್ಣುಕಮ್ಪಗುಣ್ಣಂ  
 22 ಸಿಳ್ಳಲನಾಮಣಿಯದೆತಪ್ಪಂಬ

- <sup>23</sup> ನ್ನ ತೊನನಪಿಯದಭಗವಾ  
<sup>24</sup> ನೀಯುಂ ಮುಂಪದಗಲ್ಲದೆಕುನ್ನಡಿ  
<sup>25</sup> . . . . . ಹರಿ . . . . . ಯಿಗಿ . . . . .  
<sup>26</sup> ಕಯಕಾವ . . . . . ತಗಗಾವ  
<sup>27</sup> ಯಿವನೆನಿಸದನಪಿಯರ  
<sup>28</sup> ಕುನನೆನಿಸಲ್ಪಿ ಬಕ್ಕು ಮಗ  
<sup>29</sup> ರಿಗಳಾನರಣನಕಲ್ಲದನ್ನಾಗ  
<sup>30</sup> . . . . .  
<sup>31</sup> ಇತಿನನ್ನ ಗಳಾಳಲ್ಲಬಂಚಿಸು  
<sup>32</sup> ತಿಣಿಸ್ವಿಂಗೆಲ್ಲಮನೆನೆಗಲ್ಲ ಮಾ  
<sup>33</sup> ಗ್ಗದನೆಲ್ಲಮುಬನೊಬ್ಬಿತ್ತಿ ನಾ  
<sup>34</sup> ರಾಯಣನಂ || ವನಧಿನಭೊನಿ  
<sup>35</sup> ಧಿಸ್ವಿಮಿತಸಂಪ್ರಕಾವನಿ  
<sup>36</sup> ಪಾಳಕಾಳಮುನೆನೆಯಿಸಿ ಚಿತ್ರ  
<sup>37</sup> ಭಾನುಪರಿವತ್ತಿಸೆ ಚೈತ್ರಸೀತ  
<sup>38</sup> ರಾಪ್ಪಮಿದಿನಯುತ ಸೋಮವಾರ  
<sup>39</sup> ದೊಳುನಾಕುಳಚಿತ್ತ ದೊನ್ನು ತಾಳ್ದಿವರೆ  
<sup>40</sup> ಜನನುತನಿನ್ನ ರಾಜನಖಿಳಮ  
<sup>41</sup> ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

(ಉತ್ತರ ಮುಖ)

- <sup>1</sup> ಸಂಸಾರವನಮಧ್ಯಸ್ಥಿನ್ನ ಜಾಂಸ್ತದ್ಧಾನದವುಮಾನ ||  
<sup>2</sup> ಆಳೋಕ್ಕಾಳೋಕ್ಕನದ್ವಲತ್ತಾಂಹಿನತ್ತಿ ಯಮತಕ್ಷಕಃ ||  
<sup>3</sup> ತ್ರೀರಾಜರಕ್ಕಪ್ಪ ರಾಜೇಂದ್ರನಮಗನಮಗಂ  
<sup>4</sup> ಸತ್ಯತಾಚದ್ವಯಾಳಂಕಾರಂತ್ರಿಗಂಗಂಗಾಂಗೆ  
<sup>5</sup> ಯನಮಗಳಮಗಂ ನೀರಲಕ್ಷ್ಮಿವಿಳಾಸಗಾರಂ  
<sup>6</sup> ರಾಜಚೂಡಾಮಣಿಯಳಿಯ  
<sup>7</sup> ನಿರ್ದೇವೆಂಪೊನೇಂದ್ರಲಂಬಂ ಮುಕ್ತಿಹೃತ್ತಿ  
<sup>8</sup> ಚಕ್ರಮುಂಬಣ್ಣಿ ಸಸಲನೆಗಲ್ಲಂ ರಟ್ಟಕನ್ನ  
<sup>9</sup> ಪ್ಪದೇವಂ || ಪರಭೂಮಿಶತ್ವರಭೀಕರಂ ಕರನಿಣಾ  
<sup>10</sup> ತೋಗ್ರಾಸಿಶತ್ರಿಕ್ಷಿತಿಶ್ವರವಿದ್ವಂಸಕ  
<sup>11</sup> ರಂಪರಾಕ್ರಮಗುಣಾಬೋಪಂ ವಿಪಕ್ಷಾವನೀ  
<sup>12</sup> ಕ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂ ರಣಜಯೋ  
<sup>13</sup> ದ್ಯೋಗಂದ್ವಿಪನ್ನೇದಿನೀಶ್ವರಸಂಹಾರಕವಿಭೂ  
<sup>14</sup> ಜಂಭುಜಬಳಂ ತ್ರೀರಾಜಮಾತ್ಮನಾ ||

- 15 ಇಜ್ಜಿಯುಳ್ಳ ಣ್ಣು ವರೇಯಲಾಪರಬರಿ  
 16 ಪೋಣ್ಣೀವರಾರಾನುಮಾಣ್ಣಿಜ್ಜಿಯುಳ್ಳ ರದಾ  
 17 ವಗಣ್ಣ ಗುಣಮಾದಾಯ್ಕ ಮೆನ್ನೆಳ್ಳ ದಾಣ್ಣಿ  
 18 ಜಿವಣ್ಣಂಟಿರಿದೇವನೆಪುಮೆನದೊಪ್ಪಿಟ್ಟಿ  
 19 ಪುನಾಬ್ಬ ಣ್ಣೆ ಸತ್ತೆ ಜಿವಿವಿತ್ತಿ ಲೇರದಾಕಾಗದಾನ್ವ  
 20 ತಿಕೆಯಂತ್ರೀರಾಜಮಾತ್ವ ಣ್ಣ ನಾ || ಕಿಡದಜ  
 21 ಸಕ್ಕೆ ತಾನೆಗಣ್ಣು ಯಾದಚಲನರದತ್ತಿ ಗತ್ತ ಫದಿಂ  
 22 ಕುಡುವಚಲಂತೊದಳ್ಳ ದೀಯಳ್ಳಿಪ್ಪಾಚಲಂಪರವೆ  
 23 ಣ್ಣಾಳೊತೊದಂಬಳದಚಲಂತರಣ್ಣ ವರೇಕಾವಚಲಂ  
 24 ಪರಸೈನ್ಯಮೆಂಬಿಂಗೆಡೆಕುಳದಟ್ಟಿ ಕೊಲ್ಪುಚಲ  
 25 ಮಾಳ್ಳ ದಲಂಚಲದಂಕಕಾಣನಾ || ಧಿರುಪಿಜದೇನ  
 26 ನಿಂಪೋಗಲುತಿಟ್ಟ ಪುದೀವನೆಗಣ್ಣ ಕಳ್ಳಭೂ  
 27 ಮಿರುಹದಿನಗ್ಗ ಳನುಡಿಸುರಾಚಳದಿನ್ನ ಚಳ  
 28 ಪರಾಕ್ರಮಖರಕರತೇಜದಿಂಬಿಸಿದುರಾಣಾ  
 29 ಗಳನ್ನ ಯಿಬೀರದನ್ನ ಮಿದೋರತೆನಿಬಿಣ್ಣೆ ಸ  
 30 ಟ್ನಿ ಜಿರಾರಿವನೆಂಚಲದಂಕಕಾಣನಂ || ದಿಗಾ  
 31 ಸುಗಮಲ್ಲದದನಲೆಟ್ಟಿ ಪೆನೆ  
 32 ನ್ನಿ ರಂತಪ್ಪಾ ವಿಕ್ರಮಂಮೃಗಪತಿಗ  
 33 ಜಿಲಿಗದನನ್ನ ಗರ್ಜಿರತೆನಾಬ್ಬಿ ಗೆ  
 34 . ದಿಲ್ಲ ಪಿಜಗತಪ್ರಸಿದ್ಧಿ ಗೆ .  
 35 . . . . ಮಹೋನ್ನತಿ . . . .  
 36 . . . ಲಮಳವಾನಜಿವೆ . . . .

(ಪೂರ್ವ ಮುಖ.)

- 1 ದುಸ್ಥಿ ತೋಕಕಲ್ಪತರುನಂ  
 2 ಬುದುವೈರಿನರೇನ್ನ ಕುಂಭೀ  
 3 ಕುಂಭಸ್ಥಳಪಾಟಿನಪ್ರವೀಣ  
 4 ತೇಸಂಯಂಬುದುಕಾಮಿನೀ  
 5 ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮ  
 6 ಹಾಕನಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ  
 7 ವಸ್ಥಿತಹಂಸನೆಂಬುದುಸವಂ  
 8 ಸ್ತಮುಹೀಜನಮಿನ್ನ ರಾಜನಂ ||  
 9 ಪ್ರಸಿದ್ಧವೆತಕ್ಕು ಕೊಟ್ಟಿ ಣ್ಣವಿಕ್ಕೊಳ್ಳ  
 10 ಪೆಮುನ್ನ ಣ್ಣಮುನ್ನವುಗಾ?

- 11 ಸೃಷ್ಟವೇಚಿತ್ತ ಜಯದುದೇಶಿ  
 12 ನನ್ನ ಣಮಾರುಪನೆಯ್ಯ ಕೂತ್ರ್ ಬಿಂ  
 13 ಓಸುಪ್ಪದಕಲ್ ಕಲ್ಪಯಿಸೆ  
 14 ಮತ್ತ ವಂಜಿಸಗೊಣ್ಣ ದೆನ್ನು ಪೊ  
 15 ಲಿಸುಪ್ಪದೊವೇಣಮಿಗಡಿಸರಂ  
 16 ಜತನೂಜರೊಂ ನ್ವರಾಜನಂ ||  
 17 ನಿಲಿಳವಿನಮನ್ನ ರೇಪ್ಪರಮು  
 18 ಬಾಬ ನೇತ್ರೋತ್ಪಳಳಕ್ಕೋಳಿ  
 19 ಲೇಮುಖನಿಕರದಿನೆನೈದು  
 20 ಪದನಖಕಮಳಾಕರವಿಳಾಸ  
 21 ಮುತರಾಜವನ || ಮನ್ನಿಸಿ  
 22 ದಿದೀವಂತೊದಳಂನ್ನು ಡಿಯೆನ್ನೊ ದಳು  
 23 ಮೂಲನದಜಿನೈ ಮಿದೇನುನ್ಮ ತಿ  
 24 ವಡೆದುಮೋಳಾಕದನನ್ನ ಯಬೀ  
 25 ರದನೆಗತ್ತೆ ಫಚಲದಗ್ಗ ಟಿಯಂ ||  
 26 ಪರದಮೃತಕಿರಣರುಚಿಯಂ ಚ  
 27 ರಾಚರವ್ಯಾಪ್ತಿಯೊಂಜಗಜ್ಜ ನನು  
 28 ತಿಯೊಂಕರಮೆಗಿಬಿಟ್ಟ ಪ್ರದನೀ  
 29 ಕ್ಕರಮೂರ್ತಿ ಯೇಕೀರ್ತಿ ಫಕೀರ್ತಿ ಫನಾರಾಯ  
 30 ಣನ || ನುಡಿವರಬೀರಮನೊನ್ನಂಗೆ  
 31 ಣ್ಣುಸೆಡೆವರಚಂಗೆಕ್ಕಿ ಪ್ಪಯ್ಯಾಪ  
 32 ಎವೆಡೆಪಲ ಚ್ಚ ವರಾವನವೀ  
 33 ಗಳಮನ್ನಿ ಪ್ಪರ್ಪ್ಪರನ್ನಿ ಯರೊಳ್  
 34 ಚೊನ್ನನ್ನಿ ಗೆಬೀರುವರನುಡಿ ತೊ  
 35 ದಳದೊಸಕ್ಕು ಪಕ್ಕಾ ದೆದೆಂಬದಗ  
 36 ಣ್ಣ ರಿಕಲಿಕಾಲದೊಳಕಲಿಗಳೊ  
 37 ಗ್ಗಣ್ಣಂವೆರಂಗಣ್ಣ ರೇ ||

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ತೇರಿನ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಲ್ಲೆರುವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

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- 1 ಸ್ವಲುಚ್ಚ ಣದನಿಜಾಧಿ  
 2 ಪಂಪೆಸನುಬ್ಬ ಫಸನಂಕು  
 3 ಗಿನ್ನಿಮ್ಬರಗಳೆಳ್ಳು ಬಿಟ್ಟಿ ಣಪ

- <sup>4</sup>ನನಸ್ಯವಸ್ಥಿತನನೋರ್ವಸಕ  
<sup>5</sup>ಳ್ಳ ವಯೋಳಗ್ಗ ರಂವಣಯ  
<sup>6</sup>ದೆಯಿಲ್ಲದೊಳ್ಳವೆಯಿತಿ  
<sup>7</sup>ಪ್ಪುದುಮಾವನಗ್ಗಹಸ್ತಿ  
<sup>8</sup>ಯಂ || ಪರಬಳವೆಯಿತಿ  
<sup>9</sup>ಯು ವೆಡೆಯಾಡುವತಾಣ  
<sup>10</sup>ದೊಳಲ್ಲಿರಮಂ ಪರ  
<sup>11</sup>ವಧುವಯ್ಯಕಾತರದೆಯಾ  
<sup>12</sup>ಜುವತಾಣದೊಳ್ಳದ್ದನಾಚ  
<sup>13</sup>ಮಂಪರಿಕಿಸಿಸನ್ನಿಲ್ಲ  
<sup>14</sup>ಪೊರೊಬ್ಬರವೆನ್ನಲಿದ  
<sup>15</sup>ಛೇದಿಸಾಚೆಂಬರದಚವಳ  
 .....

(ದಕ್ಷಿಣ ಮುಖ.)

- .....  
<sup>1</sup>ವ್ರದಂದೊರಗವಕ್ಕು ಮಮಾವ  
<sup>2</sup>ನಗ್ಗಹಸ್ತಿ ಯಂ || ಬಡನೆ  
<sup>3</sup>ಯನುಯಕರುಳಿದುತಾಗುಮೆ  
<sup>4</sup>... ಮುಖ ಪಕ್ಕದೊಳ್ಳದ್ದನಾಚ  
<sup>5</sup>ಜುವಿನವಿತ್ತಿ ಸನ್ನಿ ಸವಕಟ್ಟ  
<sup>6</sup>ಚಂದ್ರಗಿನೊಂಕಿರವಾಚ್ಚ  
<sup>7</sup>ಡಿವಿನಮಾಮತ್ತಿ ಛಿದುಬು  
<sup>8</sup>ತಿ ಪರಾತಿಯನನ್ನ ಪೊಡ  
<sup>9</sup>ಚೊನುಡಿವಣ್ಣಗಣ ರಂನಗು  
<sup>10</sup>ವ್ರದೊಟ್ಟಿವನಗವನಗ್ಗ  
<sup>11</sup>ಹಸ್ತಿ ಯಂ || ಅಣುಗಿಗಳರಾ  
<sup>12</sup>ಜಾಣಾಚಾಮೆಯೊಳ್ಳ ದೆಮಲ್ಲ  
<sup>13</sup>ನಿಯುಗೆಲ್ಲಿ ಲೇಪದಬಿನ್ನಣ  
 .....

(ಪೂರ್ವ ಮುಖ.)

- .....  
<sup>1</sup>ಲೂಗಕಣ್ಣ ಪಾಟುವಲ್ಲಿ  
<sup>2</sup>ದಿವ್ರ ರಿಸುವ್ರದರಯಂಗು  
<sup>3</sup>ಯನಂ | ಏನನೊಟ್ಟಿಬಿಳಗ

<sup>4</sup>ಲಿನಿನಸಾವೀರನೊಪ್ಪಣ್ಣ

<sup>5</sup>ಭುಜದೊಂಮಾವನಗನ ಕ

<sup>6</sup>ಸ್ತಿ ಕವಿಜನವಿನುತಮನೊ

<sup>7</sup>ಮುಟ್ಟಿಗೊನ್ನಾಹವನೊಣ್ಣ |

<sup>8</sup>ಪರಚಿತ್ರಾನ್ಮನುಸಂವತ್ಸ

<sup>9</sup>ರಮಭಿಕ್ತಾ ಭಾಭಬಹುಳ

<sup>10</sup>ದಸಮಿದಿನದೊಳಗುರುತ

<sup>11</sup>ರಣಮೂಳದೊಳಗುಭವ

<sup>12</sup>ರಿಣಾಮದೊಳಗಿನ್ನ

<sup>13</sup>ತೋಕಕೊಗದಂ ||

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ಶಾಸನದಬಸ್ತಿ ಅರಗಿನಲ್ಲಿ.

<sup>1</sup>ಕ್ರಮವುರನುಗಂಭೀರನುಗದ್ಯದಾಮೋಘಲಾಂಛನಂ | ಜೀಯೋತ್ಸ್ಯೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂವಿ

<sup>2</sup>ನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ | ಅನ್ಯವಾದಿ

<sup>3</sup>ಮದಹಸ್ತಿ ಮಸ್ತು ಕಸ್ತುಟಿನಾಯಘಟಿನೇಪಟೀಯಸೇ || ನಮೋವೀತರಂಗಾಯನಮಸ್ತುಧ್ಯೇವ್ಯಃ ||

<sup>4</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಸಂಚಮಯಾಶು ಮಹಾಮಂಡಳಕೃಷ್ಣರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು

<sup>5</sup>ಳಾಂಬರದ್ಯುಮಣಿಸಮೃತ್ವ ಚೋಡಾಮಣಿಮಲರೂಗ್ಗಂಡಾಧ್ಯನೇಕನಾಮಾವೇಶಸಮಾಲಂಕೃತರವೈಶೇ

<sup>6</sup>ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಮಗೋಣಭುಜಬಳವೀರಗಂಧಿಪ್ಲವಧ್ವನಕೊಯ್ಸು

<sup>7</sup>ಳ ದೇವರವಿದಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಕಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ ಸಲ್ಲತಮಿರ

<sup>8</sup>ತತ್ಪದವದ್ಯೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯನೀತಾದೋರಂವಚಸುಂದರೋಘನವೃತ್ತಸ್ತು

<sup>9</sup>ನಹಾರನುಗ್ರಣಧೀರಂಮಾರನೇನಂದಪೈಜನಕಂತಾನೇನಮಾಕಣ್ವ ವಿಬುಧಪ್ರಖ್ಯಾತೇಧವ್ಯುಕ್

<sup>10</sup>ಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ರಚರಿತಾಯನಲಿದೇನೇಚಂಮಹಾಧಸ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತಮಳಂಬುಧಜ

<sup>11</sup>ನಮಿತ್ರಂವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂರಿಪುಕುಳಕಂದಭಸಿತ್ರಂಕಾಣ್ಡಿಸ್ತಗೋತ್ರನಮಳಚರಿ

<sup>12</sup>ತಂ || ಮನುಚರಿತನೇಚಿಂಗಂಕನಮನೆಯೊಳುಮುನಿಜನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂ

<sup>13</sup>ಜನಜನವಂದನೇಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಸೋಭಿಸುಗುಂ || ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯ

<sup>14</sup>ನೋಳಕೊಣ್ಣು ದೆಂದುಜಗಮೆಲ್ಲಂಕೆಯೈತ್ತು ವಿನನಮಳಗುಣಸಂಪತ್ತಿ ಗೆಜಗದೊಳಗೋಚಿಕಣ್ವೆಯೆ

<sup>15</sup>ನೋಡು || ಅನ್ನಿನಿದೇಚಿರಾಜನಪೋಚಿಕಣ್ವೆಯಪುತ್ರನಿಲಳಿತ್ಯರ್ಥಕರವರಮದೇವ ಪರಮಚರಿತಾ

<sup>16</sup>ಕರ್ಣಕೋನೋಣ್ಣವಿಪುಳಪುಳಕಪರಕಳಿತಮಾರಬಾಣನುಂವನಮಸಮರಸರಸಿಕವೃಪರಿಪುನೃಪಕ

<sup>17</sup>ಳಾಮಾಲೇಪಲೋಪಲೋಲಿಪಕ್ಯ ಪಾಣನುಂವಾಹಾರಾಭಯಭೈಪಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂಸಕಳಲೋಕ

<sup>18</sup>ಕೋಕಾಮನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಯುತೋಹಳಂಹಳಭೃತಚಕ್ರಂತಥಾಚೇಕ್ಷೀಕ್ಷತಿ ಚಕ್ತಿಧರಸ್ತುಗಾಂ

<sup>19</sup>ಡಿವಧನುಗ್ಗಾಡಿವಕೋದಂದಿನಃ | ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಪ್ಲವೈಪತೇಷ್ಠಯ್ಯುರ್ಗಂಕಥಂಮಾಧುಶೈಗ್ಗಂಗಳೋಗಾಂಗೆ

<sup>20</sup>ತರಂಗರಂಜಿತಯೋರಾಸಿವಣ್ಣೋಘವೇತ || ಇನ್ನಿವಶ್ರೇಷ್ಠಮನ್ಮಹಾಪ್ರಧಾನಂದಂಧನಾಯಕಂ

<sup>21</sup>ದ್ರೋಪಪರಿಪ್ಲವಗಂಧಾಜೂಷಾಳುಕ್ಯಚಕ್ರವರ್ತಿತ್ರಿಭುವನಮಲ್ಲತಮಾಮ್ರಾಡಿವೇನದಳಂಪನ್ನಿವ್ಯಸ್ಸಗಮನ್ತ

<sup>22</sup>ವ್ಯರಸುಕಂಣೇಗಾಲಬೀಡಿನಲುಬಿಟ್ಟರೆ || ಕಂದ || ತೆಗೆವಾರುಪಮಂಹಾರುವಲಿಗೆಯಂತನಗಿರುಳು

- 22 ಪರಮನುತಪವಂಗಂಬುಗುವಕಟಿಗರನಗ್ನಿಪ್ರಾಂಶುಗಿಸಿದುಭುಜಾಸಿಗದಂದಾಧಿಪನ || ಪತೆ ||
- 24 ಎಂಬಿನವನು ವಸ್ತ್ರವೆಳೆಗಳಿರಿದಮನಿಬಿರಂಸಾಮನು ರುಮಂಭಂಗಿಸಿದದೀಯನು ಪಾಪನ ಸಮೂಹ
- 25 ಮುನಿಜನ್ಮವಿಗತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಸ್ತ್ರಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ದೆಂಬೆಡಿಕೊಳ್ಳಿ ಮನ || ಕಂದ || ಪರಮಪ್ರಸಾದೆ
- 26 ಮುಂಡೆದಿರುದ್ಧಾಪುಂಧನಮನೇನುಮಂಬೇಡದನೈವರವಾಗೆಬೇಡಿಕೊಂಡು ಪರಮನಿದನಪರದರ್ಶನಾಂಜಿತ
- 27 ಚಿತ್ತಂ || ಅನ್ಯದೇಡಿಕೊಂಡು || ವೃತ್ತ || ಪಸರಿಸೇತ್ತನಂಜನನಿಪೋಷಬೇದವಿಯರರ್ಥಿವಟ್ಟುಮಾಡಿದಜನಾ
- 28 ಲಯಕ್ಕೆ ಮೊಸರದಾತ್ರ ಮನೋರವಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿದಜನಾಲಯಕ್ಕೆ ಮಿರುಪೂಜನಯೋಜಿತ
- 29 ಮೆದುಕೊಟ್ಟುಸನ್ನಾಸನುನಜಸ್ರವಾಂಪನನೆಗಂಚಮೂಪನಿದೇನುದಾತ್ತನೋ || ಅಕ್ಷರ || ಅದಿಯಾ
- 30 ಗಿಪ್ಪುದಾಹರತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಿಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆದಂಬಳೆಯಪುದಲ್ಲಿ
- 31 ಯದೇಗಿಗಣದಪ್ರಸ್ತಕಗಟ್ಟಿದಬೂಧವಿಭವದ ಕುಕ್ಕು ಓಸನಮಲಧಾರಿದೇವರಚಿಕ್ಕರನಿವ
- 32 ಬೆಂಬಿಗಾದಮೆನಿದವ್ಯಕುಂಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಗಂಚಮೂಪತಿ || ಗಂಗವಾಡಿಯುಬದಿಗ
- 33 ಕೆನಿತೋಪನಿತಂತಾನೆಯ್ದ ಪೂಸಯಿಸಿದಂ ; ಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವಗ್ಗಸುತಾಲ್ಯಯಮನೆಯ್ದ
- 34 ಮಾಡಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಜಿಕೊಂಡು ವೀರಗಂಗನಿವಿಚ್ಛಿಕೊಟ್ಟಂ | ಗಂಗರಾಜನಾಮುನ್ನಿನ
- 35 ಗಂಗರಾಯಂಗಂನೂಮ್ನುಡಿಧನ್ಯವತ್ತಿ || ಎತ್ತಿದನಲ್ಲಿಗಲ್ಲಿನಲವೀಡನಮಾಡಿದನಲ್ಲಿಗಲ್ಲಿಕಣ್ಣತ್ತಿ ದು
- 36 ದಲ್ಲಿಗಲ್ಲಿವನಮಾವಡೆಯೆಯ್ದಿದುದಲ್ಲಿಗಲ್ಲಿಸಂಪನ್ನಜೈನಗೀತಮನಿಮಾಡಿಸಲೇದೊ
- 37 ಕಲ್ಲಿಗಲ್ಲಿಗತ್ತಿ ತಲುವಾಗಂಪಳೆಯವಾಳ್ವ ಪೊಲುದುಗಂಗರಾಜನಿಂ || ಪಿನಧಮ್ನಾಗ್ಗ
- 38 ಣಿಯತ್ತಿ ಮಬ್ಬರನಿಯಲೋಕಂಗುಣಂಗೊಳ್ಳದೇಕೆನೋಡುವನಿಂದಕಾರಣದಿಗಿಳು
- 39 ಗಂದಂಡಾಧಿನಾಥನುಮಂಕಾವೇಲ್ವೆತ್ತಿಸುತ್ತಿ ಪಿದುಂಬೊತ್ತಿ ಯುಂಮುಟ್ಟಿತಿಲ್ಲ ನೆನಪುಕ್ಕುವೆಂಪನಿನೆಜಿಯಿಂಬಂ
- 40 ಣಿವ್ವಂಣನವಂಜಿಂ || ಇಂತನಿವರಣ್ಣನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ೧೦೦೯ನೆಯ ಹೇಳಾಣಂಬಿನಂ
- 41 ವತ್ಸರದ ಘೂಣರುದ್ಧ ೫ ಸೋಮವಾರದಂದುತಂದುಗುರುಗಳುಕುಂಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರತಾ
- 42 ಲಂಕಟ್ಟಿ ಪರಮನುಕೊಟ್ಟು || ದಂಡನಾಯಕಬಿರಾಜನುಂತನಗಭಿವೃದ್ಧಿಯಾಗಸಲಿಸಿದಂ | ಪರಮ
- 43 ನೋಮಂತರಮೂಡಲುಸಲ್ಲದಕಲ್ಲಪ್ಪವೇಗಡಿ | ತೆಂಕಲುಕಡಿದಕುಂಮುಖೋಗಾಗಿ | ಜಡವಲುಬೆ
- 44 ಕ್ಕ ನೋಳಗಿಜಿಯವಾನಿಕೆಜಿಯಗದ್ದೆಯೋಳಗಾಗಿ | ಬೆಳಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟಿಗಡಿ | ಬಡಗಲುಮೇ
- 45 ರ | ನೇಟುಲಕೆಜಿಯಮೂಡಣಕೋಡಿಯಿಂ ತೆಂಕಣಹೊಸಗೇಜಿಯಯ್ಯಗಟ್ಟುದುಬಿಲ್ಲಂ | ಅಹೋಸ
- 46 ಗಿಜಿಯಬಡಗಣಕೋಡಿಯಿಂದ ಮೂಡಹೋದನಿರುವಕ್ಕೆ ಯಿಂದಂ | ಅಯ್ಯನಕಟ್ಟಿದತಾಪವಳ್ಳಿದಂ
- 47 ದಂ | ತೆಂಕಲಾದುಬಿಲ್ಲನಿತುಂ ಪರಮಂಗೇಜಿಯಾಗಬಿಟ್ಟುದತ್ತಿ || ಕುಧಮ್ಮಮ್ಮಂ ಪ್ರತಿಪಾಳಿನ
- 48 ದಗ್ಗನಮಹಾಪ್ರಾಣಮುಕ್ಕುಂ || ವೃತ್ತಂ || ಪ್ರಿಯದಿಂದಿವನೆಯ್ದಿಕಾವಪುರುಷಗ್ಗಯುಂಮುಹಾರ್ಗ
- 49 ಯುಮಕ್ಕೆ ಯದಂಕಾಯದಕಾಯ್ಯಸುಹಿಗುರುಕ್ಷೇತ್ರೋದ್ವಿಗಯೋಳಬಾಣರಾನಯೋಳೇಳ್ಳೊಟ
- 50 ಮುನೀಂದ್ರರಕವಿಲೆಯವೇದಾಡ್ಯರಂಕೊಂಡುಬೊಂದಯಸಂಸಗ್ಗುಗಮಿದೆಯಸುಖದಪ್ರದೀಕ್ಷೆಪಾಡ್ವರಂಸ
- 51 ನ್ನತಂ || ಶೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಪಟ್ಟಿವ್ವರ್ಷಸಹಶಾಣಿವಿಷ್ಣುಯಾಂ
- 52 ಜಾಯತೇಶ್ರೀಮಃ || ಬಹುಭಿವ್ವರ್ಷಸುಧಾದತ್ತರಾಜಭಿಸಗರಾದಿಭಿಃ | ಯಾನಿಯಾನಿಯಥಾಧ
- 53 ಮ್ನತಾನಿತಾನಿತಥಾಧಲಂ || ಬಿರುದರೂಪಾಂಬುತಿಳಕಂವರ್ಧಮಾನಾಚಾರುಬಂಧನದಂ ||

- <sup>3</sup>ವಿಷ್ಣುಪ್ರಾಣಿಗೋಂಟಿಸ್ತೋ ನವಿಂಟಂ || ಏಕೈಕಸಮಾನೀಯತೋ  
<sup>4</sup>ತೇಯಗಂಗನಕಾಳಿಗಮೋಕ್ಷಸ್ತು ಸೇವಂ ನಿಕ್ಷಿಪ್ತಿಯುಕ್ತಾಳಗ  
<sup>5</sup>ವಿಂಚರಕ್ತ ಸಮಾಣೀಯಕಾಣು ತನ್ನ ಉಪವೇದವಾಲ್ಪುಕಾಪು  
<sup>6</sup>ಪತನ್ನ ಸದೇಗೋಂದಿವನಕಾಳಿಗಯಿಸಿದೋಂಟಿಯ  
<sup>7</sup>ಉಪ್ಪಾಣುಂಗಮಾಬ ಉಲಯಿವೇಕದಿಕ್ಕಯ್ಯನೂಂ ಕರಿ  
<sup>8</sup>ನಿತನ್ನ ಬಲವೇಂಟಿಗವಲ್ಲಿಬಂದಿಂಗಳದೇವಾ  
<sup>9</sup>ದೇಯಾಳಿಪಾಯಿಸಿಮೂಲಮುಟ್ಟಮಂ ಪಡಲ್ಪ ಡಿಸಿದೋ  
<sup>10</sup>ಪ್ರಿಯಂಪಜೆದುಸಂತದು ಪೋಯಿಗನಾತ್ಮಾನಿಕ್ಷೇಪಂ ಆದಿರಿ  
<sup>11</sup>ಲೋಕವಣ್ಣ ರನಕಾರ್ಯಗಂಗನವತ್ತ ಮುಲ್ಲಮಾಂಬಿಮ  
<sup>12</sup>ಜುದಿನಂತರದ್ದಿ ಪಲರಂತೂಂಟೂಳ ನಿಕೆತನ್ನ ಬೀರದೊ  
<sup>13</sup>ಲದೇವಿಯಂಪರಲಿಲಂಪೋಗಾಲ್ಪದಿಕದೇವಾಗ್ನಿ ಬೀ  
<sup>14</sup>ಡ್ತಿದಂದಿನದುಕ್ಕೈಯಂವೊಪ್ಪಿ ದುಸೋವ್ವದು ಪೋಯಿಗನತ್ತೆ  
<sup>15</sup>ಉಗ್ರದೋಳ್ || ನಟ್ಟಿಸರಲ್ಗಿಂದಿಡಕಕ್ತ ನ್ನಯಕೋಟಿಸಿ ಕೆಯ್ದು  
<sup>16</sup>ಪದಿರೋಟ್ಟಿನಿನಂತಹೇತುಗಳೆನಾವಮೊಕ್ಕು ಸಿ  
<sup>17</sup>ಬಿಟ್ಟಬಿಟ್ಟುಪೋಲ್ಪುಟ್ಟಿನೋನ್ದು ಬಿಟ್ಟುಡೆಯೊಳ್ಳಯ್ಯ  
<sup>18</sup>ಗೋಳುಮಮಾನಮನೇಲ್ಲಮುಟ್ಟುಬುದ್ಧಿತ್ತ ನೀ  
<sup>19</sup>ಲಿಗದಯಾಯಿಗನಾದಿವ ವಿಕ್ರಾಂತನಾ ||

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ಅದೇ ಸ್ಥಳದ ಯೆರಡನೇ ವೀರಗಲ್ಲು.

- <sup>1</sup>ಶ್ರೀಯುವತಿಗಿನಿಜವಿಜಮ್ರೀಯುವತಿಯ ಸವತಿಯ  
<sup>2</sup>ನಿಸಿರೂಮೂರ್ವಿನ್ಯ ಪಾಮ್ನಾ ಯಪಳಾಯದಮೆಯ್ಗಿಬಾಯಿಕನನಿ  
<sup>3</sup>ಪೀನೇಗ್ಲೆಯಂಪ್ರಕಟಿಸಿದಂ || ಶ್ರೀವಯಿತನುಯಿಕನಮ  
<sup>4</sup>ನೋದಯಿತೆಗೆಜಗದೋಳಿಸೆವಜಾಬಯ್ಯಗೆತಾಮಾದರತಾತೆ  
<sup>5</sup>ಯೆರಪೋಲಂಮಾದ್ಯವಂಶಿಯಿಲ್ಲಬಿರನನಿಂ ||  
<sup>6</sup>ಅಪರೂಪಸ್ತುಟ್ಟಿದೀಳ್ಳುಪಿನಂತವಧರಧದಿಗುತ್ತಿಯ  
<sup>7</sup>ನನೇಗ್ಲೆಳ್ಳೆಭೂಭುವನರಸತಿಯಂಜಗಮವನಿಜೆಗಂವೆ  
<sup>8</sup>ರೆಯನತ್ತಿ ಪೆಂಡಿರಮೊಳರೆ || ಭೀರನತನಯವಿಬುಧೋದಾ  
<sup>9</sup>ರಿಧರಗೆಸೆದಲೋಕವಿದ್ಯಾಧರನಂತಾರಮಣಿಗಪತಿಯನೆ  
<sup>10</sup>ಪಿಂಪರಾರುಮನಾಸತಿಯಂಪಿನೋಳಿಪೋಲಿಪುದೆ || ಶ್ರಾವಕಧ  
<sup>11</sup>ಮ್ತೃದೋಳೆದೊರೆಯನಟ್ಟಿಬಿಲ್ಲಿನೊಪರೇವತಿಶ್ರಾವತಿನಸ  
<sup>12</sup>ಜ್ಜನಿಕೆಯೊಳೆಜನಕಾತ್ಮಜಿತಾನೆರೂಪಿನೋಳೆದವತಿನಪೆಂಪಿನೊ  
<sup>13</sup>ಳರುಂಧತಿತಾನೆಜಿನೇದ್ರಭಕ್ತಿ ಪದ್ಧಾ ವದಿನೋವಿಯುಪ್ಪೆ ಜಿನಕಾಸ  
<sup>14</sup>ನದೇವತಾನಕಾಣಿರೆ || ಉದಯವಿದ್ಯಾಧರನಪ್ಪನೋಯಿಪ್ಪೆನ್ನ . . . . .

.....

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಸ್ತ್ರೀಶ್ವರ ಸ್ವಾಮಿಯ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ವರೂಪವಂಕಜಪಟ್ಟಿದಾಶಾನ್ತಲಾಠಾ

<sup>2</sup>ಸ್ತಿಚೈನೇಂದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯೇತ' |

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಉಕ್ತಾ ವಕ್ತಗುಣಂಧುರೋಸ್ತರಳತಾಂ ಸದ್ವಿಭ್ರಮಂಭ್ರಮಯುಗೇಕಾಠಿಣ್ಯಂ ಕುಚಯೋರ್ನಿಹಂಃಫಲಕೇಧತ್ತೇತಿವಾತ್ರಕ್ರಮಂ  
ದೋಷಾನೇವಗುಣೇಕರೋಷಿಮುಭಗೇಸಾಭಾಗ್ಯಭಾಗ್ಯವ

<sup>2</sup>ವೈಕ್ರಂಕಾಂತಲದೇವಿವಕ್ತುಮನನೇಕೇ ಅತಿಶೋವಾಕವಿಃ || ರಾಜತೇರಾಜಸಿಂಹೀವಪಾರ್ಶ್ವೇವಿಷ್ಣು ಮುಖೇಭೃತಃ ವಿಖ್ಯಾತಾಠಾ  
ನ್ತಲಾಖ್ಯಾಸಾಜಿನಾಗಾರಮಕಾರಯೇತ' ||

ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿ ಅದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಕುಭಚಂದ್ರಮುನೀಂದ್ರಸ್ವಸಿದ್ಧಾನ್ತೇ ಸಿದ್ಧನಂದಿನಃ ಪದಪದ್ಮಂಯುಗೇಲಕ್ಷಿ ಪ್ರಲಕ್ಷಿ ಪ್ರಲಿಖವಿರಾಜಿತೇ || ಯಾಸ್ತಿತಾಪತಿದೇವತಾವ್ರತ  
ವಿಧಾಕ್ಷಾಂತಾಕ್ಷಿತಿರಾಪ್ತನರ್ಯಾಚ

<sup>2</sup>ವಚನೇಜಿನಾರ್ಕವಿಧಾಯಾಚೇನೀಕೇವಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರಣಿಜಯವದೂರ್ವಾಗಂಗಗನೇನಾಪತೇಸಾಲಕ್ಷಿ ಪ್ರಲ್ಪನತಿಗುಣೈ  
ಕವಸಿತಿರಾಪ್ತೀತನನ್ಮೂತನಾಂ ||

<sup>3</sup>ಶ್ರೀಮೂಲಸಂಘದೇಕಗಣದಪ್ರಸ್ತ ಕಾವ್ಯಯ

ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದೇಕಗಣದಂಶ್ರಕುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇ

<sup>2</sup>ವರಗುಣ್ಯಂ ದಣ್ಣ ನಾಯಕಗ . . . . . ದ್ವೈಮತಮ್ರತಾಯಿ ಪೋಚವೈಗೆವಾಡಿಸಿದೀಬದಿ ಮಂಗಳಂ ||

ಶಾಸನ ಬಸ್ತಿಯ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಅಚಾರ್ಯಕೃ ಭಚಂದ್ರದೇವಯತಿಪೋರಾಧ್ಯಾಂತರತ್ನಾ ಕರಸ್ತು ತೋಸಾಬುಧಮಿತ್ರನಾಮನದಿತೋಮಾತಾಚಪೋಪಾಂಬಿಕಾ

<sup>2</sup>ಯುಸ್ಯಸಾಜಿನಧೃನ್ದ್ರಿಕ್ರಮೇರುಚಿಃ || ಗಂಗಸೇನಾಪತಿಜ್ಯೇನಮಂದಿರಮಿಂದಿರಾಕುಳಗೃಹಪದ್ಧತಿ ತೋಚೇಕರತ' ||

ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ನೇಮಿಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಗಂಗಸೇನಾಪತೀಸ್ತುನರೇಚಪೋರಾಧ್ಯಾಂತರತ್ನಾ ತೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮುಚೇಕರತ'

<sup>2</sup>ಬುಧಭಂಧುಸ್ವತಾಂಬಂಧುರೇಚಾಃ ಕಮಲಾಚಾಃ ಬೊಪ್ಪಣಾವರನಾಮಾಂಕೋಚೈತ್ಯಾಲಯಮುಚೇಕರತ' ||

ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ಶ್ವತೀರ್ಥಂಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಜಿನಗೃಹಮಂಜಿಳು ಗೊಳದೊಳ ಜನಮೆಲ್ಲಂಪೊಳೆಗಳೆಮಂತ್ರಿ

<sup>2</sup>ಚಾಮುಂಡನನಂದನನಲಿಮಾಡಿಸಿದಂ ಜಿನಭವನಮನಜಿತಸೇನಮುನಿವರಗುಣ್ಯಂ ||

ಕಂಚಿನದೊಣೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಭ.

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರ
- <sup>2</sup>ಮಗಂಭೀರಸ್ಯ
- <sup>3</sup>ದ್ವಾದಾವೋಘಲಾಂ
- <sup>4</sup>ಘನಂ | ಜೀಯಾತ್ಪ್ರಲೋಕ್ಯ
- <sup>5</sup>ನಾಥಸ್ಯಕಾಸನಂ ಚಿನಕಾಸನಂ |
- <sup>6</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣ
- <sup>7</sup>ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ
- <sup>8</sup>ತ್ರಿಭುವನಮಲ್ಲಾಕಲದಂಕ
- <sup>9</sup>ರಾವಣೋದ್ವಳಸಟ್ಟ
- <sup>10</sup>ಯರುಅಯ್ಯಾಳೋಳಯ
- <sup>11</sup>ಯುಂಡಿಗೆಯದಮ್ಮಿ ಸಟ್ಟ
- <sup>12</sup>ಯಮಗಂಮಲ್ಲಿಸಟ್ಟಗೆ
- <sup>13</sup>ಚಲದಂಕರಾವಣೋದ್ವ
- <sup>14</sup>ಳಸಟ್ಟಯೆಂಬುಪಸರು
- <sup>15</sup>ಕೊಂಡರಿಂತುಸಕವರ್ತ
- <sup>16</sup>ಂರ್ಗನೆಯ ಸಾವ್ಯಸಂಪತ್ತರ
- <sup>17</sup>ದಮಾಘಮಾಸದರು
- <sup>18</sup>ಕ ಪಕ್ಷದನಂಕಮ
- <sup>19</sup>ಣದಂದುತನ್ನ ವಸಾನ
- <sup>20</sup>ಮನಱುದುತನ್ನ ಬಂಧುಗಳಂ
- <sup>21</sup>ಬಿಡಿಸಮಚಿತ್ತ ದೊಳು
- <sup>22</sup>ಮುಡಿಪಿನ್ಯಗ್ಗ ನಾಡಂ ||

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ಆತನನತಿವಿಂತ
- <sup>2</sup>ಪ್ರರೆಂತೆಂದೊಡಿ || ತುರವಮ್ಮ
- <sup>3</sup>ಸಗನುಗ್ಗ ವೇಗನುಪು
- <sup>4</sup>ತ್ರಿಸ್ಪಸ್ತಿಶ್ರೀಜಿನಗಂ
- <sup>5</sup>ಭೋದಕಪವಿತ್ರೀಕ್ರತೋ
- <sup>6</sup>ತ್ತ ವಾಂಗಿಯುಮಂಆಡಾ
- <sup>7</sup>ರಾಘಯಾಭ್ಯಸಜ್ಯಸಾ
- <sup>8</sup>ಸ್ತದಾನವನೋದಯರ

<sup>9</sup>ಪ್ಪಜ್ಜಿ ಕ್ಷೇತ್ರವು

<sup>10</sup>ಪೂಜದಂಕದವರೊಬ್ಬ

<sup>11</sup>ಇಸಿಟ್ಟಿಗಂವನಗಂತ್ವ ಮಗ

<sup>12</sup>ಬೂಜಣಂಗವರೋಕ್ಷವಿ

<sup>13</sup>ನಯಮಾಗಿಮಾಡಿಸಿ

<sup>14</sup>ದನಿಸಿದಿಗೆ ||

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ಕಂಚಿನದೊಣಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

<sup>1</sup>... ನ್ಯಾನೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ್

<sup>2</sup>ನೇಕಲಿಕಲ್ಪಪ್ರತ್ಯಮದಿನಂ | ಬಾ

<sup>3</sup>ಳಚಂದ್ರಮುನಿಂಪಶ್ಯಾಮಕುತರ

<sup>4</sup>ತ್ವರೋಹಂಧರಂಧನಾಸ್ತುನಾನ್ಯೇ

<sup>5</sup>ವಯಂ || ಭ್ರಮರಕಳಾಸ್ವಿತರಕುಟ

<sup>6</sup>ಳರಚಂಚಳಸ್ಸುಗದ್ವಪ್ರವೃತ್ತದ್ವಿರೂಪಾ

<sup>7</sup>ಪಚಯಪ್ರಕಾಶರನೇಬಾಳಚಂದ್ರದೇ

<sup>8</sup>ವಪ್ರಭಾವಮೇನೋರಿಯೇ || ೨ ||

<sup>9</sup>ಬಾಳಚಂದ್ರ... ..

(೨ನೇ ಮುಖ.)

<sup>1</sup>... ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .

<sup>2</sup>ವರವಿಂಶತಪೂರ್ವಂನಿತ್ಯೇತಿರೀತಿಂಚಿತ್ಯಸಮು

<sup>3</sup>ಚಿತಚರತೋಯ . . . . . ರದೃತಪ್ಪ

ಭುವಿನೋ . . . . . ಯಿತ್ವಾಹಂ

<sup>5</sup>ಭುಜಬಿಂಬುಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ

<sup>6</sup>ದಿಮು . . . . .

<sup>7</sup>ಸಮಾ . . . . .

<sup>8</sup>ಗತಿಭಿಸ್ಸ . . . ಕ್ಷತ್ರಿಯರುಡ್ಧೇಕವಿ

<sup>9</sup>... ಸನಧ . . ಶ್ರೀವಹಂ . . . . .

(೩ನೇ ಮುಖ.)

<sup>1</sup>... ರಾನೋಬಿಭಾ . .

<sup>2</sup>ಚಿತ್ರತನೂಬ್ರತಾಮ . . . . .

<sup>3</sup>ಯತೇತರಾಂ || ಸಕಳ . . . . .

- <sup>4</sup>ವಂವ್ಯಪಾದಾರವಿಂದಂ . . . .  
<sup>5</sup>ಮಮೂರ್ತಿಂ ಸಂವ್ಯಸತ್ವಾ . . . .  
<sup>6</sup>ಬಕದುರಿತರಾಃ ಭವ್ಯ . . . .  
<sup>7</sup>ಸುನಿಜಿತಮಕರಕೇತು . . . .  
<sup>8</sup>ತ್ತಿಪ್ರತೀಂದ್ರಂ || ಭಾನೋ . . . .  
<sup>9</sup>ಸುವಿಕ . . . . ಚಕ್ರಾ . . . .  
<sup>10</sup>ಗೋತಪ್ತಧ್ವ . . . . .

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ಅಲ್ಲಿಯ ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮೂರನ ಕಲ್ಲು.

- <sup>1</sup> . . . . . ನ್ವಯದಹನ  
<sup>2</sup> . . . . . ಯಬಳಿಯೇಗುಣ  
<sup>3</sup> ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ  
<sup>4</sup> ಚೈತ್ರರುತ್ತಮಯೋತ್ತಿಪ್ರ  
<sup>5</sup> ದ್ವಾಂತಶಕ್ತವತ್ತಿಪ್ರಗಳಿಷ್ಯ  
<sup>6</sup> ರುಪದಾನಾಂತೈವಿದ್ಯದೇ  
<sup>7</sup> ವರುಣಾನುಕ್ರಿಯದ್ವಾಂತದೇ  
<sup>8</sup> ವರುಣೇಶ್ವರೈವಾಳಚಂದ್ರ  
<sup>9</sup> ದೇವರು || ಪರಮಾಗಮವಾರಿಧಿ  
<sup>10</sup> . . . . . ನಚಕ್ರಿಸ

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ಭದ್ರಲಾಹು ಗುಪ್ತೋಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಲಾಹುಸ್ವಾಮಿಯಾದಮಂಡಿಸಂಧ್ರಪ್ರಣಮತಾಂ |

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ಭದ್ರಲಾಹು ಗುಪ್ತೋಳಗಿನ ಬಂಡೆಯಲ್ಲಿ.

- <sup>1</sup> ಶಾಲೀವಾಹನಕಲ್ಪಾಃ ೧೩೩೧  
<sup>2</sup> ನೆಯ ರುಕ್ಮನಾಮಸಂವತ್ಸರದೇವ  
<sup>3</sup> ದ್ರಪದಂ ೪ ಬುಧವಾರದಲ್ಲಿ ||  
<sup>4</sup> ಕುಂವಕುಂದಾನ್ವಯದೇಗುಣದ  
<sup>5</sup> ಶ್ರೀಕಾರು || ಚೈತ್ರಾದಚಿ  
<sup>6</sup> ತೇತ್ತಿಪ್ರದೇವರುತ್ತಮಯೋತ್ತಿಪ್ರ  
<sup>7</sup> ರುಕ್ಮನಾನ್ವೇತ್ತಿಪ್ರದೇವರೈಷ್ಯ  
<sup>8</sup> ರಾದಚಿತ್ತೇತ್ತಿಪ್ರದೇವರುಮಾ

<sup>9</sup>ನೋಪವಾನವಂಸಂಪೂರ್ಣ

<sup>10</sup>ಮಾಡಿಕಾಗವಿಯಲ್ಲಿದೇವಗತರು

<sup>11</sup>ದರು

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ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಬಳಿಯಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಳಯಾಳ

<sup>2</sup>ಕಾದಯುಸಂಕರನುಡುತ್ತಿದ್ದವೆಚ್ಚಿ

<sup>3</sup>ಗದ್ದೆಯಪಡುವಣಹುಣಸಯ

<sup>4</sup>ಮೂಯುಗುಂಡಿಗೆ

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ಚಿಕ್ಕ ಬೆಟ್ಟದ ಪ್ರಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣಗೆ ಉತ್ತರದಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗಂಕರಬಹಳಅಪ್ಪವಿಶುಕ್ತವಾರ

<sup>2</sup>ದಂದುಮರಿಯಾಳವೆಮ್ಮಡಿ ನಾಯಕಹಿರಿಯಬೆಟ್ಟದಿಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಬ . .

ದೊಡ್ಡ ಬೆಟ್ಟದ ಶಾಸನಗಳು.

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ಗುಮ್ಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಯೆಡ್ತುಾಗದಲ್ಲಿ.

ಶ್ರೀಚಾಮುಣ್ಣ ರಾಜೇಂಕರವಿಯಲೇ

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಗಂಗರಾಜೇಂಕರಾತ್ರಾ ಲೇಕರವಿಯಲೇ

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ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳೆಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾಮುಣ್ಣ ರಾಜಮಾಡಿದಂ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾಮುಣ್ಣ ರಾಜಲಿಲುಪ್ಪಣ್ಣರ್ಗನ್

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗರಾಜನುತ್ರಾ ಲಯವಂಮಾಡಿದಂ

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ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯವಿಜಾಧಿಪತಿನನ್ನ ರಸನ್ನ ಗನನುಸ್ತ ಕರತ್ನ ನಿಗ್ಗಲಗಭಸ್ತಿ ಶರಾ . . . . . ಪ್ರಾಪ್ತ ಸಮ

ಸ್ತ ಮಸ್ತ ಕರಮ್ಯುಪಟ್ಟಜಿನಧರ್ಮ್ಯಾಣಸನಂವಿಸ್ತ ರಮಾಗಿನಲ್ಲಿ ಧರನಾರುಧಿಸೂರ್ಯಾಕಾಂಕ್ಷುನಂ ||

ಯೆಡವ ಭಾಗದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀನಯ

<sup>2</sup>ಕೀರ್ತಿಗನ್ನಿಹ್ನಂತಚಕ್ರವರ್ತಿಗಳಗುಡ

<sup>3</sup>ಶ್ರೀಬಸವಿಸ್ವಪ್ಪಯರ

<sup>4</sup>ಸುತ್ತುಲಯದಭಿತ್ತಿಯಮಾಡಿಸಿ

<sup>5</sup>ಚವ್ವೀನತೀರ್ಥಕರಮಾಡಿಸಿದರುಮ

<sup>6</sup>ತೃಪ್ತಿಯಬಸವಿಸ್ವಪ್ಪಯರ

<sup>7</sup>ಸುಪ್ತರುನಂಬಿದೇವನ

<sup>8</sup>ಟ್ಟದೋಕಿಸ್ವಪ್ಪಯರಿಸ್ವಪ್ಪ

<sup>9</sup>ಬಾಹುಬಹುಬಲಿಸ್ವಪ್ಪತಮ್ಮಯ್ಯ

<sup>10</sup>ಮಾಡಿಸಿದತೀರ್ಥಕರಮಂದಣ

<sup>11</sup>ಜಾಣಂದರವಮಾಡಿಸಿದರು ||

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<sup>1</sup>ಶ್ರೀಲಲಿತಸ

<sup>2</sup>ರೋವರ

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ಬಲಭಾಗದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀಮನ್ಮಹಾ

<sup>2</sup>ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ

<sup>3</sup>ಹೊಯ್ಸಳನಾಸಿಂಹ

<sup>4</sup>ದೇವರಕ್ಕೆಯಬ್ಬಮ

<sup>5</sup>ಹಾಪ್ರಧಾಸುಯ

<sup>6</sup>ಭಂಡಾರಿದುಳ್ಳಮಯ್ಯ

<sup>7</sup>ಗೊಮ್ಮಟ್ಟದೇವರ

<sup>8</sup>ಪೇರಿದೇವರ

<sup>9</sup>ಚತುರ್ವಿಂಶತೀರ್ಥಕರಅಪ್ಪ

<sup>10</sup>ವಿಧಾಚ್ಚಗನಗಂಬಿ

<sup>11</sup>ಯರಾಹಾರದಾನಕ್ಕಂನವಣಿರಂಬಿ

<sup>12</sup>ಸಿಕೊಟ್ಟದತ್ತಿ ||

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ತೀರ್ಥಕರ ಸುತ್ತಲಯದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾದಾಮೋಘೇಶಂಭ

<sup>2</sup>ನಂ | ಜೇಯಾತ್ರೆಯೋಕ್ತಾನಾಥಸ್ವತಾನಂದನಿವಾಸನಂ ||

<sup>3</sup>ಸ್ವಸ್ತಿ ಸವಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ

- <sup>4</sup>ಜಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬ  
<sup>5</sup>ರದ್ವ್ಯಮಾಣಿವ್ಯಕ್ತ್ಯಾ ಚೂಡಾಮಣಿಮಗರಾಜ್ಯನಿರ್ಮೂರ್  
<sup>6</sup>ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯಂಗಮೈತ್ಯತಾಪಕ  
<sup>7</sup>ಶ್ರವರ್ತಿಹೂಯ್ಯಳಿವೀರನಾರಸಿಂಹದೇವರಸರುಪ್ಪ  
<sup>8</sup>ಧೀರಾಜ್ಯಂಗಯ್ಯತಿರಲತತ್ಪದಪದ್ಮೋತ್ಪಜಜೀವಿಯಂತ್ರಿಮನ್ನ  
<sup>9</sup>ಯಾಕೀರ್ತಿಗನಿದ್ಧತಚಕ್ರವರ್ತಿಗಳೇಬೈರಂಶೀಸುದ  
<sup>10</sup>ಧ್ಯಾತೃಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಂಸ್ತು ಸಮಸ್ತಗುಣಸಂಪ  
<sup>11</sup>ನ್ನನುಂದನಗಂಧೋದಕವಿಕ್ರೇತೃತೋತ್ತಮಾಂಗನುಂಧಮ್ನಾ  
<sup>12</sup>ಕಥಾಪಸಂಗನುಂ ಚತುರ್ವಿಧಧರಾನವಿನೋದನುಮಪ್ಪಸುಮ  
<sup>13</sup>ಮಸೆಟ್ಟಿಯನುಗ ಗೋಮುಟಿಸೆಟ್ಟಿಬರನಂವತ್ತರದ ಪುಷ್ಕರು  
<sup>14</sup>ಧೈರುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಪಾಣಿವ ಬ್ರಹ್ಮವಾರದಂಮೇ  
<sup>15</sup>ಗೋಮುಟಿದೇವರಚವ್ವೀರತೀರ್ಥಕರಚಪ್ಪವಿಧಾರ್ಜನಗೇತು  
<sup>16</sup>ಯಾಭಂಡಾರವಾಗಿ ಕೊಟ್ಟಿಗದ್ಯಾಣ ೧೦ ||

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ಬ್ರಹ್ಮದೇವರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ)

- <sup>1</sup>ಶ್ರೀಮತ್ಪದಮಗಂಭೀರಸ್ಯಾಧಾರಮೋಳಾಭಾಂಭನಂ | ಜೇ  
<sup>2</sup>ಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಶಾನಂಜಿತಾಸನಂ ||  
<sup>3</sup>ಶ್ರೀಬುಕ್ತರಾಯಸ್ಯಬುಧಾಪಮಂತ್ರಿಶ್ರೀಚೈತನಂಜೇಶ್ವ  
<sup>4</sup>ರನಾಮಧೇಯಃ | ನೀತಿರ್ಯಾದೀಯಾದಿಬಿಲಾಭಿನಂದ್ಯಾನಿ  
<sup>5</sup>ಕೈಷಯಾನಾಸವಿಸಪ್ತಲೋಕಂ || ದಾನಂಚೇತ್ಸಥಯಾಮಿ  
<sup>6</sup>ಲಬ್ಧಪದವೀಂಗಾಪೇತಸಂತಾನಕೋವೈದ್ಧಿಂಯಮಿಸಾಬ್ರಹ್ಮತಿ  
<sup>7</sup>ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ | ಜ್ಞಾಂತಿಂಚೇದನಮಮೀಂಜಿತ  
<sup>8</sup>ತಯಾಸ್ಪೃಶ್ಯೇತಸರ್ವ್ಯಂಸಹಸ್ರೋತ್ತಂಜೈತಕವಂಜನೇತುರವ  
<sup>9</sup>ನಾಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾಡುಚೇದಂತಗದ್ವಯಂತಪು  
<sup>10</sup>ತ್ರಾಸ್ತ್ರಯೋಭೂಷಿತಾರುಂಱಾಃ | ವೈಭೂಷಿತೋ  
<sup>11</sup>ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ತ್ರಿಭಿಷ್ಟೈರನಾವಾಪವ  
<sup>12</sup>ಗ್ಗಃ || ಇರಗಪದಂಜನಾಥಮಥಯುಕ್ತಃಸುಪ್ತನು  
<sup>13</sup>ಜೋಸ್ತುಮಹಿಮಂಸಂದದ್ವಿರಚಯ್ಯಸತದಾಪದಿ  
<sup>14</sup>ತಾ | ಪ್ರತಿಭಟಕಾಮಿನೀಪ್ರಭುಪಯೋಧರನಾರಕರೋ  
<sup>15</sup>ಮಹಿತಗುಣೋಭವದ್ಧಗತಿಮಂಗಪದಂಜಪತಿಃ || ವಾಚಿ  
<sup>16</sup>ಣ್ಯಪ್ರಭವಾಸ್ವದಂಸುಂಕಿತಸ್ಯೈಕಾಸ್ತಯಸ್ತತ್ಸವಾ  
<sup>17</sup>ಗಾಧಾರಸ್ತತಂವದಾಸ್ತಪದವೀಂಚಾರಜಂಭಾ  
<sup>18</sup>ಕಃ | ಧರ್ಮೋಪಸ್ಥಿತರಾಜ್ಜನಾಕುಬ್ಧಪಂಸಾಜಸ್ಯಸಂಕೇ

- 15 ತಭೂಕೀತ್ರಿಂಸಂಕಸದವಶೋಯಮತನೋ  
 20 ಚೈರುಗಮನಮತಃ || ಜಾನಕೀತ್ವಪ್ರವದಸ್ಯಗೀತಿನೀ  
 21 ಲಾರುಲಿಗುಣಭೂಷಣೋಜ್ವಲಾ || ಜಾ  
 22 ನಕೀನತನುವೃತ್ತಮಧ್ಯಮಾರಾಭವಸ್ಯರಮಣೀ  
 23 ಯತೇಜಸಃ || ಆನಂತಯೋಗವ್ರಮಿತಾರವಗ್ಗಪು  
 24 ತ್ರಾಪದಿತ್ರಿಕೃತಧಮ್ಯಗಮಾಗ್ಗ || ಜಾಯನಭೂತತ್ರ  
 25 ಜಗದ್ವಿಜೇತಾಭವ್ಯಗ್ಗಣೀಶ್ಚೈಕತವದಂನಾಥಃ || ೨  
 26 ರುಗಸದಪಾಧಿಸತಿಸ್ತಸ್ಯಂತದಸ್ತಮಸ್ತಗು  
 27 ಣತಾಲೀ || ಯಸ್ಯಯಶ್ಚಂದ್ರಿತಯಮಿಲಂತಿದಿ  
 28 ವಾಪುರಾತಿಮುಖಸದ್ಭಾಃ || ವೃ || ಬ್ರಹ್ಮಕಾಳಾಳಿ  
 29 ಬಂಪ್ರಮಾಜ್ವಲಂ ನಕೀಶ್ಚೈಕೃತತನುಬ್ಧಿಗವೇದನ್ಯಾಂ  
 30 ಕಪ್ಪಯತಾಲರಾಜನಗೀಂತವೈರುಪ್ಪ  
 31 ದ್ವೀಭೃತಾಂ || ವೇತಾಲವ್ರವಪದ್ಯಯೋದರತತಿಂ  
 32 ಪಾನಾಯನವ್ಯಾಸ್ಯಜಾಯುದ್ಧಾಯೋದ್ರತಾತಃ  
 33 ವೈರುಗಪಕ್ಷ್ವೃಪಸ್ರಕೋಣೋಪವತ || ಯಾತ್ರಾ  
 34 ಯಾಂವ್ಯಜನೀಪತೇರುಗಪಕ್ಷ್ವೃಪಸ್ಯಧಾಟೀಧ  
 35 ಟದ್ವೀಟೀಘೋರಬುರಪ್ರಹಾರತತಪಿಂಪ್ರೀ  
 36 ದ್ವಿತಧೂನಿಪಚ್ಚೇ || ರುದ್ರೇಭಾನುಕರೇಗಮ

(ಎನೇ ಮುಖ.)

- [illegible]

- 17 ಷಾಸ್ತ್ರೋತ್ತಮಾಂಶ್ಚ ತಾತ್ಪರ್ಯಫಲೇ || ಆಹಾರಸಂಪದಭಯಾ  
 18 ಪೂರ್ಣಮೌಷಧಂಚಾಪ್ತಂ ಚತಸ್ತಸಮಜಾಯತ  
 19 ನಿತ್ಯದಾನಂ | ಹಿಂಸಾನ್ಯತಾನ್ಯವಸಿತಾವ್ಯಸನಂಸ  
 20 ಚಾಯ್ಯಂಮೂರ್ಛಾಚಿದೇವವಶತೋಸ್ತುಬಿಭೂ  
 21 ವದೂರೇ || ದಾನೋಶಾಸ್ಯಸುಪಾತ್ರಯೇವಕರುಣಾ  
 22 ವೀನೇಪುಷ್ಪೈರ್ಜ್ವಲೇಭ್ಯಃ ಪೂರ್ವಮ್ನಿವಪುಷ್ಪೇಭಿರ್ನೇಂದ್ರಯ  
 23 ಕಸಾಮಾಕನ್ಯಾನ್ವೇಷುಶ್ರುತಿಃ | ಜಿಹ್ವಾತದ್ಗುಣಕೀರ್ತು  
 24 ನೇಪುವಪುಷ್ಪಸಾಖ್ಯಂಚತದ್ವಂದನೇಘೋಣಂತಚ್ಚ  
 25 ರಣಾಬ್ಜಸಾರಭಭರೇನವ್ಯಂಚತತ್ಸೇನೇ || ಯ  
 26 ರುಗಪದಂಚನಾಥಯಶಸಾಧವಲೇಭುವನೇ  
 27 ಮುಲಿನಿಸುಸೋಸ್ತವಃಪರಮಧೀರವೃತಾಂಚಿಕುರೇ |  
 28 ವಹತಿಚತಸ್ಯಾಪುಫರಿಘೇಧರಣಿವಲ  
 29 ಯಂಪರಿಮಿತೀತರಾಕ್ರಮಕಥಾಪಿಚ  
 30 ತತ್ಪುಚಯೋ || ಕರ್ಣೈರ್ವಿಸ್ತೃತಕುಂಡಲೈ  
 31 ರತಿಲಕಾನ್ಯೈರ್ಬಲಾ  
 32 ಛಿದ್ರೈರಾಕೀರ್ಣೈರಲ  
 33 ಕೃಷ್ಣಯೋಧರತಪೈರ  
 34 ಸ್ವಪ್ನಪ್ಸಮುಕ್ತಾಗುಣೈಃ | ಬಿಂಬೋ  
 35 ಪ್ಲೋರಪಿವೈರಿರಾಜಸುಧೈಃತಾಂಬೂ  
 36 ಲರಾಗೋಷ್ಠೈಶ್ಚೈರ್ಯಸ್ಯಸ್ಯಾಫತರಂಪ  
 37 ತಾಪಮಸತ್ಪದ್ವೈಕುಮಾರ್ಯತೇನವ್ಯತಃ ||

(೩ನೇ ಮುಖ.)

- 1 ಯಕ್ಷೀಕ್ಷಿಣಭಿಸ್ಸರಧುನೀಪರಿಲಂಛಿಸೇಭಿರ್ಧಾರ್ತೇಚಿ  
 2 ದಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛಾತ್ರಕಸ್ತುಹಿನ  
 3 ದೀಧಿತಿರಂಗನಾನಾಮಾಜಮಾನನರುಚಿಃಕಬಲೀ  
 4 ಕರೋತಿ || ಯತ್ಪದಾಬ್ಜರಜಃಕಣಾಪ್ರಸುಮತೇ  
 5 ಭಕ್ತ್ಯಾನ್ತಾಸಾಭಾವಂಯತ್ಪುರುಷೈಕಟಾ  
 6 ಹ್ವಕಾಂತಿಲಪೋಪ್ರಕ್ಷಾಲಯತ್ಪುರಯಂ |  
 7 ಮೋಹಾಹಂಕರಣಂಕ್ಷಿಣೋತಿಮಿಮುಚಾಯದ್ವೈ  
 8 ಖರೀಮೌಖರೀವಂಬ್ರೂಕಸ್ಯವಮಾನನೀಯಮ  
 9 ಹಿಮಂತ್ರಪ್ರಂಡಿತಾಂರ್ಯೋಯತಿ || ಮಂದಾ  
 10 ರಪ್ರಸುಮಂಜರೀವಮುರುಗೀಮಂಜುಸ್ಥರನ್ಮಾ  
 11 ಧುರೀಪ್ರಾಭಾಪದ್ಯುತಿರೂಢಿಪಾಟವಪರೀಪಾ  
 12 ಬ್ರಹ್ಮಕೃತಚೀಳಟಿಃ | ನೃತ್ಯದ್ರುದ್ರಕವರ್ಧಕತ್ವ  
 13 ಬಲಾತ್ಪ್ರಲ್ಯೋಕೇಕಶ್ಚಿಲ್ಲೋನೀಸ್ತಂಭೋಲಿಲಾಪಂ

- <sup>14</sup> ಡಿತಾಯ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಳಾ  
<sup>15</sup> ಹಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮಾನತಾರಸ  
<sup>16</sup> ರಣಿಣ್ಯಾಂತೇರ್ನಿಗಾಂತಂಧಿರಂವೈಭವ್ಯಸ್ಯತಪಃಫ  
<sup>17</sup> ಲಂಸುಜನತಾಸಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |  
<sup>18</sup> ಕಂದರ್ಪದ್ವೀರವೇಂದ್ರಪಂಚವದನಕಾವ್ಯಾವೃ  
<sup>19</sup> ತಾನಾಂಬಿನಿಜ್ಞೇರ್ನಾಧ್ಯಾಂಬರಭಾಸ್ವರಚುತ್ರ  
<sup>20</sup> ಮುನಿಜ್ಞೇರ್ನಗತ್ತಿರನಮ್ರಾತ್ತಿರಜಿತ್ || ಯು  
<sup>21</sup> ಕ್ತಾಯ್ಗಮಾನ್ವರವಿಲೋಲನಮಂದರಾದ್ರಿಶಬ್ದಗ  
<sup>22</sup> ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯಾಃ | ಶು  
<sup>23</sup> ದ್ಧಿಶಯಃಪ್ರತಿದಿನಂಪರಮಾಗಮೇನಸಂವತ್ಸರತೇ  
<sup>24</sup> ಶುತ್ರಮುನಿರ್ಯುತಿಸಾವ್ಯಭಾಮಃ || ತತ್ಸನ್ನಿಧೌ  
<sup>25</sup> ಬಿಳುಗುಳೇಜಗದಗ್ರ್ಯತೀರ್ಥೇಮಾನಸಾವಿ  
<sup>26</sup> ರುಗಪಾಹ್ವಯದಂಡನಾಥಃ | ಶ್ರೀಗುಂವಚೇಶ್ವರ  
<sup>27</sup> ಸನಾತನಭೋಗೇಹೇತೋಗ್ಗ್ರಾಮೋತ್ತಮಂಪಳುಗು  
<sup>28</sup> ಳಾಖ್ಯಮದತ್ತಧೀರಃ || ಶುಭಕೃತಿವತ್ಸರೇಜ  
<sup>29</sup> ಯತಿಕಾತ್ತೀಕವಾಸಿತಿಛಾಮುರಮಥ  
<sup>30</sup> ನಸ್ಯಪ್ರಪ್ತಿಯಮುಪಜಗತ್ತಿಪ್ಪೀತರಚುಃ | ಸದುಪ  
<sup>31</sup> ವನಂಸ್ವನಿಮ್ನೀತನವೀನತಟಾಕಯುತಂಸಚಿವ  
<sup>32</sup> ಕುಲಾಗ್ರಣೀರನಿತೀರ್ಥವರಂಮುದಿತಃ || ಯಿ  
<sup>33</sup> ರುಗಪದಂಚಾಧೀಶ್ವರನಿವಃಲಯಶಃಕಲಮು  
<sup>34</sup> ವದ್ಧನಕ್ಷೇತ್ರಂ | ಅಶಂದ್ರತಾರಕಮಿದಂ  
<sup>35</sup> ಳುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮುತುಲಂ ||  
<sup>36</sup> ದಾನಪಾಲನಯೋವ್ಯದ್ಧೋದಾನಾತ್ಮೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮ್ಯಗ್ರಮ  
<sup>37</sup> ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇಚ್ಛವ  
<sup>38</sup> ಸುಂಧರಾಂ | ಪಪ್ಪಿವ್ಯರ್ಪಣಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಪುಂಟಪದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾ  
<sup>2</sup> ಮೋಘಬಾಷ್ಪನಂ | ಜೀಯಾತ್ಮ್ಯಲೋಕ್ಯನಾಥ  
<sup>3</sup> ಸ್ಮರಣಸಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀನಿಜಯಾಭ್ಯುದ  
<sup>4</sup> ಯ ಶಾಲೀಮಾಹನರಕವರ್ಷಗುಹಂನೇಸಲುವೋ  
<sup>5</sup> ಭಕ್ತತುಸಂವತ್ಸರದಕಾತ್ತೀಕಬು | ಇತಿಗುರುಪಾರದಲ್ಲೂ ಶ್ರೀಮ  
<sup>6</sup> ನೈಹಾಡಾಡಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಕಾಣ್ಣಾಕಟಕರಾಜ್ಯ  
<sup>7</sup> ಭಿಷವಣಪುತ್ರಪ್ತಪರಮಾಹ್ಲಾದಪರಮಮಂಗಲೋಭೂತ

- <sup>8</sup>ಪದ್ಧರ್ಯನಸಂರಕ್ಷಣವೀಕ್ಷಣೋಪಾಯ ವಿವೃದ್ಧಿಪ್ರದಂಪ್ನ  
<sup>9</sup>ದ್ವಪ್ತಜನಮದವಿಭಂಜನಮುಪಶೂರಧರಾಧಿನಾಥರಪ್ತ  
<sup>10</sup>ದೋಷಕೃತ್ಯ ರಾಜವಡೆಯುರೈಯನವರು || ಮತ್ತಂ || ವೃ ||  
<sup>11</sup>ಜನತಾಧಾರನುದಾರಸತ್ಯಸದಯಂಸತ್ತ್ವೀಕಾಂತಾಜಯಂ |  
<sup>12</sup>ವಿನಯಂಧಮ್ಮರಸದಾಶ್ರಯಂಸುಖಿತಯಂತೇಜಪ್ರತಾಪೋದ  
<sup>13</sup>ಯಂಜನನಾಥಂವರಕೃಷ್ಣಭೂವರಲಸತ್ಪ್ರಖ್ಯಾತಚಂದ್ರೋದ  
<sup>14</sup>ಯಂ | ಘನಪುಷ್ಪಾನ್ವಿತಪ್ರಿಯಾಣ್ಮಪದೇಂದ್ರಮೃತ್  
<sup>15</sup>ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಭೃಗುಳದಚಲದಸೋಮಾಕ್ಷರ  
<sup>16</sup>ರಜರವದೇವಗೋಮುಖಜಿನಪನಶ್ರೀಮಃಖನವಲೋಕಿಸಲೂ  
<sup>17</sup>ಜನಾಮೋದವುಪ್ಪಟ್ಟಹರುಪಭಾಜನನುಸುಧಂ || ವಚನ ||  
<sup>18</sup>ಪಾರ್ಥಿವಕುಲಪವಿತ್ರನುಕ್ರಿದ್ಯ ರಾಜಪಂಗಳವನುಂಚುಗು  
<sup>19</sup>ಳದವನಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟಂಥಾಗ್ರಾಮಾಧಿಗ್ರಾಮಭೂಮಿಗಳ |  
<sup>20</sup>ಅರ್ಪನವಳ್ಳಿಯುಂ | ಕೋನವಳ್ಳಿಯುಂ | ಜಿನವಾಘಪುರಂ |  
<sup>21</sup>ವಸ್ತಿಯಾಗ್ರಾಮಯುಂ | ರಾಜನವಳ್ಳಿಯುಂ | ಉತ್ತಮವಳ್ಳಿಯುಂ |  
<sup>22</sup>ಜಿನ್ನನವಳ್ಳಿಯುಂ | ಕೋಪ್ಪಲುಗಳವರನು ಕಸಪಬೆಳಗುಗಳನ  
<sup>23</sup>ಮೇತಂಸಪ್ತಸಮುದ್ರಮುಳ್ಳಂನಿರಂಸಪ್ತಪರಮಸ್ಥಾನಾಧಿಪತಿ  
<sup>24</sup>ಯಪ್ಪಗುಂಮುಖಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಣ್ಯ  
<sup>25</sup>ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೃಣಿಮಿತ್ಯುತ್ಕರ್ಷವಾಗಿಯುಂ | ಅಬ್ಬಾಬ್ಬಮಿತ್ರರ  
<sup>26</sup>ಸಾಕ್ಷಿಪುನರ್ವ್ಯಕ್ತಂಸರ್ವ್ಯವನಾನ್ಯನಾಗಿದಯಮಾಲಿಸಿಯಮತ್ತಂ ||  
<sup>27</sup>ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯುಭಾಗದೊಳಿರ್ವ ಅನ್ನಂ  
<sup>28</sup>ತಾದಿಗಳಿಗೆನುಗುಣಿಯುಕುಟಾಳಿಗ್ರಾಮವಜಗದೇರಿಯನು  
<sup>29</sup>ಕೃಷ್ಣ ರಾಜಸೇಖರನಿತ್ತಂ || ಇಂತೀಬೆಳ್ಳಂಗಳಧರ್ಮವುಅಂತರಸ  
<sup>30</sup>ದಚಂದ್ರಸೂರ್ಯರಂಜನೈವರಸಂತಸದಿಂದೆಮ್ಮಯುಭೂ  
<sup>31</sup>ಕಾಂತರುರಕ್ಷಿಸಲಿಧರ್ಮವೃದ್ಧಿಯಬೆಳೆಯಂ || ಯೀ ಧರ್ಮವಂ  
<sup>32</sup>ಪರಿಪಾಲಿಸಿದವರಿದರ್ಮಾರ್ಥಕಾಪಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯುಂ  
<sup>33</sup>ಪಡೆಯುವರ || ವೃ || ಪ್ರಿಯನಿಂದೀಜಿನಪ್ರಮಾನದಯಿಪಗ್ಗಂ  
<sup>34</sup>ಯುಂಮಹಾಶ್ರೀಯಮುಕ್ತೆಯಿಂದಕಾಯದನೀಲಕಪಟಿಕುರು  
<sup>35</sup>ಕ್ಷೇತ್ರೋದ್ಧಿಯೊಳೆಂಬಾಣಾಂಯೊಳೆಳ್ಳೊಡ್ಡಮುನೀಂದ್ರಂಕುಟೆಯಂ  
<sup>36</sup>ವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯನಂಗುಗಮಿದಂದುಕ್ರಿಸ್ತನೈ  
<sup>37</sup>ಪಶ್ಚಿಲಕ್ಷಾರಗಳನೇಮಿಸಲ್ || ಇತಿಮಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಷೋಕಪಳಯದಲ್ಲಿ ಪಟ್ಟಿ ಮುದಿಕ್ಕಿನ ಮುಂಟಕದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀಶಾಲಿವಾಹನಕವರುಪ

<sup>2</sup>೧೫೫೬ನೆಯಭಾವನಂವತ್ತರದ ಆಪಾಡ

<sup>3</sup>ಉ ೧೫ ಸಿಂಧುಮಾತೃಪ್ರಯೋಗದಲು

- <sup>4</sup>ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪ  
<sup>5</sup>ರಮೇಶ್ವರ ಮೈಸೂರುಪಟ್ಟಣಾಧೀಶ್ವರ  
<sup>6</sup>ಪದ್ಮರುಣನಧರ್ಮಸ್ಥಾನಾಚಾರ್ಯರಾದೇವಾನು  
<sup>7</sup>ರಾಜನೇಡೆಯರುಅಯ್ಯನವರುಪಳಗು  
<sup>8</sup>ಳದಸ್ಥಾನದವರಕ್ಷೇತ್ರಲು ಬಹುದಿನಅಡಲು  
<sup>9</sup>ಆಗಿರಲಾಗಿಅವರಾಜಪ್ರೇಡೆಯರುಅ  
<sup>10</sup>ಯ್ಯನವರು ಯಾಚ್ಛೇತ್ರವಲಡವಹಿಡಿದಂತಾವರು  
<sup>11</sup>ಹೊಸಪ್ಪಳಲಕೆಂಬಸ್ಥಾನಮಗಚ್ಚನ್ನಂಣಪಳಗುಳ  
<sup>12</sup>ದಪಾಯಿಸೆಟ್ಟಿಯರಮಕ್ಕಳುಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟಿ  
<sup>13</sup>ಯವರುಮುಂತಾದಲಡವಹಿಡಿದಂತಾವರಕರಗಿನಿಮ್ಮ  
<sup>14</sup>ಅಡವಿನಸಾಲವನ್ನು ತೀರಿಸೇನುಯೆಂಬಲಾಗಿಡ  
<sup>15</sup>ನ್ನಂಣಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟಿಮುದ್ದಂಣಅಜ್ಜಂಣನ  
<sup>16</sup>ಪದುವುಪ್ಪನಮಗಪಂಡೇಂಣಪದುವುರಸ್ತೆಯ್ಯ ದೊಡ್ಡಂಣ  
<sup>17</sup>ಪಂಚಬಾಣಕವಿಗಳಮಗುಂಬಪ್ಪಪೊಂಮಾಣಕವಿ  
<sup>18</sup>ವಿಜಯಂಣಗುಮ್ಮಂಣಚಾರುಕೀರ್ತ್ತಿನಾಗಪ್ಪಪ್ಪೇಡಬೈಯ್ಯ  
<sup>19</sup>ಪೊಂಮಿಸೆಟ್ಟಿಹೊಸಹಳ್ಳಿಯರಾಯಂಣಪಟಿಯಂಣ  
<sup>20</sup>ಗೊಡಬೈರಸೆಟ್ಟಿಬೈರಂಣವೀರಯ್ಯಯವರುಮುಂ  
<sup>2</sup>ತಾದನಮಸ್ತರುತಮ್ಮತಂದೆತಾಯಿಗಳಿಗೆಪುಣ್ಯವಾಗಲಿಯೆಂ  
<sup>22</sup>ದುಗುಂಮುಟ್ಟಸ್ವಾಮಿಯಸಂನಿಧಿಯಲಿತಮ್ಮಗುರು  
<sup>23</sup>ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತದೇವರಮುಂದೆಧಾರದತ್ತವಾಗಿಯಾಲಡಹಿ  
<sup>24</sup>ನಪತ್ರಸಾಲವನುಯಾಲಡವಕೊಟ್ಟಸ್ಥಾನದ  
<sup>25</sup>ವರಿಗೆ ಯಾವತ್ತಕ್ಕರುಗೊಡಗಲುಯಾಲವ  
<sup>26</sup>ನ್ನುಧರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಿಲುಯಾಲಿ  
<sup>27</sup>ಟ್ಟಂತಪತ್ರಸಾಲವನುಅವನಾದರುಅ  
<sup>28</sup>ಳವಿದರಕಾರಾಮೇಶ್ವರದಲ್ಲಿಸಾ  
<sup>29</sup>ಪ್ರಸಕ್ತಕುಲಿಯನುಬ್ರಾಹ್ಮಣರ  
<sup>30</sup>ನುಕೊಂಡಪಪಕ್ಕಹೋಗುವ  
<sup>31</sup>ರುಯೆಂಬುದರಲೇಖಾನನ || ೩೩ ||

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪಶ್ಚಿಮದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಗೊಂಮುಟ್ಟಿನನನರನಾಗಾಮರದಿತಿಜಖಿಕರಪತಿಪೂಜಿತನಂ | ಯೋಗಾ  
<sup>2</sup>ಗ್ನಿಹತಸ್ತೃನಂಯೋಗಿದ್ವೇಯನನಮೇಯನಂಸ್ತು ತಿಯಿನುವೆಂ || ಕ್ರಮದಿಂ  
<sup>3</sup>ಮೆಯೋಗದಾರಾಜದಕ್ರಮದಮಾತಂಬಿಟ್ಟುತನ್ನಿಟ್ಟುಚಕ್ರಮದುಂನಿಃ  
<sup>4</sup>ಪ್ರಪಮಗಗಿಗ್ಗನೊಳಕೊಂಡಾತ್ಮಾಗ್ರಜಂಗೊಳ್ವಗಿದ್ವುಮ

- 5 ಬೇರಾಜ್ಯವನಿತ್ತು ಪೋಗಿತಪದಿಂಕವನ್ನಾರವಿಧ್ಯಂಸಿಯಾದಮಹಾತ್ಮಂಪುರುಷನುಬಾಹುಬಳಿವೈಶ್ರತ್ಯ ರೋಮಾನೋಂ  
 6 ನತರ || ದ್ವೈತದಯುಬಾಹುಬಾಹುಬಳಿಕೇವೈರೂಪಸಮಾನಪಂಚವಿಂಶತಿಮುಪೇತಪಂಚಕತುಶಸಮನುಂ  
 7 ನತಿಯುಕ್ತ ಮಧ್ಯತತ್ತ್ವತ್ರಿಕತಿಯಂಮನೋಮುದದಮಾಡಿಸಿದಂಭರತಂಜಿತಾಬಿಳಕ್ಷಿತಿಪತಿಕ್ರಿಪಾದಪು  
 8 ರಾಂತಿಕದೊಳ್ಪುರುದೇವನಂದನ || ಚಿರಕಾಲಂಸಲಿತಜ್ಞವ್ವಾನ್ತಿ ಕಠಂತ್ರಿಣೀಶದೋಳಿಲೋಕಭೇಕರಣಂಕುಕ್ಕುಟನರ್ಪಣಂ  
 9 ಕುಳಪುನಂಪ್ಪಿಂಪುಟ್ಟಿದಲ್ಲುಕ್ಕುಟೀಶ್ವರನಾಮವು ದಪೂರಿಗಾದುದುಬಳಿಕ್ಕುಂಪುಕ್ಕುತಗ್ಗಯ್ಯಗೋಣತಮನ್ನಾಮು  
 10 ಓಮಂತ್ರತಂತ್ರನಿಯತಕ್ಕಾಣ್ಣಿಗ್ಗದಿನ್ನುಂವಲರ || ಕೇಳಲ್ಪಪ್ಪುದುದೇವದಂಧುರವಂಮಾತೇನೋವಿವ್ಯಾಚ್ಛೇದನಾ  
 11 ಜಾಳಂಕಾಣುಬುಪ್ಪುದಾಜಿನನಪಾದೋದ್ಯೋನ್ನಿವಪ್ರಸ್ಥರಕ್ಷೀಲಾದವ್ಯುಪಾಣಂನಿರೋಕ್ಷಿಸಿದವಕ್ಕಾಣ್ಣಿಗ್ಗಜಾತಿತ  
 12 ಜನ್ಮಾಳಂಬಾಕ್ಯತಿಯಂಮಹಾತಿಶಯಸಾದೇವಂಗಳಾವಿಶ್ರತಂ || ಜನದಿಂತಜ್ಞನಿವೃತ್ತಾಚೇಯಮಂತಾಂಕೇಳನ್ನೋ  
 13 ಳ್ಪಿಜೇತನೋಳುಪ್ಪಿಟಪೋಗಲುಧ್ಯಮಿಸದೊರಂದುಗ್ಗಮಂತತ್ತುರಾವನಿಯನ್ನಾಯ್ಯುಪಾಣಂಪ್ರಬೋಧಿಸಿದೊಡೆನ್ನಾ  
 14 ದಂದುತದ್ದೇವಕಲ್ಪನೆಯಿಂಮಾಡಿದೇನೆಯಮಾಡಿದನಿನ್ನೀದೇವನಂಗೊಮ್ಮಟಂ || ಶ್ರುತಮುಂದಕರನಕುರ್ದಿ  
 15 ಯುಂನಿಭವಮುಂದದ್ವೈತಮಂದಾನಮುಂದೈತಿಯಂತನ್ನೊಳೆಂದಂಗೆಂಕುಳಚಂದ್ರಾಯಾತಮುಂಜಂಗನ್ನ ತನಾಥೋಮಿಪ  
 16 ನದ್ವೈತಿಯನಿಭವಂಜಾಮುಂಡರಾಯಂನುನುಪ್ರತಿಮಂಗೊಮ್ಮಟನಲ್ಲೆ ಮಾಡಿದನಿನ್ನೀದೇವನಯ್ಯದಿಂ || ಅತಿತಂ  
 17 ಗಾಕ್ಯತಿಯಾದೋಡಾಗದದರೋಳೆನಂದಯ್ಯುಮುನ್ನ ತ್ಯಮುಂನುತನಂದಯ್ಯುಮುನಾಗಮುತ ಶಿಶಯಂತಾನಾಗದಾನ  
 18 ತ್ಯಮುಂನುತನಂದಯ್ಯುಮುನಾಜ್ಞೇತಾತಿಶಯಮುಂತಂನಲ್ಲಿನಿದ್ವಿಧ್ವಂಸೇಕ್ಷಿಸಿಂಪೂಜ್ಯನೋಮುಂಜೇಶ್ವರಜಿನೀರೂ  
 19 ಪಮಾತ್ಮೋಪಮಂ || ಪ್ರತಿದಿಧ್ವಂಸರೆಯಲ್ಪಯಂನೇಜಿಯೋಡಲ್ಪಾಕಲೋಕಾಧಿಸಂಸ್ತುತಿಗೈಯ್ಯುಣಿನಾಯು  
 20 ಕಂ ನೇಜಿಯನಂದನನ್ನರಾರಾಪ್ಯಾರಂಪ್ರತಿದಿಧ್ವಂಸರೆಯಲಿಸಮಂತವನೋಡಲಿಣ್ಣಿನಲರಿಸ್ಸಮಾಕ್ಯತಿಯಂ  
 21 ದಕ್ಷಿಣಕುಕ್ಕುಟೀಕತನವಂಸತ್ಯಯ್ಯುಪಾಣಂನಯ್ಯುಮಂ || ಮಹಿದುಂಪಾಣದುಮೇಲೆವಕ್ಷಿಸಿದವಂಕಪ್ಪದ್ವೈ  
 22 ಯೋದ್ದೇಶದೋಳುಗುಂಪುಂ ಪೋಪೋಣ್ಣಿಗುಂಸುರಭಿಕಾನ್ಯೀರಾರುಣಾಭಾಯಿಮಿತೆಪದಾತ್ಯಯ್ಯುಪಾನೀ  
 23 ತ್ರಿಲೋಕದಜನಂತಾನೆಯ್ದಿಕಂಡಿದ್ದರಾದ್ವೇಷವನ್ನೆಗಟ್ಟಿನೋಮ್ಮಟೀಶ್ವರಜನೀರೂಮುಂಜೇಶ್ವರೀಶನ || ನೆಗಟುನಾ  
 24 ಗಲೋಕಂತಕಮವನಿದಿಬಭಿತಿಭಿತಿಬ್ರಹ್ಮಸ್ವಸ್ತಲಭಾಗಮುಂಜ್ಞೇಷಂಮೇಗೀನುರರಿದಮನೋತ್ಥರಂಕೂಟಜಾ  
 25 ಳಂವಲನತ್ತಾಪಾಘವಂತವ್ಯತತಮನೇವಿತಾನಂಸಮಂತಾಗೆನಿಶ್ಯಂ ನಿಲಯಂತ್ರೀಗೊಮ್ಮಟೀಶಂನಿದುದುಡೆನೋ  
 26 ಕ್ತಾಪಳೋಕಂತ್ರೀಗೋಕಂ || ಅನುಪಮರೂಪನೇಸ್ಮರನುದಗ್ರನೇಜಿಶತಕ್ರಮುತ್ತುದಾರನೇಜಿಗಿಲ್ಲುಮಿತ್ತನವಿಳೋವ್ಯಯ  
 27 ನತ್ಯಭಿವಾನಿಯೇತಪಸ್ಥನುಮೇರಡಂಪ್ರಿಯತ್ತೇಳೋಳಿದ್ವಿಧ್ವಂಸದಿಪ್ರದಂಬನನೋಧನೇವಿನಿಕತಕಮ್ಪುಕಬಂಧನ  
 28 ನೊಪುಬಳಿಗೇನಿದೇನುದಾತ್ಮನೋ || ಅಭಿವಾನನ್ಯುರಭಾವವಂನಮಗೇನಾಜ್ಞತೃಧ್ಯಮಾನೋನ್ನತಂ  
 29 ಭಸಾಭಾಗ್ಯಮನಂಜಬಂಭುಬಲವಪ್ಪಂಭಮಂಜಕ್ತಪತ್ರಿಭುಜಾದರ್ಪವಿಳೋಟುಬಾಹುಬಳಿಶ್ಚಕ್ಷುಚ್ಛೇದಮಂ  
 30 ಮುಕ್ತರಾಜ್ಯಭರಂಮುಕ್ತಿಯನಾಪ್ತನಿವೃತ್ತತಪದಂತ್ರೀಗೊಂವೇಶೇಶಂಜಿನಂ || ಸ್ವುರಧುದೈತಿತಕಾನಿಯಂ  
 31 ಪುಸರತಾನ್ಯುರಭದಿಂದೆದಿರೋತ್ತರಮಂಮುದ್ರಿಸುತುಂನಮೇರಸುಮನೋವರ್ಷಂಸ್ಥುಟಂಕೊಂವೇಶೇ  
 32 ಶ್ವರದೇಶೇತ ಮೂರಾರದಿವ್ಯದೇಶೋದೇವಕೃಗಳಿಂದಾದುಂಧುರಯೆಲ್ಲಂನೇಜಿಕಂಡುಮುಂಜಿಯಾದೇವಂ  
 33 ಗದಾತ್ಯಯ್ಯುಮೇ || ಎನಗಾಯ್ದಾಕ್ಷಿಪಲಾಗದಾಯ್ತೇನಿಕಾಂತ್ಯೆಂಬವೋಯ್ತೇವೇಳವನಿತಾಯುಳಕವೃ  
 34 ದ್ದಗೋದತತಿಯುಂಕಂವಳ್ಳುಜಿಂದಾವಿರ್ವಿಗನಂದಿನಶ್ವೇಂದಾವಗಮುಧ್ವದಿಪ್ರಕುಸಮವಾಕಾರಂಮುಂಜೇಶೋಕಲೋ  
 35 ಕನನತೋಷಧಪದಾಯ್ತುಗೋಷಂಟಜಿನಾಧೀನೋತ್ತಮಂಗಾಗ್ರದೋಳಿ || ವಿಷುಗುಂಪತಾರಕಪ್ರಕರವಿವಾ  
 36 ರಮೇಶ್ವರಪಾದಸೇವನೇದಪ್ರವೇಶತಿಯಂವಮನಿಸ್ಸಿಗ್ಗನಂಭನಪ್ರಪ್ಪವ್ಯಪ್ಪಿಂಬಲೆಗಿದುದುಧನಿಯಂಧರಗ  
 37 ದಪ್ರತರಾಪ್ತುತಪದ್ಧಕಳೋಟೀಕಣ್ಣಿಜೇದಿರಸಂಧಪಗ್ಗಳದಗೋಮುಂಟನಾಥನಪಾದಪದ್ಮದೋಳಿ || ಭರ  
 38 ತನವದಿಶಕ್ತಧರನಂಭಜಯುಗ್ಧದೇಗಲ್ಪಕಾಲೋಳಿದುರಿತಮುಂಜಯಂತವಿಸಿಕೇವಕಬೋಧಮು  
 39 ದ್ವಾಳಕಾಲೋಳಿಸುರತತಿಯನ್ನ ಮಾಡಿದುದುಪಾಮಳಿಯೋರೊರಯಕ್ಕುಂಜಿನಂಸುರದುರು

- 40 ಪುಷ್ಪವೃಷ್ಟಿ ವಿಭುಬಾಹುಬಳಿಕನಮೇಲಿಲಿಲಿಯಂ || ಕೆಮ್ಮಗಿದೇಕೆನಾಡುಲವಂದದನಂದಿದಿಂಬಿಗ
- 41 ಕ್ಷುಕೃಂನೀಮರುಕಾಗಿರೇವರಿಂದವರಂಮುತಿಗಟ್ಟುನಿನ್ನ ನೇಕಮ್ಮ ತೋಳೆಚದಪ್ಪ ಭವಕಾನವದೊಳ್ವರವಾತ್ಮರೂಪ
- 42 ನಂಗೊಮ್ಮ ಟದೇವನಂನೆನುನೀಗಿವೆಜಾತಿಜರಾದಿರುಬಿಮಂ || ಸಮ್ಮದನಾಗಲಾಗುಕೊಲೆಯಂ
- 43 ಪುನಿಯುಂಕಳವುಂಸರಾಂಗನಾಮ್ತು ತಿಯುಂಸರಿಗ್ರಹದರಾಂಜೆಯುಮೆಂಬಿವರೊಂದಮಾದೊಯೆಂದುಮ್ತು
- 44 ನುಜಂಗಿತತ್ರೆಯಸರತ್ರೆಯ ಕೇಡೆನುತುಂಮದೊಳ್ವ ದೊಳ್ಗೊ ಮ್ತು ಟದೇವನಿದ್ದು ಗಸಲಿಸಾಲುಪ್ರೇಲಿಸಿದಿದ್ದು
- 45 ನೀಡ್ವೆತ್ತಿ || ಎಮ್ಮುವನೀಚಸನ್ನ ನುಮನಿಂದುವುಮಂನನವಿಟ್ಟುಮಂಟುಸುಂಕೆಮ್ಮಗಿಗನಾಥಯ್ಯೂಪುನೆ
- 46 ಮಾಡಿಬಿಸುಟ್ಟುತಸಕ್ಕೆ ಪೂಣು ನಿಂದಿಮ್ಮಿಗಿಲಪ್ಪುದೇವಡೆವುದೆಂದೆಮ್ಮುಗ್ಧಯರಣ್ಯನಾದಮುಂಗೊಮ್ಮ
- 47 ಟದೇವನಿನ್ನ ಕಿವಿಗೆಯ್ದ ವನಿನ್ನ ವೇಲಾರೊನೀಕೃಪರ್ || ಎಮ್ಮನಿದೇಕೆಂಬಿಸುಬಯಂದೆಳೆಯಂ
- 48 ಲತಿಕಾಂಗಿಯುಕ್ತ ಕುಂಠತಮ್ಮಳಲಿಂದೆಬಂದುಬಿಗಿಯುಬ್ಬಿರಲಿನಮಂವಲ್ಲಿಪ್ಪತ್ತು ಮ್ತು ರಿದೊತ್ತಿ ತಕ್ಕ ಲತಿಕಾ
- 49 ಯುವೊತ್ತ ತಪೋನೀಯೋಗದೊಳ್ಗೊ ಮ್ತು ಟದೇವನಿದ್ದು ರವೇಂದ್ರಸುರೇಂದ್ರಮುನೀಂದ್ರವಂದಿತಿ || ತಮ್ಮ
- 50 ನೇಲೇದರನ್ನ ನುಜುರೊಲುಮೆಯೆತ್ತ ತಸಕ್ಕೆ ನೀನುಮಿತಮ್ಮ ತಸಕ್ಕೆ ವೋದೊಡೆನಗೀನಿರಿಯೊಪ್ಪದುವೇಡೆ
- 51 ನುತ್ತು ಮ್ತು ಎಂನುನಿಮ್ಮ ಮನ್ನ ಮಿಗೆಯುಂಬಗೀಗೊಳ್ವದೊಳ್ವೋಂಜೆನೀಗೊಮ್ಮ ಟದೇವನಿನ್ನ ತಪುಸಂ
- 52 ದಳವಾಯ್ಕಜನಕ್ಕೆ ಗೊಂಮುಟಂ || ನಿಮ್ಮಡಿಯನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದು ಗಪುನೆಯುವೇಡಧಾತ್ರಿತಾನಿಸಿಮ್ಮ
- 53 ದುಮನ್ನ ದುಂಬಿಪ್ರಾಣಿಲ್ಲದೊಡೆಮದ್ವೆಟ್ಟಿಬೋಧವೀರ್ಯಮ್ತು ಹಿತಾತ್ಮಧಮ್ಮ ಗಮಭವೋತ್ತಿ ಯೋಳುನಿಜಾ
- 54 ಗುಜೋತ್ತಿ ಯಂಗೊಮ್ಮ ಟದೇವನಿಂಮನದವನಾಕಪ್ಪಾಯಮನೆಯೆತ್ತಿ ತೂದ್ದಿತ್ತಿ || ತಮ್ಮತಪ್ಪುಗಳ್ಗೆ ಕುತಪ
- 55 ಪ್ಪಿತೀಳ್ವ ಬಿಳಾಂಗನಂತಮ್ಮ ಕರೀರಮಾಗೆನಗೇವ್ಯನೃತರಾಪ್ತ ರಕಸ್ತವೃತ್ತ ಕಂಕಮ್ಮರಿಯೇಜನದಮೆ
- 56 ವಲಂಪರಾಪ್ತಯಸಾಖ್ಯಾತವಂಗೊಮ್ಮ ಟದೇವನೀಂತಸಮನಾಂತುಪದೇಕನಾದುದೊಪ್ಪದೇ || ನಿ
- 57 ಮ್ತು ನಮನಿಜಾತ್ಮನೋಳಕುಂತವಾಗಿದೇನೋಹನೀಯಮುಖ್ಯಮ್ತು ಟದೇವನೀಳಿಫನಫಾತಿಬಿಂಬಲದ್ವ
- 58 ಕ್ಷುಬೋಧಸಾಖ್ಯಮ್ತು ಹಿಮಾನ್ವಿತನೆಗಳೆವತ್ತಿ ಗಸುತ್ತು ಮಫಾತಿಫಾತದಿಂಗೊಮ್ಮ ಟದೇವಮುಕ್ತಪದಮಂ
- 59 ಪಡೆದ್ದನಿರಪಾಯಸಾಖ್ಯಮಂ || ಕಮ್ಮಿದವಪ್ಪ ಕಾಡಪೊಸಪೂಗಿನೆಚ್ಚಿ ಗಸುಪಾಪದ್ವ ಮಂಸಮ್ಮದಿದೆ
- 60 ನೋಡಿಭವದಾಕ್ಯ ತಿಯಂಬಲಗೊಂಡುಬಲ್ಲಪಾಂಗಿಂಮನನೊಲ್ಲ ಕೀರ್ತಿ ಸವರೇಂಕೃತಕೃತ್ಯಲೊಕ್ಕನಂ
- 61 ದದಿಂಗೊಮ್ಮ ಟದೇವನಿನ್ನ ನಟಿದಚ್ಚಿ ಗಸುತಿರ್ಪವರೇಂಕೃತಾತ್ಮರೋ || ಕುಸುಮಾಸ್ತ್ರಂಕಾಮಸಾಮಾನ್ಯದಮಹಿ
- 62 ಮೆಯನಾಂದೊ ಗಡಮುನ್ನ ತನ್ನೊಳವನುಧಾನಾಮಾನ್ಯಯ್ಯುಕ್ತಂಭರತಕವಮಿಕ್ಕಂ ಕಥಾಂಗಾ
- 63 ಸ್ತಮುಗ್ರಾಂಶುನಮಂತನ್ನ ರ್ಥದೋದ್ಧಂ ಪಡಮನೇಳಿದೊಡಂಬಿಟ್ಟುಮುಕ್ತ ಸಾಮಾನ್ಯಸುಖಾತ್ಮಗಂದೀಚ್ಚೆಯಂ
- 64 ಬಾಹುಲಕತಳದನಮ್ಮನ್ನ ರೇನೆಂದೊಮಾನ್ವಿರ್ || ಮನದಿಂನುಡಿಯಂತನುವಿದೆನನಂಮುನ್ನೇ
- 65 ಏವಫುನುನುಬಿರನೆಯಮನದಿಂದೆಮೊನೆಮಗೊಂಮುಟದಿನಂಸ್ತು ತಿಯಿಸಿದನೀತುಸುಜನೋತ್ತಂಸಂ ||
- 66 ಸುಜನು ಫಿ ಗಪ್ಪರೇತನಗವರಜ್ಜು ಮುತ್ತುಂಸಮಪ್ಪ ಪುರುಳಿಂಜೊಪ್ಪಂಸುಜನೋತ್ತಂ ಗನನಿನ್ನಂಸುಜನಗ್ಗತ್ತಂ
- 67 ಸಮೆಂಬಪುರುಳಿಂದಿನಂ || ಈಜಿನನುತಿರಾಸನಮಂಚೀಚಿನರಾಸನದಿಂದೆವಿನಿಮ್ಮಿಗನದಿವ್ಯಾಚಿ
- 68 ತಪ್ಪಜಿನಂಸುಕವಿಸಮಾಜನುತಂವಿರದಕೀರ್ತಿ ಗಸುಜನೋತ್ತಂಸಂ ||
- 69 ವರಸೃದ್ಧಾಂತಿಕಡಕ್ಕೇರ್ವರನಯಂ || ಕ್ತಿ ವ್ರತೀಂದ್ರೈವ್ಯುನಿಜಾತಿಪ್ಪಣತಪಧ್ಯಾತ್ಮಕಳಾಧರನುಪ್ಪಳಿಕೀರ್ತಿ ಗಬಾಳ
- 70 ಚಂದ್ರಮನೀಂದ್ರಂ || ತನ್ನೊನಿಯೋಗದಿಂ || ಪೊದವಿಗಿನದೊಮ್ಮ ಟದೇವನೀಂದ್ರಗಣನ ವಶಾನಸಕ್ಕೆ ಕನ್ನಡಗಿ
- 71 ಬಪ್ಪನೆಂದನಿದೊಪ್ಪುಪಪಂಡಿತನೊಲ್ಲ ಪೇಜ್ಜು ವಂಕಡಯಗಿದಂಬಲಂಕವಡಮಯ್ಯನದೇವನೇತ್ತಿ ಗಯಿದೆ
- 72 ಬಗಿಡಿಯುದನು ದಾರಿದ್ರಮಾಡಿದವಿಕಸತಪ್ರತಿಜ್ಞೆಯಂ ||

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಗಳು ತಿಕ್ಕಿದ ಗೋಂ
- 2 ಮಟದೇವರಸುತ್ತಾ ಲಯ
- 3 ದೊಳುವಡ್ಡ ಬೃವ ಹಾರಿಮೊ
- 4 ಸಳೆಯಬವಿನೆಟ್ಟಿಯ
- 5 ಕುತಾವು ಮಾಡಿಸಿದ ಕತು
- 6 ವ್ಯಾಸ ತೀರ್ಥ ಕಕರ ಅಪ್ಪ ವಿಧಾಚ್ಚ
- 7 ನೆಗೆಮೊಸಳೆಯನ ಕರಂಗಳು
- 8 ವರಿಸನಿಬಂಧಿಯಾಗಿ ಕೊಡುನ
- 9 ಪಡಿನೇಮಿನೆಟ್ಟಿ ಬನವಿನೆಟ್ಟಿ ಪಳೆ
- 10 ಗಂಗರಮಹದೇವ ಚಿಕ್ಕ ಮಾಡಿಪೂ
- 11 ದಮ್ಮಿ ಸೆಟ್ಟಿ ಪಳೆ ಪಟ್ಟಿ ಸೆಟ್ಟಿ ಬೇಬಿಸೆ
- 12 ಟ್ಟಿನಿಗಳಿಗೆ ಸೆಟ್ಟಿ ಪಳೆಯು ಮನ
- 13 ಟ್ಟಿ ಬಿದಿಯ ಮನ ಸೆಟ್ಟಿ ಪಳೆ ಮಹ
- 14 ದೇವ ಸೆಟ್ಟಿ ರಟ್ಟಿ ಸೆಟ್ಟಿ ಪೂವಾರಿಸೆ
- 15 ಟ್ಟಿ ಬಸದಿನೆಟ್ಟಿ ರಾಹನೆಟ್ಟಿ ಪಳೆ ಮಾ
- 16 ರಗೋ ಸೆಟ್ಟಿ ಹೊಯ್ಸಳ ಸೆಟ್ಟಿ
- 17 ಪೂನಂಬಿದೇವ ಸೆಟ್ಟಿ ಪಳೆ ಪೂ
- 18 ಕೆ ಸೆಟ್ಟಿ ಪಳೆ ಬೆನ್ನಿ ಸೆಟ್ಟಿ ಪಳೆ ಬಾಹು
- 19 ಬಲಿಸೆಟ್ಟಿ ಪಳೆ ಪಟ್ಟಣ ಸಾಂಮಿ ಅಂ
- 20 ಕೆ ಸೆಟ್ಟಿ ಮಾಳಿ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಮಹದೇ
- 21 ವಸೆಟ್ಟಿ ಗೋವಿನೆಟ್ಟಿ ಪೂಬವಿತ್ತಿ ಸೆಟ್ಟಿ
- 22 ಮೂಕಿ ಸೆಟ್ಟಿ ಪೂಮಾರಾಂಡಿನೆಟ್ಟಿ ಮ
- 23 ಹದೇವ ಸೆಟ್ಟಿ ಪೂಪುರಿಸೆಟ್ಟಿ ಮಾರಿ
- 24 ಸೆಟ್ಟಿ ಪೂಸೋವಿನೆಟ್ಟಿ ದುಡ್ಡಿ ಸೆಟ್ಟಿ ಪೂ
- 25 ಪಾರುನ ಸೆಟ್ಟಿ ಹರದಿನೆಟ್ಟಿ ಪೂ
- 26 ಬಮ್ಮಾಂಡಿ ಪೂಸಾನ್ತೇಯ ಪಂಕೂ
- 27 ತೈಯ್ಯ ಪೂಸಾನ್ತೇಯ ಪಂಕೂ
- 28 ಸೆಟ್ಟಿ ಬಸದಿನೆಟ್ಟಿ ಪಟ್ಟಣ ಸೆಟ್ಟಿ
- 29 ಬಸದಿನೆಟ್ಟಿ ಪಂಪುಲಿನೆಟ್ಟಿ ಪಂಪು
- 30 ಹದೇವ ಬಯಿರ ಪೂಬವಿತ್ತಿ ಪಂಪು
- 31 ಪೂಕಾಳಿಯ ಗಾಡೆಯ ಪೂ
- 32 ಗವುಡು ಸಾಂಮಿ ಮದವನಿಗು

33. ಬ್ರಹ್ಮವೂ ಮೂಃಸತ್ಯವೂ ಸತ್ಯವು  
 34. ಮೂಃಸತ್ಯವೂ ಸತ್ಯವೂ  
 35. ಗ್ರಹವೂ ಸತ್ಯವೂ ಸತ್ಯವೂ  
 36. ಮಾನವವೂ ಸತ್ಯವೂ ಸತ್ಯವೂ  
 37. ಬ್ರಹ್ಮವೂ ಸತ್ಯವೂ ಸತ್ಯವೂ  
 38. ಪರಮಾತ್ಮನು ಸತ್ಯವೂ  
 39. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 40. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 41. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 42. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 43. ಶರಣರೂಪವು ಸತ್ಯವೂ.

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ಅದೇ ಕಲ್ಲಿನ ಶ್ರವಣವಾಗಿದ್ದರಿಂದ.

1. ಶ್ರೀಮದ್ವಿಷ್ಣುಯುಕ್ತೋಕ್ತಃ  
 2. ಪೃಥಿವ್ಯಾಶ್ಚ ಸತ್ಯವೂ ಸತ್ಯವೂ  
 3. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 4. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 5. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 6. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 7. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 8. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 9. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 10. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 11. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 12. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 13. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 14. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 15. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 16. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 17. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 18. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 19. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 20. ಶರಣರೂಪವು ಸತ್ಯವೂ  
 21. ಶರಣರೂಪವು ಸತ್ಯವೂ

- <sup>22</sup>ಚಿಕ್ಕ ಣಗೊಳೆಯಪಂಮಾದಿಗಾಂವೆ  
<sup>23</sup>ಗಾಂಜೆಯವಾ ದುಬಮ್ಮೆಯವೊ  
<sup>24</sup>ನ್ನೆಯಜಕ್ಕ ಗಾಂಜಪಂ.

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- <sup>1</sup>ನಳಸಂವತ್ಸರದ ಉತ್ತರಾಯಣಸಂ  
<sup>2</sup>ಶ್ರೀಮನ್ಮಯಲಿಶ್ರೀಮನ್ಮಹಾಪಸಾಂ  
<sup>3</sup>ವಿಜಯೇನವರಳಿಯಚಿಕ್ಕಮು  
<sup>4</sup>ದುಕಣ್ಣಿಶ್ರೀಗೊಮ್ಮಟದೇವಸಿತ್ಯಾ  
<sup>5</sup>ಶ್ವೇತನಗೊಂಬಾಸಿಗೊಂಬಿಂಗೆ  
<sup>6</sup>ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರು  
<sup>7</sup>ಚಂದ್ರಪ್ರಭದೇವರಕ್ಕೆಯಲಮಾಣ  
<sup>8</sup>ಗೊಂಡುಂಗಸಮುದ್ರಲುಗದ್ದೆಸಂ  
<sup>9</sup>ಬದ್ಧಲುಕಂಠಂನೊಟಸಂಕೊಂಡು  
<sup>10</sup>ಕೊಟ್ಟದತ್ತಿ ಮಂಗಳಮಾಣಿ.

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- <sup>1</sup>ಕಾಳಯುಕ್ತಿ ಸಂವತ್ಸರದ  
<sup>2</sup>ಶಾಸ್ತ್ರೀಕರುದ್ಧಗುಟ್ಟಿಗೊಮ್ಮಟದೇ  
<sup>3</sup>ವರಯಶ್ವೇತನಗೊಂಬಿನವಡಿಗಿ  
<sup>4</sup>ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರು  
<sup>5</sup>ಹಿರಿಯನಯಕ್ಕಿತ್ತಿ ದೇವರಶಿಷ್ಯ  
<sup>6</sup>ರೂಪದ್ರಪ್ರಭದೇವರಕ್ಕೆಯಲಮಾ  
<sup>7</sup>ಗಣಿಯದಕುಬಿಟ್ಟಿಯನೊಮ್ಮೆ  
<sup>8</sup>ಯನುಗದ್ದೆ ಪಡವಲಗಿಚ್ಚಿ  
<sup>9</sup>ಯಗದ್ದೆ ಕೊಂಡುಂಗಸಮುದ್ರ  
<sup>10</sup>ದಕ್ಷಿಣಕೊಮ್ಮತಗಲಿಕೊಂಡುಬ್ಬದ  
<sup>11</sup>ಲುಗೊಳೆಯಕೆಯಮೇಗೆ  
<sup>12</sup>ಗದ್ದಣಬದುಹಾನಿಪದ್ದು  
<sup>13</sup>ಅಕಲುನೋಮೆ.

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸೈತಾಸನಂ  
<sup>2</sup>ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾ

- 9 ನಹೇತವೇ | ಅನ್ಯವಾದಿಮಂದವಸ್ತಿ ಮಸ್ತ ಕಸ್ತು ಟನಾಯಘಟನೇಪಟೇಯನೇ || ನಮೋಸ್ತು ||  
 4 ಜಗತ್ಪ್ರಿಯನಾಥಾಯನಮೋಜನ್ಮಪ್ರಮಾಧಿನೇ | ನಯಪ್ರಮೋವಾಗ್ರಸ್ತಿ ದ್ವೈತ್ಯಧ್ಯಾಂತಾಯಾದ್ವೈತ್ಯಯೇ || ನಮೋಜನಾಯ ||  
 5 ಸ್ವಸ್ತಿ ಸಮಧಿತತಪಂಚಮಹಾಬಲ ಮಹಾಮಂಡಲೇಶ್ವರಂ | ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ | ಯಾದವಕುಳಾಂಬರದ್ವೈ  
 6 ಮಣಿ | ಸಮೃಕ್ತೈಜೋಜಾಮಣಿ | ಮಲಸರೋಳಗಂಜಾದ್ಯನೇಕನಾಮಾವೇಶನಮಾಳಂಕೃತರಪ್ತೇಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ |  
 7 ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಷಗೊಂಡಭುಜಬಳದೀರಗಂವಿಷ್ಣು ವರ್ಧನಹೊಯ್ಸಳದೇವರವಜಯರಾಜ್ಯಮುತ್ತು ರೋತ್ತಮಾಭಿವೃ  
 8 ದ್ಧಿಪ್ರಸಾದ್ವಿಮಾನಮಾಚಂದ್ರಾಕ್ಷ್ಯಾತಾರನಲುತ್ತು ಮಿರತತ್ವಾದವದೋಜಬಜಿವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯವಸಿತಾಮೋರಂ  
 9 ವಚಸ್ತುಂದರೇಭವಂತು ಸ್ತುತನಾರುಗ್ರರಾಧೀರಂಮಾರನೇನೆಂದವೈಜನಕಂತಾನೇನಮಾಕಾಂಕ್ಷೆ ವಿಮಿಧಪ್ರಬಾಧತಧಮ್ಯಾಕಪ್ರ  
 10 ಯುಕ್ತನಿಕಾಮಾತ್ಮಚುತೃತಾಯನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತ ಮುಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕಳವವಿ  
 11 ತ್ರನೇಚಂಜಗದೋಭಾತ್ರಲಿಪುಕಳಕಂದಲಿನಿತ್ರಂಕಾಂಡಿನೋತ್ತಮವಳಚಿತ್ರ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳಮು  
 12 ನಿಜನಮೂಪಮುಂಬುಧಜನಮುಂದಿನಪೂಜನೆಜಿನವಂದನಂ ಮುಖಮೆಗಳವಕಾಲಮುಂಶೋಭಿಸುಗುಂ || ಉತ್ತಮ  
 13 ಗುಣತವನಿತಾವೃತ್ತಿಯನೋಳಕೊಂದುದೇವಜಗವೆಲ್ಲಂಕುಪ್ಪೊತ್ತು ವಿನಮಮಗಳನುಣಂಪತ್ತಿ ಗೆಜಗೋಳಪೋಚಿಕ  
 14 ಛೈಯೇನೋತಳ || ವಚನ || ಅಂತನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಪ್ಪೈ ಯಪುತನಬಿಳಿತೀತ್ರ್ತಕರವರಮದೇವವರಮಂತರಿತಾಕನ್ಯ  
 15 ನೋದೀರ್ಣ್ಯವಿಪುಳಪುಳಕಪರಕೃತವಾರಬಾಣನುಮನಮನವರರಸಂಗಿರಪುನ್ಮಪಕಳಮಾವಲೇಪಲೋಲುಪ  
 16 ಕೃಪಾಣನುಮಾರಾಭಮುಪೈಪದ್ಯತಾಸ್ತುಧಾವನಿನೋದನುಂಸಕಳಲೋಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಬ್ರ  
 17 ತೋಪಹಂಪಳಪುತೃಕೃತಂಫಾಚಕ್ರೋತ್ತಮೈಶ್ವರಸ್ಯಗಾಂಧಿವಧನುಗಾಂಧಿವಕೋದಂದಿನಃ | ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣುನ್ಮ  
 18 ಪತೇಕಾಯುಗಂಕಥಂವದ್ಯತ್ಯೈಗ್ರಗೋಗಾಂಗಳತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಸವಣೋಭವೇತ || ವಚನ || ಅಂತನಿಸಿದೇವನ್ಮಹಾ  
 19 ಪ್ರದಾನಂದಂಧನಾಯಕಂದೋಭಾಚಕ್ರೈಗಂಗರಾಜೋಳನಸಾಮಂತನದಿಯಮಂಘೈಪ್ಪಿದಮೇಲಾದಗಂಗವಾಡಿನಾಡಗ  
 20 ದಿಯತಳಕಾಡಬೀಡಿನೋಳ್ಳದಿಯುಸ್ತುಂದಿರ್ದೋಳಂಕೊಟ್ಟನಾಡಂಕೊಡವಕಾದಿಕೊಳ್ಳೆನೇನವೀರ್ಗಿಷ್ಣುಮೃತ್ತಿಯಿಂದ  
 21 ಮತ್ತಿಬಳಮರಡುಂಮಾಡ್ಲಿದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತಣಭೂಮಿಭಾಗದೋಳದನ್ಯರದೇಕಳವತ್ಪ್ರತಾಪನಂಪತ್ತಿಯನ್ನೋಗನಾ  
 22 ವಿಧಿಗಂಗಂಗಳಮೂಪಬಿಗಿಷ್ಣುಮೃತ್ತಿಯಿಂದತ್ತಿ ದನಿಸ್ತಕಯ್ಯನಿಸಿತಾನಿಯತಾಮೋನೆಪ್ಪನುಬರನತ್ತಿ ತಿರಪೋ  
 23 ಗಿಕಂಚಿಗುಣಿಸುಪ್ಪಿನಮೋಡಿದದಾಮನೇಯ್ದನೆ || ಕದನದೋಳಂದನಿಸ್ತತರವಾರಿಯಬಾರಿಗೆಮೆಯ್ಯನೋಡ್ಲಾಟಾಣವೆ  
 24 ನಳದನ್ನು ವಂತದನೇಜಾನಿಗುಣಾನಿಸಿಗಂತನ್ನ ನಂಬಿದಸುದೀಪದಂಬದೇರ್ಪಾವನೇನೋಗಿರಪುಲೈ ವೆಚ್ಚು ವೆಚ್ಚಿದಪನಹಣ್ಣಿ  
 25 ಕಂತಿಗುಳದಾಮನರಣ್ಯರಣ್ಯವೃತ್ತಿಯಿಂದ || ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಳಲಬರಂ ಬೆಂಕೊಂಡಗಂಧಿಂವಮೋವೇನಿಸುತಂತಳಕಾ  
 26 ಡೋಗ್ಗೆನೇವರವಿಧಿಗಳ್ಳುಕುರಂಗಂಗರಾಜವಲಿಗಾಡೆಗಿಗೈಯುಧವಿಧಿಯೊಳ್ಳೆನ್ನಿತ್ತುನಾಯುಂನೋಡಿನಬುಂಡಿರ್ದಪನತ್ತಲೈ  
 27 ವಳಮಿವೋಲ್ವಮನ್ಮಹಾದೇವರಂ || ವಚನ || ಎಂಬಿನಮೊಂದಮೆಯ್ಯೋಳವಯವದನೆಯ್ಯಿ ಮೂದಲಿಸಿದ್ದಿತಿಗಿಡಿ  
 28 ಬೆಂಕೊಂಡಮಮುತ್ತಂವರಂಗಂವಮೃತ್ಯುವೋದಲಾಗೆಳೆಟ್ಟದಿಂಮೇಲಾದಬೋಳನಸಾಮನ್ಯ ರಲ್ಲುಂಬೆಂಕೊಂಡುನಾಡಾದುಬಲ್ಲಮ  
 29 ನೇಕಾಚ್ಚತಮುಂಡಿಸಿದವ್ಯಂಮಾಡಿಕಾಡೆಕೃತಜ್ಞಂವಿಸ್ತುನೃಪತಿಮುಚ್ಚಿಮುಚ್ಚಿದಂಪೇಡಿಕೊಳ್ಳೆಮನೆ || ಕಂದ || ಅವನಿಸನನಗಿ  
 30 ತ್ತ ಪನೇದವರವರವೋಳದಮಸ್ತು ವಂಪೇಡದೇಭೂಭುವನಂಬಂಣಿಸಿಗೋವಿಂದವಾಡಿಯಂಪೇಡಿದಂಜಿನಾಚ್ಚನಬಲ್ಲಂ ||  
 31 ಗೊಮ್ಮಟವೇನುನಿಸಮುದಾಯಮನದೋಳ್ಳಿಟ್ಟಿಮೆಚ್ಚಿಬಿಟ್ಟೈಸುತ್ತುಂಗೋಮೃಟಿಬೇವರಪೂಜಗದಮಂದುದಿಂಬಿಟ್ಟಿ  
 32 ನಲ್ಲಿಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಆದಿಯಾಗಿಪ್ಪುದಾರ್ಪತನಮಯಕ್ಕೆ ಮೂಲಸಂಪಂಕೋಂಡಕುಂದಾನ್ವಯಂಬಾದುಪೇಡದಂ  
 33 ಲಳಯಪುದಲ್ಲಿಯದೇಗಿಗಣದಪುಸ್ತಕಗಳ್ಳುಧರೋಧವಿಭವದಕುಕ್ಕುಟಾನಮಲಭಾರಿದವರೈಪ್ರಲಿಸುವಂ  
 34 ಖೂಗಾದಮನದಿಪ್ಪುಳುಭುತದೈದ್ವಿಂಧಂತದೇವರಗುಡ್ಡಂಗಳಂತಮೂಪತಿ || ಗಂಗವಾಡಿಯುಬದಿಗನಿತೋಳವ  
 35 ಸಿತಮುಂತಾನೆಯೈ ಪೋನಯಿದಂಗಳವಾಡಿಯುಗೊಮ್ಮಟದೇವಗ್ಗಸುತ್ತುಲಯಮನೆಯೈಮಾಡಿದಂಗಳಂ  
 36 ಸವಾಡಿಯುತಿಗುಳರಂಜೆಂಕೊಂಡವೀರಗಂಗಳಂನಿಮಿಟ್ಟಿ ಕೊಟ್ಟಿಂಗಳರಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂಗಳಂನೂಮೃತ್ಯುಡಿವ  
 37 ನೈನತ್ತಿ || ಧನ್ಯಾಕೃತ್ಯೈವಲೋಲೋಕೋಜಯತ್ರುಲಿವಿದ್ವಿಧಃ | ಆಲೋಪಯತುತತ್ತ್ವೈವಸತ್ತ್ವೋಗುಣಮುತ್ತುಮಂ ||

- <sup>38</sup>ಶ್ರೀಮಜ್ಜಿಮವಚೋಪ್ಪದ್ಧಾನವಿಧುಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ವರ್ಗದ ಪರ್ವಕಪ್ಪವು ಮಸ್ತಕಲತತ್ಪ್ರೋತ್ಕರಕಣ್ಣೀರವಃ | ಸ್ರೀಮಾರ್ಗ  
<sup>39</sup>ಗುಣಜಂಪ್ರದೇವತನಯಸ್ಸುಜನ್ಯಜನ್ಯವನ್ನಿಸ್ಥೀಯಾತಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಕೃತವಿಜ್ಞಾತೃವಿವಂಛ  
<sup>40</sup>ರುತ್ತನರಸಿಂಹಕ್ಷೇಣೀಸಂಕಂಡುಸನ್ತಲಿಯಿಂಗೊಮ್ಮಟಪಾಲಕೃಪಾಭಜಿನರಂಮತ್ತೀಚತುರ್ವಿಧರತಿಪ್ರತಿವಾಗೇಹಮುನಿತಿವಕ್ತೃವಿನು  
<sup>41</sup>ತಂಪೋತ್ಪಾದಕಿಂಟಪ್ರಸವತಿವಲ್ಲಂಕವಣೀಜಪಕ್ತಕಗ್ಗಿಹಿಯಮುಂಕಲ್ಪಾಂತರಂಸಲ್ಪಿನಂ || ಸರಸಿಂಹಹಿಮಾವ್ರಿತದುಧಿತಕಳಕಪ್ಪ  
<sup>42</sup>ದಕಪುಷ್ಕಲಕರಜಿಹ್ವಕೇಯಾನತಧಾರಾಗಂಗಾಂಬುನಿಯಕೀರ್ತಿರಮುನೀಶಪಾದಸರಸೀಮಧ್ಯೇ || ಲಲನಾಲೀಲೀಮುನ್ಮದೈಸುಕುಮಾ  
<sup>43</sup>ಸ್ತೃಂಪುಟ್ಟದೊಂಬಿಷ್ಟಗಂಲಿತಶ್ರೀವಧುವಿಂವಂತನರಸಿಂಹಕ್ಷೇಣೀಪಾಳಂಗೆವೇಚಲದೇವೀವಧುಗಂಪರಾತ್ಮಕಪಿತಂಪುಷ್ಪಾಧಿ  
<sup>44</sup>ಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಚಿರಕಾಲಂಬಪುಗ್ಗಸಾದ್ಯಮೆನಿಸಿದ್ಧಿರಚ್ಚಂ  
<sup>45</sup>ಗಿಯಂಮುತ್ತಿದುರ್ಧರತೇಜೋನಿಧಿಧೂ?ಗೋಟಿಯನೇಕೋಪಾಕಾಪದೇವಾವನೀಶ್ವರನಂದೊಡೆಯಕ್ಷಿತಿಶ್ವರನನಾಭಂಡಾರಮುನ್ಮೀ  
<sup>46</sup>ಯರಂತರಗವಾತಮಮಂಸಮಸ್ತುಪಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಮುನ್ಮಯಕೀರ್ತಿರಾದ್ಯಂತಕೃಪತ್ತಿರಗಳಗುಡ್ಡಂಶ್ರೀಮಾರ್ಗ  
<sup>47</sup>ಮಾಡುಧಾನಂ ಸನ್ಯಾಧಿಕಾರಿಹಿರಯಭಂಡಾರಪುಷ್ಪಯುಂಗಳಶ್ರೀಮತ್ಪ್ರತಾಪಕೃಪತ್ತಿರವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯಲಾಗೊಮ್ಮಟ  
<sup>48</sup>ದೇವರಪಾಶ್ವದೇವರಚತುರ್ವಿಧಂಶ್ರೀತೀರ್ಥಕರರಚಪ್ಪವಿಧಾಚ್ಚೇಕನೆಗಿಂಪಿಯರಾಹಾರದಾನಕ್ತಂದೇಡಿಕೊಂಡುಸವಣೀಜಪಕ್ತಕಗ್ಗಿಹಿಯಬಿಟ್ಟದತ್ತಿ ||  
<sup>49</sup>ಪರಮಾಗಮವಾರಂಭಮುಕೀರಣಾರಾಧ್ಯನನ್ನಚ್ಚಕ್ರನಯಕೀರ್ತಿರಮುನೀಶ್ವರೇಷ್ಯನಮಗನಿಜಚಿತ್ರರೀತನಧ್ಯಾತಿಬಾಳ  
<sup>50</sup>ಚಂದ್ರಮುನೀಂದ್ರಂ || ಕಸ್ತುಕುಳಾಂತಕಾಲಯಮನೂರ್ಜಿತಶಾಸನಮುನೀಧಿಕಾಸನ್ತಿಯಂತಟಾಕಸರಸೀಕುಳಮಂನಯಕೀರ್ತಿರ  
<sup>51</sup>ದೇವಸ್ಯರಾಧ್ಯಕರೋಳಪರೋಕ್ಷವಿನಯಂಗಳನೀತೇಜದಿಂದಮಾಳ್ವಾರಾನ್ವರನೋನ್ತರಾಂನಿಸಿದನಯಕೀರ್ತಿರನಿಘಂವಿಧಾಗದೊಳ ||

## 91

- <sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ರಶೀಲಗುಳುತೀರ್ಥದಸಮಸ್ತಮಾಣೀಕೃತನಂಬರಂಗಳಶ್ರೀಗೊಂಮಟದೇವರಪಾರ್ಶ್ವದೇ  
<sup>2</sup>ವರಿಗವರ್ಧನಿಬಂದಿಯಾಗಿದೂವಿನಪಡಿಗೆಜಾತಿಪವಳಕ್ಕೆತೋಲಿಗೆತಾಂಕರಿದಕ್ಕೆವೀಸಂಯದಚಚಂದ್ರಾಕ್ಷರತಾ  
<sup>3</sup>ರಂಬರಂಸಲಿಸುವರು || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಚಗುಳದತಿರ್ಥದಗುವಿತ್ತಿಪಟ್ಟಿಯದಸ್ಯಯಚಿಕ್ಕ  
<sup>2</sup>ನೇಯಕೇತಯ್ಯಕೋಣಸಮಂಟಪ್ಪಿಯಮಗಲಕ್ಷಣಲೋಕಿಯಸಕಣಿಯಮಗಳೂನೋಮವ್ಯಮೇಲ  
<sup>3</sup>ಮೇಲಾದಸಮಸ್ತನಂಬರಂಗಳಗೊಂಮಟದೇವರಪುನಿನಪಡಿಗೆಗಂಗಳಸಮುದ್ರದೊಂದೆದ್ದೆಸಂಚಗೊಮ್ಮಟ  
<sup>4</sup>ಪುನದಭಿಮಯೋಳಬಂದೊಮ್ಮಟದಲೆಗುಳಯಕೇತಯ್ಯಸಮುದ್ರಾಂಗಳಕಯ್ಯಲಮಾಚಗೊಮ್ಮಟ  
<sup>5</sup>ಮತೆಗಾಣಗಚಂದ್ರಾಕ್ಷರತಾಂರಂಬರಂಸಲುವಂತಾಗುರದಂಕೊಟ್ಟಿರಾಸನ ||

## 93

- <sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವ  
<sup>2</sup>ಸಂಪತ್ತರದ ಭಾದ್ರ  
<sup>3</sup>ಪದಪುಷ್ಪವಾರ  
<sup>4</sup>ದಂದು ಶ್ರೀಗೊಂಮಟದೇ  
<sup>5</sup>ವರಿಗಚವೀರತೀರ್ಥಕರಿ  
<sup>6</sup>ಗಿಮುನಿಸರಣಿ  
<sup>7</sup>ಜನ್ನಿಕಟ್ಟೆಯವಗ  
<sup>8</sup>ಚಂದ್ರಕೀರ್ತಿರಾಭಿಷ್ಠಾ

- <sup>9</sup>ರಕದೇವರಗುಡ್ಡ  
<sup>10</sup>ಕೃಷ್ಣಯ್ಯನು ಅಡ್ಡ  
<sup>11</sup>ಯಥಂಜಾರವಾಗಿಕೊ  
<sup>12</sup>ಟ್ಟಿಗೆ ೧ ಪ ೨ ಯಿ  
<sup>13</sup>ಮರಿಯಾದಿದಿ  
<sup>14</sup>ಲುಕುಂದದೆಯಾ  
<sup>15</sup>ಸಿಗುಮವ್ವನಾಕು  
<sup>16</sup>ವರುಮಂಗಳ  
<sup>17</sup>ಮಹಾ || ೨ || ೨ ||

## 94

- <sup>1</sup>ಸ್ವಸ್ತಿಪ್ರೀತಿ  
<sup>2</sup>ವಸಂವತ್ಸರದ  
<sup>3</sup>ಪ್ರಪಂಕುಧ ೫  
<sup>4</sup>ಪ್ರೀತಿಗೊ  
<sup>5</sup>ಮೃತದೇವರನಿ  
<sup>6</sup>ತೃಪ್ತಿಪ್ರೀತಿ ೨ ||  
<sup>7</sup>ಪ್ರಭಾಚಂದ್ರ  
<sup>8</sup>ಭಟ್ಟಾರಕದೇವರ  
<sup>9</sup>ಗುಡ್ಡ ಕಾರಕನೊ  
<sup>10</sup>ರಮೇದುವಿನಿ  
<sup>11</sup>ಟ್ಟಿಗೆ ೧ ಪ ೨ ಯಿ  
<sup>12</sup>ನಯಕ್ಕೆ ಅಡ್ಡ  
<sup>13</sup>ಯಥಂಜಾರಕ್ಕೆ  
<sup>14</sup>ಕೊಟ್ಟಿದಿ  
<sup>15</sup>ನೂಲಿ  
<sup>16</sup>ಯುತೊ  
<sup>17</sup>ಸ್ವಗೇತಮೃತ  
<sup>18</sup>ಪಡಿಗೊ  
<sup>19</sup>ಚಂದ್ರಾಕ್ಷನಿ  
<sup>20</sup>ತ್ಯಪಡಿ ೨  
<sup>21</sup>ಯಮಾ  
<sup>22</sup>ನಯನ  
<sup>23</sup>ಡಿಸುವರು ಯಿ  
<sup>24</sup>ಧರ್ಮವಮಾ

25. ಕೆಕನಕರಂ

26. ಗಳಂಯೆಳ್ಳಯೆಂ

27. ಗಳಂಚರೈವ

28. ರುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

### 95

1. ಹಲಸೂರಸೋ

2. ಯಿಸ್ಪೈಯಮ

3. ಗಕೇತಿಸ್ಪೈಯರು

4. ಗೊಂನುಟದೇವರಲ್ಲಿಗೆ

5. ನಿತ್ಯಪಡಮೂಲು

6. ವೊನಹಾಲಂನುಅ

7. ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಿಗೆ ೩

8. ಈಹೊನ್ನ ಪಡಿಗೆ

9. ಹಾಲನೆಡೆಯಿಸು

10. ವರುಮಾನಿಕನಬ

11. ರನಡೆಯಿಸುವರು ಅ

12. ಬೆಂದ್ರಾಕ್ಕು ತಾರ

13. ಕಂಮಂಗಳಮಹಾ ಶ್ರೀ ||

### 96

1. ಶ್ರೀಮತ್ಪರಮಗಂ

2. ಭೀರಸ್ಯಾಪ್ತವೋ

3. ಘಲಾಂಭನಂ | ಜೀಯಾ

4. ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ

5. ಜಾನನೇಜಿನಶನಂ ||

6. ಶ್ರೀಮತ್ಪುತಾಪಚ

7. ಕ್ರವತ್ತಿ ಕೊಯ್ಸ

8. ಳಶ್ರೀವೀರನಾರಸಿಂ

9. ಹದೇವರಸರು

10. ಶ್ರೀಮದ್ರಾಜಾಧಿನೋ

11. ರಸಮುದ್ರದಲು ಸು

12. ಬಸಂಕಘನಿನೋದದಿಂ

13. ಲಿಪ್ಯೋಗಿಯುತ್ ಮಿರೆ

14. ಕಕವರುಷಂಕಂ

15. ನೆಯ ಶ್ರೀಮುಖ

- <sup>16</sup> ಸಂವತ್ಸರದ ಪ್ರಾಣ  
<sup>17</sup> ಣಿರುದ್ಧಂ ಗೀ ಆದಿ  
<sup>18</sup> ವಾರದಲ್ಲು ವೀರ್ಮಾ  
<sup>19</sup> ಮಾಮಂಡಲಾಚಾ  
<sup>20</sup> ವ್ಯೂಹನಯೋಗೀತಿರ್ದೇ  
<sup>21</sup> ವನಿಷ್ಯರೂಪದ್ರೂಪ  
<sup>22</sup> ಭದೇವರಕಯ್ಯಾಚೊ  
<sup>23</sup> ನ್ನ ಚೋಪಯಿ  
<sup>24</sup> ಮಾದಯ್ಯನಮಗ ಸಂ  
<sup>25</sup> ಬುದೇವನಸಂಗಿನೆಟ್ಟ  
<sup>26</sup> ದುರಸುಗಬೊಂಮಂ  
<sup>27</sup> ಣ ಆಗ್ಗ ಪಸೆಟ್ಟಿಯರ  
<sup>28</sup> ಮಕ್ಕಳು ದೋರಯ  
<sup>29</sup> ಚವಡಯ್ಯನವರು  
<sup>30</sup> ಶ್ರೀಗೊಂಮಟದೇವ  
<sup>31</sup> ಲಲಮೃತ ಪಡಿಗಮ  
<sup>32</sup> ತ್ತಿಯಕೆಪೆಯನಟ್ಟ  
<sup>33</sup> ಕಲ್ಲೀವಾಮರಿ  
<sup>34</sup> ಯಾದೆಯೊಳಗದಗದ್ದೆ  
<sup>35</sup> ಸುತ್ತುಲಯದಕತು  
<sup>36</sup> ವ್ವಿಂನತಿರ್ಥಕರಲಮೃ  
<sup>37</sup> ತವಡಿಗೊಟ್ಟಮೊ  
<sup>38</sup> ದಲೇರಿಯಗದ್ದೆ ಸಲೆಗೆ  
<sup>39</sup> ಮೊಂದುಸಹಿತ ಸರ್ವ್ವ  
<sup>40</sup> ಬಾಧಪರಿಯಾರವಾಗಿ  
<sup>41</sup> ದಾಸಪೂರ್ವಕಂಮಾ  
<sup>42</sup> ದಿಕೊಂಡುಆಚಂದ್ರಾಕ್ಷ  
<sup>43</sup> ತಾರಂಬರಂಸಲ್ಪಂತಾ  
<sup>44</sup> ಗಿಕೊಟ್ಟದತ್ತಿ ಮಂಗಳ  
<sup>45</sup> ಮಾ ಶ್ರೀ ಶ್ರೀ ||

೨೭

- <sup>1</sup> ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಸಂವ  
<sup>2</sup> ತ್ವರದಧಾದ್ರದದರು  
<sup>3</sup> ದ್ಧಂ ಆನಿವಾರದಲ್ಲು

- <sup>4</sup>ಶ್ರೀಗೋವೃತ್ತದೇವರ  
<sup>5</sup>ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಅ  
<sup>6</sup>ವ್ಯುತ್ಪತ್ತಿಗೇ ಪ್ರಭಾಚಂದ್ರ  
<sup>7</sup>ಭಟ್ಟಾರಕದೇವರಗುಡ್ಡ  
<sup>8</sup>ಗೇರಸವೈಯೋಗೋಪದೇಸಪಟ್ಟಯ  
<sup>9</sup>ಮೊಮ್ಮಗ ಅದಿಯೋಲಕ್ಷ  
<sup>10</sup>ಯಂಭಂಡಾರವಾಗಿಯಿ  
<sup>11</sup>ರಿಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು  
<sup>12</sup>ತಿಂಗಳಿಗೆ ಹೊಂ  
<sup>13</sup>ಗಿಹಾಗಬಿಡಿ  
<sup>14</sup>ಯಲಿ ನಿತ್ಯಾಭಿ  
<sup>15</sup>ಷೇಕಕ್ಕೆ ವೃತ್ತಾಂತದ  
<sup>16</sup>ಸುವರಯೋಗಾಲಿಂಗಮಾ  
<sup>17</sup>ಣಿಕೃತಕರಂಗಳಿವಿ  
<sup>18</sup>ಶ್ವಯವದಯರುಚಿಹಂಧ್ರಾಕ್ಷ ತಾ  
<sup>19</sup>ರಂಬರಂಸಲ್ಪಂತಾಗಿನದ  
<sup>20</sup>ಸುವರು || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## ೨೪

ಅಪ್ಪದಿಕ್ಕಾಲಕರ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

(ನನ್ನ ಮುಖ.)

- <sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿನಾಹನ  
<sup>2</sup>ಶಬಿ ವರುಷ ೧೭೮೧ನೆಯ ಸಂವತ್ಸರಮಾ  
<sup>3</sup>ನಕ್ಕೆ ಸಲುವ ವೈಯನುವ ಸಂವತ್ಸರವ ಘಾ  
<sup>4</sup>ಲ್ಕಣ ಬಿ ೫ ಭಾನುವಾರವಲ ಕಾಸ್ಯ  
<sup>5</sup>ಪೋತ್ರೇಅಪನಿಯನೂಶ್ರೀ ವೈ  
<sup>6</sup>ಪದ ಪ್ರಸಾದ ಪ್ರಪಮಾನುಷೋಗ ಶಾ  
<sup>7</sup>ಖಾಯಾಂ ಶ್ರೀ ಚಾಪುಂಡರಾದ ವಂಶ  
<sup>8</sup>ಸ್ಥರಾದ ಬಿಳಿಕರೆ ಅನಂತರಾಜ್ಯ ಅನಿ  
<sup>9</sup>ನವರ ಪ್ರಸಾತ್ರ ತೋಟದೇವರಾಜ್ಯ  
<sup>10</sup>ಅರಸನವರ ಪಾತ್ರ ಸತ್ಯಮಂಗಳವ  
<sup>11</sup>ಚಲುವೈ ಅರಸನವರ ಪುತ್ರ ಶ್ರೀಮನ್  
<sup>12</sup>ಮಂಟಪರಪರವಾರ್ಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ  
<sup>13</sup>ರಾಜ ವಜ್ರಾರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ  
<sup>14</sup>ರಿಗಾಟ ಕಂದಾಚಾರ ಸವಾರ ಕಡೇರಿ

(ಎನ್ನೇ ಮುಖ.)

- <sup>1</sup>ಯಿಲಾಕೆ ಬಿಜ್ಜೆ ದೇವರಾಜ್ಯಾಅರಸಿನ
- <sup>2</sup>ವರುಶ್ರೀಗೊಂವುಬೇಳ್ವರ ಸ್ವಾಮಿಯವ
- <sup>3</sup>ರ ಮಸ್ತ ಕಾಣಿವೇಕ ಪೂಜೋತ್ಸ
- <sup>4</sup>ವ ದಿವಸ ಸ್ವರ್ಗಸ್ಥರಾದ್ದಕ್ಕೇಶ್ವರದಿಂ
- <sup>5</sup>ದ ವರ್ಷಂಪ್ರತಿವರ್ಷದಲ್ಲು ಶ್ರೀ ಗೊಂವು
- <sup>6</sup>ಬೇಳ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾದಪೂಜೆ
- <sup>7</sup>ಮುಂತಾದ ಸೇವಾರ್ಥ ನಡೆಯುವಹಾ
- <sup>8</sup>ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
- <sup>9</sup>ಜ್ಯಾಅರಸಿನವರು ೧೦೦ ನೂರುವರ
- <sup>10</sup>ಹಹಾಕಿರುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
- <sup>11</sup>ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ಧತಾಂ ಜಿನ
- <sup>12</sup>ಶಾಸನಂ || ಶ್ರೀ ||

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ಎನ್ನೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಿಮೋ
- <sup>2</sup>ಘೋರಾಂಭನಂ | ಜೀಯಾತ್ತ್ಯುಲೋಕ್ಯನಾಥಸ್ಯ
- <sup>3</sup>ಶಾಸನಂಜಿನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
- <sup>4</sup>ವಿರದ ೧೮೫೯ತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
- <sup>5</sup>ರದ ಮಾಘಶುದ್ಧ ೫ಯಲು ಗೆರಸೊಪ್ಪೆಯ
- <sup>6</sup>ಚವುಡಿಸೆಟ್ಟರು ಅಗಣಿಬೊಂಮಯ್ಯನಮಗಕಂಠ
- <sup>7</sup>ಯ್ಯನು ತನ್ನ ಕ್ಷೇತ್ರ ಅಡಹಾಗಿರಲಾಗಿ ಜ
- <sup>8</sup>ವುಡಿಸೆಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟುದ
- <sup>9</sup>ಕ್ಕೆ ನೊಂದುತಂಡಕ್ಕೆ ಆಹಾರದಾನಾತ್ಯಾಗದ
- <sup>10</sup>ಬ್ರಹ್ಮನ ಮುಂದಣಿ ಹುದ್ದಿನ ತೋಟವೊಂ
- <sup>11</sup>ದು ಸಡಿ ಅಕ್ಕಿ ಅಕ್ಷತೆಪುಂಜ ಇಷ್ಟಾನು ಆ
- <sup>12</sup>ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಯಾಗಿ ನಾವು ನಡೆಸಿ
- <sup>13</sup>ಖಜಾನುಮಂಗಳಮು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

100

ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೊಪ್ಪೆಯಕಾಡಿ
- <sup>2</sup>ಸೆಟ್ಟರಿಗೆದೊಡದೇವಪ್ಪಗಳ ಮಗ ಚಿಕ್ಕ
- <sup>3</sup>ಣನು ಕೊಟ್ಟ ಧರ್ಮ ಸಾಧನ ನಮಗೆ ಅನುಮ

- <sup>4</sup>ತೃಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರ ದಾನವನು  
<sup>6</sup>ಆಹಾರದ್ರಾಕ್ಷ್ಯ ಸ್ಥಾನದಾಗಿ ನಡೆಸಿ ಬಹಿ  
<sup>7</sup>ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 101

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲಗಿರಿಸೊಪ್ಪಿಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟಿರಿಗೆಕವಿಗಳಮಗದೊಂಮ  
<sup>3</sup>ಣನುಕೊಟ್ಟಿದ್ದಮ್ಮಣಾನನಮದಿಲನು  
<sup>4</sup>ಪತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ವರ್ಷಕ್ಕೆ ಆಹಾರದಾನವನು  
<sup>6</sup>ತರಗತಂಡಕ್ಕೆ ಆಹಾರದಾನವನು  
<sup>7</sup>ದ್ರಾಕ್ಷ್ಯ ಸ್ಥಾನದಾಗಿ ನಡೆಸಿ ಬಹಿವು ಮಂ  
<sup>8</sup>ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 102

ಅದೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲಗಿರಿಸೊಪ್ಪಿಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟಿರಿಗೆಹುದ್ದಿನನಚಂನಯ್ಯನುಕೊ  
<sup>3</sup>ಟ್ಟಿದ್ದಮ್ಮಣಾನದನಂಬಂಧನನೇ  
<sup>4</sup>ತೃವುಅಡಹಾಗಿರಲಾಗಿ ನೀವು ಅಡ್ಡೇತ್ರವನು  
<sup>5</sup>ಬಿಡಿಸಿಕೊ ..... ||

## 103

ಇನ್ನೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಸಖವರುಷಂಶಿಡನೆಯ  
<sup>2</sup>ಶುಕ್ಲ ಸಂವತ್ಸರದವಯಿಣ  
<sup>3</sup>ಖಬಂಲೂಮಂಡಲೇಶ್ವ  
<sup>4</sup>ರಕುಲೇಶ್ವರಂಗೇಶ್ವರ  
<sup>5</sup>ಮಹದೇವಮೂಲನ  
<sup>6</sup>ಪ್ರಧಾನರೋಮಣಿಕೇಶವನು  
<sup>7</sup>ಭವರಪುತ್ರಕುಲಪತಿಶಂಭು  
<sup>8</sup>ನಧಮ್ಮಣಾನಯಪ್ರತಿಪಾಲ  
<sup>9</sup>ಕರಹದೊಮ್ಮಣಮಂತ್ರಿಸ  
<sup>10</sup>ಹೋದರರಹನಮ್ಮಣವಚೂಡಾ

- 11 ಮಣಿಜಂನೊಂಮರಸನ  
 12 ನೆಂಬರಾಯ ಪಟ್ಟಣದಶಾಪ  
 13 ವೈಜನಂಗಳಗೋಷ್ಠಿಸಹಾ  
 14 ಯ ಶ್ರೀಗುಂಮಟಿಸ್ವಾಮಿಯ  
 15 ಬೈನಾಡವೇಣ್ಣೋದ್ಧಾ  
 16 ರವಮಾಡಿದರು ಶ್ರೀ ||

## 104

ಸುತ್ತಾ ಲಯದ ನೆಂಗಲನೆ ಮಂಟಪದಲ್ಲಿ ಕೂಸ್ತಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ  
 2 ಗಳಿಪ್ಪರು ಶ್ರೀಬಾಳಚಂದ್ರದೇವರ  
 3 ಗುಡ್ಡ ಕೇತಿಸಿಟ್ಟಿಯಮಗಬಮ್ಮನೆ  
 4 ಟ್ಟಿಮಾಡಿದಂಯಕ್ಷಿದೇವತಿಯಂ ||

## 105

ಸಿದ್ಧರಬ್ಬಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಂಛನಂಬೇಯಾತ್ಮೈಃ  
 2 ಲೋಕ್ಯನಾಥಸ್ಯಾಣಸನಂಜಿನಾಸನಂ || ಶ್ರೀನಾಥೇಯೋಜಿತತಂಭವನಮಿ  
 3 ವಿಮಲಸೂತ್ರತಾನಂತಧಮ್ಮಾಕ್ಷೃಂದಾಂಕಲ್ಯಾಂತಿಕುಂಘೂಸ್ಸಸುಮತಿಸುವಿಧಿ  
 4 ಶ್ರೀತಳೋವಾಸುಪೂಜ್ಯಃ | ಮಲ್ಲಿಶ್ರೇಯಸ್ಸುಪಾರ್ಶ್ವೋಜಲಜರುಚಿಕರೋನಂದನಪಾರ್ಶ್ವನೇಮೀಶ್ರೀ  
 5 ವೀರಶ್ರೀದೇವಾಭುದದತುಚತುರ್ವಿಂಶತಿಮೃತ್ಯುಂಗಲಾಸಿ || ವೀರೋವಿಃಪ್ರಾಂವಿನತಾಯರಾ  
 6 ತಿಹಿತ್ತಿಲೋಕ್ಯರಭಿವಂಶ್ಯೋತೇಯಃ | ನಿರಸ್ತಕಮ್ಮಾಕ್ಷೃನಿಖಿಲಾತ್ಮಕವೇದೀಪಾಯಾದಸಾಚ್ಚಿಮ  
 7 ತೀರ್ಥಗುಹಃ || ತಸ್ಯಾಭವನ್ನದವೀರಜಿನಸ್ಯಸಿದ್ಧಾಸ್ತಪ್ತಧ್ವಂಯೋಗೇಣಧರಾಃ | ಲರುದ್ರಸಂಬಾಧ್ಯಃ |  
 8 ಯೇಧಾರಯಂತಿರಭದರಗಮೋಧವೃತ್ತಿಂಮಿಥ್ಯಾತ್ರಯಾದಪಿಗಣಾನವಿನಿವತ್ಪ್ರೋವಿಶ್ವಾನ್ ||  
 9 ಅಂದಾಗ್ನಿಭೂತಿರಮಾಯುಭೂತಿರಕಂಪನೋಮಾಯುರಸುಧಮ್ಮಾಪ್ರತಾಃ | ಮೈತ್ರೇಯಮಂ  
 10 ದೈಶ್ವಪನಂಧವೇಲಖಭೂಸಕಕ್ಷೇತಿತದೀಯಸಂಕ್ಷಾಃ || ಪೂರ್ವಾಕ್ಷಾಣಿಹವಾದಿನೋವಧಿಪು  
 11 ಪೂರ್ವಯ್ಯಗಯಕ್ಷಾಣಿನೇಸೇವಮೈಕ್ರಿಯಾಂಕ್ಷೇಸಿಕ್ಷೇಕಯಂತೀಕೈವಲ್ಯಭಾಷೋಚ್ಚಮೂನಿ |  
 12 ಏತ್ಯಗ್ನೈಂಬುನಿಧಿತ್ರಯೋತ್ತರನಿಶಾನಾಥಾಸ್ತಿ ಕಾಯೈಚತ್ವೇರುರೋನೈಕತಾಚತ್ವೇರಪಿಮಿ  
 13 ತಾನಸ್ತುಪನಿತ್ಯಂಗಣಾನ್ || ಸಿದ್ಧಿಗತೇವೀರಜಿನೇನುಬದ್ಧಕೇವಲ್ಯಭಿಖ್ಯಾಸ್ತುಯವಿವಜಾತಾಃ | ಶ್ರೀ  
 14 ಗೌತಮಸ್ತುಚಸುಧಮ್ಮಾಜಯೋಯೈಕೇವಲೀಮೈತದಿಹಾನುಬದ್ಧಂ || ಜಾನಂತಿವಸ್ತುರಪರಾಜಿತ  
 15 ನಂದಮಿತ್ರಗೋವದ್ಧಗನೇನುಗುರುಣಾಹವಭದ್ರಬಾಹುಃ | ಯೇಪಂಚಕೇವಲಿವಪ್ರಲಿಂಘ  
 16 ತೇನುಬದ್ಧತತೋಸ್ತುಮಮಧೀಶುತಕೇವಲಿಭ್ಯಃ || ವಿದ್ಯಾನುಪಾದಪರನೇಸ್ವಯಮಾಗತಾಭಿ  
 17 ವ್ವಿದ್ಯಾಭಿರಾತ್ಮಚರಿತಾದಮಲಾದಭಿನ್ನಾಃ | ಪೂರ್ವಾಕ್ಷೇಯೇದರಪುರೋಣಿಪಧಾರಚುಂತಿ

- 18 ತಾನನ್ನಾ ವ್ಯುಭಿನ್ನ ದಶಪೂರ್ವಧರಾನಿಸಮಸ್ತಾನ್ || ತೇಷು ತ್ರಿಯಃಪ್ರೋಪ್ಪಿ ಲಗಂಗದೇವಜಯಸ್ಸುಧ  
19 ಮ್ನಾನ್ವಿಜಯೋವಿಶಾಖಃ | ಶ್ರೀಬುದ್ಧಿ ಲೋನ್ಯಾದೃತಪೀಣನಾಗಾಸಿದ್ಧಾತ್ಮಕಷ್ಟೇಭ್ಯಃಭಿರನುಭಾಜಃ ||  
20 ನಕ್ಷತ್ರಸಾಂಘೋಜಯಸಾಲಕಂಸಾಂಘಾಯಾನ್ಮಮುಪಿದ್ರವ್ಯಮವೇಣಕೃತ್ | ಏಕಾಕಾಂಗೀಧರಣೀ  
21 ನರೋಧಾಯೇವಲತೇಮಿಹಾಪ್ಯದಿಮೇವನಂತು || ಆಚಾರಸಂಕ್ಷೋಗಭೃತೋಭವಂಸ್ತೇಲೋಕಸ್ಥಭ  
22 ದೋಜಯಂಪೂರ್ವಭದ್ರಃ | ತಥಾಯೋಜಾಬಾಹುರವಿಮಾಂಸುಲಸಂಭಾಜಿನೀಂದ್ರಾಗಮರ  
23 ತ್ವಮೈರ್ಗುಣ || ಸ್ರೀಮಾನ್ಕುಂಭೋವಿನೀತೋಜಪಲಧರವಸುದೇವಾಚಲಾಮೇರುರೂರನೃಪವೃಷ್ಟಾಃಸರ್ವಸ್ವ  
24 ಗುಪ್ತೋಮಹಿಧರಧನಸಾಲಾಮಹಾವೀರವೀರಂ | ಇತ್ಯಾದ್ಯಾನೇಕಸೂರಿಪ್ಪವಸುಪದಮುಪೇತೇ  
25 ಪುದೀವೃತ್ತ ಪಸ್ಯುತಾಸ್ತಧಾರೇಸುಪುಣ್ಯಾರಜನಿಜಗತಂಕೋಂಡಕುಂದೋಯತೀರಃ || ರಜೋಭಿರ  
26 ಸ್ಪೃಷ್ಟಪ್ರತ್ಯತಮತ್ವಮಂತರ್ವ್ಯಾಪ್ಯುಪಿಸಂವೃಂಜಯತುಂಯತೀರಃ | ರಜಪದಂಭೂಮಿತಳವಿಹಾಯುಜ  
27 ಚಾರಸಂಸ್ಥೇಚತುರಂಗುಕಂಠಃ || ಶ್ರೀಮಾನುಮಾಸ್ಯಾತಿರಯಂಯತೀರತಃ ತ್ವಾತ್ಥಗಸೂತ್ರಂಪ್ರಕಾಶೀತ  
28 ಕಾರ | ಯನ್ಮುಕ್ತಿ ಮಾಗ್ನಾಚರಣೋದ್ಯತಾನಾಂಮಾಥೇಯಮುಘೋಭವತಿಪ್ರಜಾನಾಂ || ತಸ್ಯೈವಶಿಷ್ಯೋ  
29 ಜನ್ಮಿದೃಗ್ವಿಂಭದ್ವಿತೀಯಸಂಜ್ಞಾಸ್ತಬಲಾಕುಪಿಂಘಃ | ಯತ್ಸೂಕ್ತಿ ರತ್ನಾನಿಭವಂತಿಲೋಕೇಮುಕ್ತುಂ  
30 ಗನಾವೋಪನಮಂಚನಾನಿ || ಸಮಂತಭದ್ರಸ್ಸಚರಾಯಜೀಯಾದ್ವಿದೀಭವಕ್ರಾಂಕುಕಸೂಕ್ತಿ  
31 ಜಾಲಃ | ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಧ್ಯಾಸದುಷ್ವಾದಕನಾತ್ಪ್ರಯಾಸಿ || ನೃತ್ಯಾ  
32 ವಮುದ್ರಿತಸಮಸ್ತ ಪದಾರ್ಥ ಪೂರ್ಣಂತ್ಯುಲೋಕೃತಮ್ನಾನ್ಮಮುಪಿಲಸಖಿಲವ್ಯನತಿ | ದುಷ್ವಾ  
33 ವಕೋಕ್ತಿ ತಮಸುಪಿಲತಾಂತರಾಳಂನಾಮಂತಭದ್ರವಚನಸ್ಥಿತಿರತ್ನದೀಪಃ || ತಸ್ಯೈವಶಿಷ್ಯೇತಿವ  
34 ಕೋಟಿಸೂನಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಷ್ಟಿಃ | ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತ್ವಾತ್ಥಗಸೂ  
35 ತ್ರಂತಲಂಬಕಾರ || ಪ್ರಾಗಲ್ಬ್ಯದಾಯಿಗುರುಣಾಃ | ಲದೇವನದೀಬುಧ್ಯಾಪನವ್ವಿಗಪ್ತಕಯಾ  
36 ಸಜಿನೀಂದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಾತಿಶೈವಬುದ್ಧೈಃಪ್ರಚಪ್ತೋಮತ್ಸುಜಿತಪದ  
37 ಯುಗೀವನದೇವತಾಭಿಃ || ಭಟ್ಟಾಕಂಕೋಲೇಕೃತಸಾಗತಾದಿಮ್ನಾನ್ಮಮುಪಿಲಸಖಿಲವ್ಯನತಿ | ಜ  
38 ಗತ್ಯನಾಮೋವವಿಧಾತಮುಲೈಃಸಾತ್ಥಗಂಸಮಂತಾದಕಳಂಕಮೇವ || ಜೀಯಾಜ್ಞಗತ್ಯಾಂಜಿನಸೇನಸೂ  
39 ಲೀಯಂಸ್ತೋಪದೇಶೋದ್ವ್ಯುಳದರ್ಪಣೀನ | ವೈಕ್ತಿ ಕೃತಂಸರ್ವಮಿದಂನಿನೀಯಾಪುಣ್ಯಂಪುರಾಣಂಪುರು  
40 ಪಾದಿದಂತಿ || ವಿನಯಭರಣಮಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಮಿಧನುತುತುತತ್ರಂತ್ರದೇವೇಂದ್ರಾ  
41 ಗ್ರಸ್ತತ್ರಂ | ವಿಹಿತಭುವನಭದ್ರಂದೀತಮೋಜೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂತ್ರಿಣೀವಿ  
42 ದ್ಯಾಸಮುದ್ರಂ || ಸದ್ವೈರಂಜನಸ್ವರನಭಸ್ತುಲಕ್ಷಣಾಂಗಚೈನ್ನಂಗೆಭೋಮುಕುನಾಂಗನಿಮಿತ್ತಕೈ  
43 ರ್ಗುಣಃ | ಕಾಲತ್ರಯೇಘಿಸುಖದುಃಖಜಯಾಜಯಾಪ್ಯಂತತ್ಪಾಪ್ತಮತ್ಪನ್ನರವ್ಯುತಿಸಮ  
44 ಸ್ತಮೇವ || ಯಃಪ್ರವೃದಂತೇನಚಘೋತಬಲ್ಯಾಪ್ಯೇನಾಪಿಷ್ಠದ್ವಿತಯೇನರೇಣೀ | ಫಲಪ್ರದಾ  
45 ನಾಯಜಗಜ್ಞನಾನಾಂಪ್ರಾಪ್ತಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ || ಅರ್ಹದ್ವೈಸಂಘಾತತು  
46 ವ್ವಿಧಧಂಸಾಪ್ರೀತೋಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘಂಕಾಲಸ್ವಭಾವಾದಿಪಜಾಯಮಾನಾದ್ವೇದೇತರಾ  
47 ಕಲ್ಪೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಾಂಬರಾದಾವಿಪರೀತವೇಖಿಲೇವಿನಂಘೀವಿತನೋ  
48 ತುಮೋಧಂ | ತತ್ಸೇನನಂದಿತ್ರಿವೇಲಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತಮನುತೇಕುದೃತ್ಸಃ || ಸಂಘೇಷುತತ್ರ  
49 ಗಣೇಗಜೈಃಪಲಿತಯೋಣಿಲೋಕಸ್ಯಚಕ್ಷುಃಪಿಘಿಧಾಜುಪಿನಂದಿಸಂಘೇ | ದೇಸೀಗಣೈದ್ರತಗುಣಾ  
50 ನ್ವಿತಪ್ತಸ್ತಕಾಚ್ಚಗಜೈಃಗುಳೇತ್ವರವಲಿಜ್ಜಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಗದೇವೋದಯ  
51 ರವಿನವೇಷೈಃಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಪ್ರೀಣಾನುಚಂದ್ರಶ್ರುತನಯಗುಣಧರ್ಮಾದಯಾಂತೀರ್ತಿ  
52 ದೇವಾಃ | ದೇವಶ್ರೀಚಂದ್ರದಮೈರ್ಗಂಧಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ತನ್ನರಯೋನೈವಿದ್ಯಾಧಾಮೇಂ

(ಎನೇ ಮುಖ)

- <sup>1</sup> ಬ್ರಹ್ಮವರವಸುಗುಣವಣಿಕೃತನದ್ರಾಪ್ಯಯಾಕ್ಷ ॥ ವಿಹಿತಮಲಿತಫಂಗಾಭಿನ್ನವಾ  
<sup>2</sup> ದೀಭಶ್ಯಂಗಾವಿತತವಿಧಮಂಗಾವಿಶ್ವವಿದ್ಯಾಬ್ಜಭೃಂಗಾಃ | ವಿಹಿತಜಗದನಂಗಾವೇ  
<sup>3</sup> ಕರೂರೋಷ್ಯಲಾಂಗಾವಿವತಕರಣತುಂಗಾವಿಶ್ವತಾಸ್ತೇಸ್ತಸಂಗಾಃ ॥ ಜೀಯಾಚ್ಛೀನೇವೀಚಂ  
<sup>4</sup> ದ್ರಕುಪಲಯಾಲಯಕೃತ್ಯುಟಿಕೋಲೋದ್ಗಂಗತೋನಿಶ್ಯೋದ್ಗೃಹ್ಣಿಷ್ಯಬಾಧಾವಿಚನ  
<sup>5</sup> ಕುಲನೃತ್ಯಭಾಕೃತ್ಯುತಾಃ | ಚಂದ್ರಸ್ತೇವದತ್ತಾಪೃತವಚನರೂಪಾಃ ನೀಯತೇ  
<sup>6</sup> ಯಶ್ಯಕಾಂತಿಂ ಧರ್ಮವ್ಯಾಜಸ್ಯನೇತುಸ್ತಮುಭಯತಪದಂಶ್ಚ ನೇವೀರಧಸ್ಯ ॥ ಶ್ರೀ  
<sup>7</sup> ಮಾಘನಂದೀವಿಬುಧೋದಗತೃಪುಸ್ತತ್ಥಗಮೇವಾತನುತಾತ್ಮನಾಮು | ಸಮುಲ್ಲಸತ್ಸಂವರ  
<sup>8</sup> ನಿಜ್ಜಿಹತೇಣನಯಾನಪಾನಾನ್ಯಭಿನಂದಿನಿ ॥ ತುಂಗೇತದೀಯೇದೃತವಾದಿಸಿಂಹೇಗುರು  
<sup>9</sup> ಪ್ರವಾಹೋನ್ನತವಂಶಗೋತ್ರೇ | ಅರ್ಧೋದತೋಭೂದ್ವಿಜವದನೇವಾಪ್ರಮೋದಿಲೋಕೋಭಯಂ  
<sup>10</sup> ಚಂದ್ರದೇವಃ | ಜಯಂತಿಹಿತಮೋರಿಸ್ತ್ಯಕ್ಷದೋಷಃ ಸುಷಂಗಃ ಸವಮಖಿಲಕಾಲಾನಾಂ  
<sup>11</sup> ಪಾತ್ರಮಂಭೋರುಹಾಹಾಃ | ಅನುಗತಜಯಸಪ್ತದ್ವೈತಮಿತ್ರಾಢು  
<sup>12</sup> ಕೂಲ್ಯಾಸತತಮುಧಯಚಂದ್ರಾಸತ್ಪೂಜರತ್ನದೀಪಃ | ತದೀಯತನುಜಶ್ರು  
<sup>13</sup> ತಮುನಿಗ್ಗಣಿಸವೇಶಸ್ತಶ್ಲೋಕಧನಿಯಾಂತ್ರಿತತನುಸ್ತತದೀಶತೋಜನಿಜೀನೇದ್ರವಚನಾ  
<sup>14</sup> ಸ್ತವಿಚಯಾರಸ್ತತಸ್ತಯರಸಾಂಧ್ಯತಸಮಸ್ತವಸುಧಾರಾಃ ॥ ಭವಮಿನಕೃತಾನುಃ  
<sup>15</sup> ಭವ್ಯಪಂಕಜೇಜಾಢುನುಗವಿತತನವಸೋನುಸ್ತಪದೇಕಾಮಧೇನುಃ | ಭುವಿದುರಿತತ  
<sup>16</sup> ಮೋದಿಪೋತ್ಯಸಂತಾಪನಾಃ ಶಿಶುತಮುನಿವರಸೂರಿರುದ್ಧಸೀಲೋಸ್ತನಾರಿಃ ॥ ಚಂ  
<sup>17</sup> ಡೋದ್ಧಂಶತ್ರಿದಂಶಂಸರಮುಖವದಂಪಾಬೀಜಂಪರಂಗೋವಾರಾಗಾರೋರುಕಾ  
<sup>18</sup> ರತ್ರಿವಿಧಮಧಿಕೃತಾಗಾರವಂಗಾರವಂಚ | ತುಲ್ಯಂಭಲೋನರಲೃತಯಮತುಲ  
<sup>19</sup> ವಪುಷಮೃತಮಮೃತಾಙ್ಗಿದಂಶೋಭೂಮೋನ್ನೇಷೀತ್ರಿದೋಪುರುತಮುನಿಮುನಿಪೋ  
<sup>20</sup> ನಿಮುಕ್ತಮೋಚೈಕುಪಃ ॥ ಪ್ರಾಪ್ತೃಗಣೇಗಮಾಪನಾಭಾವಿತಮೋಪನ  
<sup>21</sup> ದ್ಧಯಂತಿಪೂರ್ಣಕಲಶಾದಂವಯಾಸ್ತು | ಅನದಿನಿಧನಾದಿವರಮಾಗವಾಸ  
<sup>22</sup> ಯೋಧಮುಧೂವಭಿನವರುತಮುನಿಗ್ಗಣೇಶದೇವಃ ॥ ಮಾಗ್ಗೇದಮಗ್ಗೇನಿಸಗ್ಗೇ  
<sup>23</sup> ತಸ್ತತ್ರಿಭುಕಟುಜಲ್ಪೇನಮಾದೇನವಾಃ ಪಿತ್ರಾಪ್ಯೇಕಾವೈತಿನವ್ಯೇಮೃದುಮಧುರವಪೈಃ  
<sup>24</sup> ಶಮತ್ರ್ಯದೃಶ್ಯಮೃತಮೃತವೈಶ್ವ | ಮಂತ್ರೇತಂತೇನುಯಂತೇನುತನಕಲಕಾಲಯಾಂಚ  
<sup>25</sup> ಶುಕ್ಲಾಣ್ಣವೇವಾಕೋವಾನ್ಯಾಕೋವಿದೋಸ್ತಿಶ್ರುತಮುನಿಮುನಿವದ್ವಿಷ್ಯವಿದ್ಯಾವಿನೋ  
<sup>26</sup> ದಃ | ಶ್ವೇತೀಪೂಜ್ಯಪಾದೇಸಕಲವಿಸತಚಿತ್ತಕ್ಷುತಂತೇಪಾದೇವಾಃ ಸಿದ್ಧಾಂತೇನತೃರೂ  
<sup>27</sup> ವೇಚನವಿನಿಗದಿತೀಗಿತಮುಃಕೋಂಡಕುಂಡಃ | ಅಧ್ಯಾತ್ಮೇವದ್ಧಗಮಾನೋಮನುಜಮಥ  
<sup>28</sup> ನೇವಾರನುಗುಃಖವಹ್ನಾವಿತ್ಯೇವಂಶೀತ್ರಿಗಮತ್ರಾಗುತಮುನಿವದಧೂದ್ಯುತೃ  
<sup>29</sup> ಯೇಕೋತ್ರಕೃತಿತ ॥ ಶ್ವದ್ಧಾಂಶುಮಧುಪ್ರವೃದ್ಧಾದಧತಮಧಿಕೃತಾಂಜ್ಞಿನಮಾ  
<sup>30</sup> ಗ್ಗೇಸುಸಗ್ಗೇನಿದ್ಧಿಯಿದ್ಧಿಂಮಹದ್ಧೇಲ್ಯುಧವರನಿವೃತೃರಭೃತಾವತ್ತ್ವಯಮಾ  
<sup>31</sup> ನಾಂ | ಮಿತ್ರಂಚಿತ್ರಾಂಕಿತ್ರಾಂಭವಭಯಭದುಂಭವ್ಯವನ್ಯಾಂಜಾಢು  
<sup>32</sup> ಸಮ್ಯೋನೋನ್ಯೂನಮೇನಂಶುತಮುನಿಮುನಿಸಂಹಂಧ್ರಮಾದಾಧಯದ್ಧಂ ॥ ಶ್ರೀಮಾ  
<sup>33</sup> ನಿಶೋನ್ಯೂಭಯಾಂಕದ್ರಸೂರೇಸ್ತನ್ಯೂನುಪಾತಾಶ್ರುತಕೀತ್ರಿಗದೇವಃ | ಅಭೂಜ್ಞೇನೇ  
<sup>34</sup> ದೋದಿತತಕ್ಷಣಾನಾಮಾಪುಂಣ್ಯಲಕ್ಷೀಕೃತಾಕುರುವೃತ್ತಃ ॥ ವಿಂತಸಕಲ

- <sup>55</sup> ವೇದೇವೀತಲೇತೋವಿಷಾದೇವಿಜಿತನಿಖಿಲವಾದೇವಿಶ್ವವಿದ್ಯಾವಿನೋದೇ | ವಿತತಲೇತ  
<sup>56</sup> ಪೋದೇವಿಸ್ತು ರಚ್ಚಿತ್ರಸಾದೇವಿನ.ತಜಿನಪವಾದೇವಿಶ್ವರಕ್ಷಾಂಪವೇದೇ || ಸಗ್ರೇ  
<sup>57</sup> ಮಾಂಸತುತನೂಜಸ್ತದನುಗಣಿದೇವಸಗೃಧಾಚ್ಚಾರುಕ್ತಿಣಾಃಕೀರ್ತಾನ್ಕೀರ್ಣ್ಯಕಿರೀಡೇ  
<sup>58</sup> ಕೃಮುಪುನಯತಿವಿಧಾಃಕಾರಗ್ರಮದ್ಯುಪ್ಯತು

(ಇನೇ ಮುಖ.)

- <sup>1</sup> ಲ್ಯುಃ | ಯಸ್ಯೋಪನಾಸವನೈವದ್ವಿಪಸಟುಫಟಯೋತ್ಪಾಟಿತಾಶ್ಚಾಟುಪಾಚಾಸದ್ವಾಸದ್ವಾ  
<sup>2</sup> ತ್ವಮಿತ್ರೋಜ್ವಲತರಂಜಯೋಪ್ಪ್ರಿತಿತವಾದಿಸದ್ವಾಃ || ಚಾರುಕ್ಯಾಶ್ಚಾರುಕ್ತಿಣಪದನ  
<sup>3</sup> ತನುಧಾಧೀಶ್ವರೋಧೀಶ್ವರೋಯಂಗರ್ವ್ಯಂಕುರ್ವ್ಯಂತಮುರ್ವ್ಯೋತ್ಪದನಮಹಾವಾದಿ  
<sup>4</sup> ನಂವಾದವಂಧ್ಯಂ | ಚಕ್ರೇದಿಕ್ರೀಡದಗ್ರೇನರಸರಸವಾಚಾಸಾಧಿತಾಶ್ಚೇಷಸಾಧೋಗ್ರೇ  
<sup>5</sup> ವೇದ್ಯವೇದ್ಯವ್ಯವಿದ್ಯಾವ್ಯವನವಿಲಸದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋದೇ || ಬಲ್ಲಾಳಕ್ಷೋಣಿಸಿವಾ  
<sup>6</sup> ಳಂವಲಿತಬಿಲಿಲಂವಾಜಿಭಿವ್ಯೇವಿಜಿತಾಜಿಂರೋಗಾವೇಗಾದ್ಗತಾಸುಸ್ಥಿತಿಮುಪಿಸಹ  
<sup>7</sup> ಸೋಲ್ಲಾಘತಾಮಾನಿನಯ | ಆತೀರ್ಯೈವಸ್ಯಯಂಸೋಖಿಲವಿವಿಧಯಸೂರೇ  
<sup>8</sup> ಸ್ತುಧಾತಾರಯತುಂಸ್ಥಿಮಾಶೇಷಶಾಸತ್ರಂಬುನಿಧಿಮುಫಯಸೂರಿಂಪರಂಸಿಂಹಶಾ  
<sup>9</sup> ಯ್ಯಂ || ಕಿಷ್ಕೋರುಪ್ಪಾಘಟಿಷ್ಕೀಕರಣನಿಪುಣಸೂತ್ರಸೃತಸ್ಮೋಪದೇಪ್ಪತಿಃಪ್ರವ್ಯೋಮೀಯೂ  
<sup>10</sup> ಪನಿದ್ವ್ಯಂಧನಪಟುಪಜನಃಪಂಡಿತಃಖಂಡಿತಾಘಃ | ಸೂರಿಸೂರೋವಿನೇಯಾಂಬುರುಹ  
<sup>11</sup> ವಿಕಸನೇಸವ್ಯದಿಗ್ವ್ಯಾಸಿಧಾಮಾಶ್ರಮಾನಸಾಧುತ್ವತಾಸ್ಮೋಪೇಳುಗುಳನಗರೇತತ್  
<sup>12</sup> ಧಮ್ನಾಘವೈದ್ಯೈಃ || ಯುಕ್ತಾಽಮಂಚರಃಜೋಭುಜಬಲಿನಮಿನಂಗುಂಮುಟಂಕಮ್ಪ್ರಕಾಶ್ಚಾಂ | ಭ  
<sup>13</sup> ಕ್ಷಾತ್ರಕಾತ್ರಕಮುಕ್ತೈವಿತಸುರನಗರೇಸ್ಥಪಯದ್ವದ್ರಮದ್ರಾ | ತದ್ವತ್ಕಾತ್ರಯೋ  
<sup>14</sup> ಧೋಜ್ವಲತನುಜಿನಬಿಂಬಾನಿಮಾನ್ಯಾನಿಷಾನ್ಯೇಕೈಲಾಸೇಲಕಾಲೀತ್ರಿಭುವನವಿಲ  
<sup>15</sup> ಸ್ತೀತ್ವೀಕೇಶಕೇಶವಚಕ್ರೇ || ಸ್ಥಾನೇತತಸ್ಥಾನಮಂತೋಜ್ವಲತರಮತುಲಂಪಂಡಿತೋಲಂಕರೋ  
<sup>16</sup> ತುಮ್ರೀಮಾನೋಬೋಕ್ತಕೀರ್ತಿಗನ್ನೈಪಪವಿಲಸತ್ಸಾಲಸೋಪಾನಕಾದ್ಯೈಃ | ಚಿತ್ರಂವೇಷೇಯಿಷಿ  
<sup>17</sup> ಚೈತ್ಯೈಭುವನತಿಲಕಂತಂಪುನಸ್ಸಪ್ತಸಾರಾನ್ಸಂಕೋನ್ಮುಕ್ತಂವಿಧಾಯಾಖಿಲಜಗದುರು  
<sup>18</sup> ಪುಣ್ಯೈಸ್ತುಪಾಲಂಕಕಾರ || ಕಿಂವಾಕ್ಷೀರಾಭಿವೇಶಾದುತನಿಜಯಶಸೋನಿಮ್ನಾಘಲಾಚ್ಛಂ  
<sup>19</sup> ಕರಾರೀನೋತ್ರಾದ್ರೀನಸ್ಮುಟೀಂಚಕ್ಷಿತಿಮವರಗಜಾನಿದಿಗ್ಜಾನೇಪಧೀರಃ | ಕ್ಷಿರೋದಾನ  
<sup>20</sup> ಸ್ತಮಸಿಂಧೂನುಪರಿಜರಧರಾನ್ಶಾರದಾನ್ಮಗಲೋಕಂಶೇಷಾ ಲ್ಲೋಮಿವೀಕ್ಷಾನ್ಮವೃತಕಲಮ  
<sup>21</sup> ಬಿಸ್ವವ್ಯತೇನೇನವಿತ್ಯಃ || ಮೇಘಾಜನ್ಮಾಭಿವೇಕಂಸುರಪತಿರವತತ್ತ್ವಮಾತ್ರಸ್ರೀಲೇದೇವಸೃದರ್ಶಕ  
<sup>22</sup> ಯನ್ನೋಪರಮಖಿಲಜನಸೃಷ್ಟಿಪಸೂರಿವ್ಯಧಾಯ | ಸನ್ಮಾಗ್ಗಂಚಾಧುನೈನಂಪಿಹಿತಮ  
<sup>23</sup> ಬಿಜಿರವಾಮದ್ರಾಗ್ವತ್ಮೋಭಿಃಸಿಂಹೇಷಂತಾನಿಪುಷ್ಪಂಪುರುಷವಪುನರತ್ರಾಕಳಂಕೋಪ  
<sup>24</sup> ನೀಯ || ರೇಲೇಕಾಣಾದಕೋಣಂತರಣಮಧಿನಸಪ್ತದ್ರಿದ್ರಾದ್ರಿನಾಸಂಮೈಮಾಂಸೇಚ್ಚಾ  
<sup>25</sup> ಮತುಚ್ಚಾಂತ್ಯಜನಿಜಪಟುವಾದೇಪುಕ್ತಚ್ಚಾಶುಗಚ್ಛ | ಬೌದ್ಧಾಬುದ್ಧೇವಿಮುಗ್ಧೋಸ್ತಪಸರ  
<sup>26</sup> ಸಪಸಜಾಂಬುಮಾರಂಬುಸಂಭೋಗ್ರೇಮಾನಮಥ್ನಾತಿವಾದಿದ್ರಗಜಮುಫಯಸೂರಿಪರಂವಾ  
<sup>27</sup> ದಿನಂಹಃ || ಐಶ್ವರ್ಯಂಪಪತರ್ಥಶಾಪ್ತತಮುಖೇದತ್ತಕ್ಷಸರ್ವ್ಯಷ್ಟಾತಾಯಿಭಾಗತೇಕನಿ  
<sup>28</sup> ರಿಶತಾಜಿವತಯಾಃಪ್ರೇತಾರುಕ್ತಿಣಾಶ್ವರಾ | ತತ್ರಾಯಂಜಿನಿಘುಗಸಾಂಜಿನಿಘುಗಮಾ  
<sup>29</sup> ನಯಂನಾಗ್ಗಣೇಹೇವಾದ್ರಂಸಮುಪ್ಪತ್ತಮಾಗ್ಗಣಮುರುಕ್ಷೈಮಾನಪೇವಾಚ

[illegible]

25 ಕ್ಷಾನ್ಯನಿಜಮುಕ್ತ ಯೇರ್ಪದ್ಧಾ ಸೋದಿತಂಶನಮೇತದುವ್ಯಾಪ್ತಂ | ಶಾಸ್ತ್ರಾಭಿಪ್ರಾಯಾತ್ಮ  
26 ಯತಂಸನಾಂಗಮಾಚಂದ್ರತಾರಂರವಿಮೇರುಜೀಯಾತ' ||

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- 1 ಶ್ರೀಮತ್ಪ್ರಾಣಾಫಟದೇಶೇಜಯತಿಪುರವರಂಗವತ್ಪ್ರಾಣಮೇತತ'ಸದ್ವೃಕದಾನೋ  
2 ಪವಾಸವ್ರತರುಚಿರಭವತ್ತತ್ರನಾಣೀಕೃದೇವಃ | ಬಾಬಾಯಿಧಮ್ಮಪ  
3 ಶ್ರೀಗುಣಗಣವಸತಿಪ್ರಸೂನುಸ್ತ ಯೋಶ್ವಶ್ರೀಪ್ರಾಣಮಾನ್ಯಾಯಂ  
4 ನಾಮಾಜನಿಗುಣಮಣಿಭಾಕ್ತಂದ್ರಕೀರ್ತೇಶ್ವಶ್ರೀಪ್ರಾಣ || ಸಮೃತ್ಪ್ರಾಣೋಡಾಮಣಿ  
5 ಯೇನಿಸಿವಚಭವೈಶ್ವತ್ತಮನುಸ್ವಸ್ತಿ ಶ್ರೀಕವರಂಪ ೧೩೩೦ನೆಯವಿ  
6 ರೋಧಸಂವತ್ಸರದ ಚೈತ್ರವ ೫ ಗು ಶ್ರೀಗುಂಮುಟನಾಥನಮಧ್ಯಾಹ್ನದ  
7 ಅಷ್ಟವಿಧಾಶ್ವನನಿಮಿತ್ತವಾಗಿರಲಗುಳದಗಂಗಸಮುದ್ರದಕೆಳಗೆ  
8 ಯಕೆಳಗಿದಾನಾಶೇಯಗದ್ದೆ ೨ ಗನನೂಪಳಗದಮಾಣೀಕೃತನ  
9 ಪುರದಹರಿಯಗೊಡನಮಗುಂಮುಟದೇವಮಾಣೀಕೃತದೇವನಮ  
10 ಗ ಜೊಂಮಂಣನೊಳಗದಗೊಡಗಸಮಜ್ಜಮದಲ್ಲಿದೇವರಿಗೆ ಪಾದಪೂಜೆ  
11 ಯಂಮಾಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟ ಅಸಾಧಾರಣವಹಂತಕೀರ್ತಿಯ  
12 ನೊಪ್ಪೂವನೊಳುಪಾಜ್ಞಿಸಿಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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- 1 ಶೇಖರಿಚಂದ್ರಮಾಣಿವಿಭುವಾಚಲದೇವಿನಿಜೋನ್ಮತಾಂಕೆಯಾಲೋ  
2 ಲವ್ಯಗುಹ್ಯವೆಳಗದಗುಂಮುಟನಾಥನಪಾದದ | ಚಾಪ್ಪಳಗೇರಡಿ  
3 ದಕ್ಷನೇಮೆಯನಿತ್ತನುದಾರವೀರಂಪಲ್ಲಾಳನೈಪಳಕಮಯೆಯು  
4 ಪದ್ಧಿಯಮುನೈಸವೈದೇಶ್ವಿನಃ || ಅಂತುಧಾರಾಪೂರ್ವ  
5 ಕವಂಮಾಡಿಕೊಟ್ಟಂತಗ್ರಾಮನೀಮ | ಮೂಡಪೋನ್ನೇನಪಳ್ಳಿ  
6 ತಂಕುನಿಡ್ಡದೈವರಪ್ಪಪಡುವಶೋಳೇನಪಳ್ಳಿಹಾಡುನಪ್ಪ

(ಶೀನೇಮುಖದಕೆಳಗೆ.)

- 7 ಬಡಗಮಂಕನಪ್ಪಿಯಬಿಟ್ಟುತೋಟಗ್ರಾಮಲಚಂಡಾಕ್ಷರಸ್ತ  
8 ಯಿಯಾಗಿ ಸಲಗಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಸಿವರ ಬಸ್ತಿಯಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ.

(೧ನೇ ಮುಖ.)

- 1 ಶ್ರೀಜಯಶ್ಯೋಭೆಯಮಾಹಾತ್ಮ್ಯವಿಶಾಸಿ  
2 ತಕುಶಾಸನಂ | ಶಾಸನಂಜೈನಮುದ್ಧಾಸಿಮುಕ್ತಿ  
3 ಲಕ್ಷ್ಮೀಪ್ರಕಾಶನಂ || ಅಪರಿಮಿತಸುಖಮಂಪೂರ್ವಗಮಮಯಂ  
4 ಪ್ರಬಲಬಲಪ್ರತಾಪಂ | ನಿಬಿಬಾವಶೋಕವಿಭವಂ  
5 ಪ್ರಸರತುಪ್ರದಯೇಪರಂಜ್ಯೋತಿಃ || ಉದ್ಧಿಪ್ತಾಖಿಲರತ್ನಮು

- <sup>6</sup>ಧೃತಜನನಾನಾನಯಾಂತರ್ಗೃಹಂಸಸ್ಯುತ್ಕಾರಸುಧಾಭಿಶ್ಚಿ ಜನಿಷ್ಯತ್ಕರು  
<sup>7</sup>ಶ್ವೇತೋಪೇಶ್ವರಂ | ಆರೋಪ್ಯಕೃತಯಾನಸಾತ್ರನುಮೃತ್ವದ್ವೀಪನಯಂತಪರಾ  
<sup>8</sup>ನೇತೇತಿತ್ಯಕ್ತಾತೋಮದೀಯಪದಯೇಮಧ್ಯೇಭವಾಬ್ಧ್ಯಂತಂ || ತತ್ರಾಭವತ್ತಿ  
<sup>9</sup>ಭುವನಪ್ರಭುದೈವೈದ್ವಿಜೀವದ್ಧವಾನಮನಿರಂತಿಮತಿತ್ಯಕ್ತನಾಥಃ | ಯದ್ವೇದೇಶ್ವರಿ  
<sup>10</sup>ರಸಿನಿಹಿತಾಃಖಿಲಾನಾಂಪೂರ್ವೈತ್ತರಾಶ್ರಿತಭವಾನ್ವಿರದೀಶಕರ || ತಸ್ಯಾಭವ  
<sup>11</sup>ಜ್ಞರಮಹಿಜ್ಞಗದ್ವಿರಸ್ಯಯೋಯಾವ್ಯರಾಜ್ಯಪದಸಂಶ್ರಯತಪ್ರಭೂತಃ |  
<sup>12</sup>ಶ್ರೀಗೌತಮೋಗಣಪತಿರ್ಬೃಗವಾನ್ವರಿಸ್ತು ಶ್ರೇಷ್ಠೈರಸುಷ್ಪಿತನುತಿಮ್ನುಗನಿಭೀಸ  
<sup>13</sup>ಜೀಯಾತ' || ತದನ್ವಯೇಕುದ್ಧಿಮತಿಪ್ರತೀತೇಸಮಗ್ರೇಲಾಮಲರತ್ನಜಾ  
<sup>14</sup>ಲೇ | ಅಭೂದ್ಯಂತಿದೋಭಾವಿಭದ್ರಬಾಹುಃಪಯಃಪಯೋಧಾವಿನಪೂರ್ಣಚಂ  
<sup>15</sup>ದ್ರಃ || ಭದ್ರಭಾಹುರಗ್ರಮಸ್ತಮಗ್ರಬುಧಿಸಂಪದಾಕುದ್ಧಿಸಿದ್ಧಶಾಸನಂಸುತ  
<sup>16</sup>ಬಲಬಂಧನಂಧರಂ | ಇದ್ಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮ್ನುಭೃತಪೋವೃದ್ಧಿವೃದ್ಧಿಗತಪ್ರೀತಿರುದ್ಧಧೇಮ  
<sup>17</sup>ಹದ್ಧಿಗತಃ || ಯೋಭದ್ರಬಾಹುತಕೇವಲಾನಾಂಮುನೀಶ್ವರಾಣಾಮಿತಪಃಪೋಷಿ | ಅ  
<sup>18</sup>ಪ್ಪಾಪೋಭೂದ್ವಿದುಷಾಂವಿನೇತಾಸರ್ವೈಶ್ಚತಾತ್ಮಗಪ್ರತಿಪಾದನೇನ || ತದೀಯಃಪೋಜನಿಚಂ  
<sup>19</sup>ದ್ರಗಪ್ರಸವಗುಗಿಲಾನತದೇನವೃದ್ಧಃ | ವಿವೇಕಯುತೀವೃತಪ್ರಭಾವಪ್ರಭೂತಕೇತ್ತಿಬ್ಬು  
<sup>20</sup>ವನಾಂತರಾಣಿ || ತದೀಯವಂಶಾಕರತಪಸ್ಸಿದ್ಧಾದಭೂದಯೋಪಾಯತಿರತ್ನಮಾಲಾ |  
<sup>21</sup>ಬಿಭೃಯದಂತಮ್ನುಗಣಿವನ್ಮುನೀಂದ್ರಸ್ಯಕುಂಡಕುಂದೋಜಿತಚಂದದಂಶಃ || ಅಭೂದುಸಾ  
<sup>22</sup>ಸ್ಪೃಶಿಮುನೀಪವಿತ್ರೇವಂಶೇತದೀಯೇಸಕಲಾತ್ಮಗವೇದೀ | ಸೂತೀಕೃತಯೇನಜಿನಪ್ರ  
<sup>23</sup>ಣೀತಂಶಾಸ್ತ್ರಾತ್ಮಗಜಾತಂಮುನಿಪ್ರಂಗವೇನ || ಸಪ್ರಾಣಿಸಂರಕ್ಷಣಸಂವದಾ  
<sup>24</sup>ನೋಬಿಭಾರಯೋಗೀಶಿಲ್ಯದ್ವೈಪಕ್ಷಾಃ | ತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ  
<sup>25</sup>ಪಾಯ್ಯಗರಬೋದ್ಧೀತರಗೃಹ್ಯಮಂಚಂ || ತಸ್ಮಾದಭೂದೋಗ್ರಿಕುಲಪ್ರವೀಶೋಬಲಾಕುಂಭೇಃ  
<sup>26</sup>ಸತಪೋಮಕದ್ಧಿಗತಃ | ಯದಂಗಸಂಸ್ವರ್ಗನಮಾತ್ರತೋವಿವಾಯುರ್ವಿಗಪಾದೀನಮೃತೀಶಕಾ  
<sup>27</sup>ರ || ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತಿಗಸ್ತತಃಪ್ರಣೇತಾಜಿನಶಾಸನಸ್ಯ | ಯದೀ  
<sup>28</sup>ಯವಾಗ್ವಜ್ರಕಶೋರಮತಶ್ಚಕ್ಷುಷ್ಣೀಲಚಕಾರಪ್ರತಿವಾದಿಶೈಲಾಃ || ಶ್ರೀಪೂಜ್ಯಪಾದೋ  
<sup>29</sup>ದ್ವೈತದಮ್ನುಗರಾಜ್ಯಸ್ತತೋಸುರಾದೀಶ್ವರಪೂಜ್ಯಪಾದಃ | ಯದೀಯಮೈದುಮ್ನುಗಾಣಾದಿ  
<sup>30</sup>ನೀನವಂತಿಶಾಸ್ತ್ರಾಣಿತದುದ್ಧೃತಾನಿ || ಧೃತವೈಶ್ವಬುದ್ಧಿರಯಮತಯೋಗಿಭೀಕೃತತ್ಯತ್ಯಭಾ  
<sup>31</sup>ವಮನುಬಿಭ್ರದ್ವೇಷಕೈಃ | ಜಿನವದ್ವಭೂವಯದನಂಗಾಪತ್ಯತ್ನಜಿನೇಂದ್ರಬುದ್ಧಿರತಿ  
<sup>32</sup>ಸಾಧುಮಣ್ಣೀಗತಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಮುನಿರಪ್ರತಿಮೌಪಧದ್ಧಿಗಜೀಯಾದ್ವಿದೇಶಜಿನದ  
<sup>33</sup>ರ್ಶನಪ್ರಂತಗಾತ್ರಃ | ಯತ್ಪಾದಗೌತಜಲಸಂಸ್ಪರ್ಗಪ್ರಭಾವಾತ್ಪಾಳಾಯಸುಕೀಲತದಾ  
<sup>34</sup>ಕನಃಲಚಕಾರ || ತತಃಪರಂಶಾಸ್ತ್ರವಿದಾನಮುನೀನಾಮಗ್ರೇಸರೋಭೂದಕಳಂಕಸೂರಿಃ |  
<sup>35</sup>ಮಿಥ್ಯಾಂಧಕಾರಸ್ಯಗಿತಾಃಖಿಲಾತ್ಮಾಃಪ್ರಕಾಂತಾಯಸ್ಯಪಚೋಮಯುಖೈಃ ||  
<sup>36</sup>ತಸ್ಮಿನ್ತತ್ಸಗ್ಗಭುವಮಹವೋದಿವಪತಿನ್ಮತ್ಪುಮಿವಪ್ರಕೃತ್ಯುಕ್ತ | ತದನ್ವಯೋ  
<sup>37</sup>ದ್ವೈತಮುನೀಶ್ವರಾಣಾಂಬಿಭೂವುರತ್ನಂಭುವಿಸಂಘೋದಾಃ || ಸಯೋಗಿನಂಘ್ರೇತುರಃ  
<sup>38</sup>ಪ್ರಭೇದಾನಾಸಾದ್ಯಭೂಯಾನವಿರದೈವೃತ್ತಾಃ | ಬಿಭೂವಯಂಶ್ರೀಭಗವಾನ್ವಿನೇಂದ್ರಪ್ರ  
<sup>39</sup>ತುಮ್ನುಗಾಣಾನೀವಮಿಥಸ್ಸಮಾನಿ || ದೇವನಂದಿಸಂಕಸೇನಸಂಘೋದವತ್ತಿಗನಾದೇಶಭೇದ  
<sup>40</sup>ವತ್ತಿಗನಾದೇಶಭೇದತಪ್ರಬೋಧಭಾಜಿದೇವಯೋಗಿನಾಂ | ವೃತ್ತತಸ್ಸಮಸ್ತತೋವಿರದೈ

- <sup>41</sup>ಧಮ್ಮಗನೇವಿನಾಂಮಧ್ಯತಃ ಸ್ವಸಿದ್ಧ ಏವನಂದಿನಂಘೋತ್ಸಭೂತಃ || ನಂದಿನಂಘೇಸದೇಣೀ  
<sup>42</sup>ಯಗಣೇಗಚ್ಛೇಚ್ಛಪ್ತಸ್ತು ಕೇ | ಇಂಗುಲೇಶಬಲಿಜ್ಞೇಯಾನ್ಯಂಗಲೀಕೃತಭೂತಃ ||  
<sup>43</sup>ತತ್ರ ಸರ್ವಗಲೇಶರಕ್ಷಾಕೃತಮತಿವ್ಯಕ್ತಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧ ಕಾನನವರ್ಧನಪ್ರತಿಬಂಧ  
<sup>44</sup>ಕೀರ್ತಿರಕಲಾಪಕಃ | ವಿಕ್ರಮಶ್ಚತೀರ್ತಿರಭಿಷ್ಠುರಕಯತಿಸ್ಸಮಾಜಾಯತಪ್ರಸ್ಫು  
<sup>45</sup>ರದ್ವಚನಾಮೃತಾಂಕುನಿನಾಂತಾಖಿಲವೃತ್ತಮಾಃ | ಕೃತ್ಯಾವಿನೇಯಾನ್ಯವೃತ್ತಕೃತ್ಯ  
<sup>46</sup>ವೃತ್ತಿಸ್ಸಿದ್ಧಾಯತೇಭುಕೃತಭಾರಮುಚ್ಛೇದಿಃ | ಸ್ವದೇವಭಾರಂಚಭಾವಿಸ್ತಾಂತಸ್ತ  
<sup>47</sup>ಮಾಧಿಭೇದೇನದಿವಂಸಂಭೇಜೇ || ಗತೇಗಗನವಾಸಗತಿರಿದಿವಮತ್ರಯಸ್ಯೋಚ್ಛ್ರಿ

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ತಾನವೃತ್ತಗುಣಂಪತಿವ್ಯಕ್ತಸತಿಕ್ಕೇವಲಂತದ್ವೇಶಃ | ಅವಂದಮದವನ್ಯಥಸೂಮದು  
<sup>2</sup>ಗುಣಾಪೋಚ್ಛಲತ್ಪ್ರತಾಪಪತಿಕ್ರೃತಪ್ತಸ್ತು ರಣಭೇದಲಬ್ಧಂಭಾವಿ || ಪ್ರಚಾರುತಿರ್ತಿ  
<sup>3</sup>ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತು ಸ್ವಾಪಭೂನ್ನಿಜಯಶೇಷಧರ್ಮಕೃತಾಃ | ಯಸ್ಯಾ  
<sup>4</sup>ಭವತಃ ಪನಿಸಿದ್ಧ ರತೋಪಶಾನ್ತಿಶ್ಚಿತ್ತೇಗುಣೇಚಗುರತಾಕೃತತಾಶರೀರೇ || ಯಸ್ತು  
<sup>5</sup>ಪೋವಲ್ಲಭಿವ್ಯೇಕ್ಷಿತಾಭಯಮೋವತ್ತಯಾಮಾನಸಾರತ್ರಯಂಭೂತಲೇ | ಯುಕ್ತಿಶಾ  
<sup>6</sup>ಸ್ತ್ರಾದಿಕಂಚಕ್ರಕೃಪ್ಪಾಕಯಕೃಬ್ಧವಿದ್ಯಾಂಬುಧೇವೈದ್ಧಿಕ್ರೃಚ್ಛಂದ್ರನಾಃ || ಯಸ್ಯಯೋಗೀ  
<sup>7</sup>ಶಿನಮದಯೋಸ್ಸವ್ಯದಾಸಂಗಿನೀಮಿಂದಿರಾಂಪಶ್ಯತಃಶಾಸ್ತ್ರೀಣಃ | ಚಿಂತಯೇನಾ  
<sup>8</sup>ಭವತಃ ಪೂರ್ವತಾವಪ್ತಾಃ ಸಂನ್ಯಥಾಸೀಲತಾಂಭವತಃ ತ್ವನೋಃ || ಯೇಷಾಂಕಲೇಶಾ  
<sup>9</sup>ಶ್ರಯತೋಽಸೀನಾತೋರೂಪಸಪ್ರಾಪ್ತಿಂವಿತತಾನತೇಷಾಂ | ಬಲ್ಲಾಳಾಚೋತ್ಥಿತರೋಗಕಾಂ  
<sup>10</sup>ತಿರಾಸೀತ್ಕಿಶ್ಕಿತಿಶ್ಚಿ ಮುಖೇಷಜೇನ || ಮುನಿವ್ಯಕ್ತಗುಣಾಲತೋವಿಜಾಲಿತನಮಾದಿ  
<sup>11</sup>ಭೇದಂಸಮನಾಪ್ಯಸತ್ತಮಾಃ | ವಿಕಾಯದೇಹಂವಿವಿಧಾಪದಾಂಪದಂವಿವೇಶದಿವ್ಯಂನಪ್ರವಿಶ್ಯ  
<sup>12</sup>ವೈಭವಂ || ಅಸ್ತಮಾದತಿಶ್ಚಿತ್ತವೃತ್ತಿನಿಯರ್ಯಮ್ನಾಭಾವಿಷ್ಯದಾಪಂ  
<sup>13</sup>ದಿತಯತಿಸ್ತೋಮಃನಸ್ತು ಮಿಥ್ಯಾತಮಸ್ತೋಮಸಿಹಿತಂಸರ್ವಮುತ್ಸಮೈವೈರಿಕೃ  
<sup>14</sup>ಯಂವಕ್ತೃಭಿರುಸಾಂಘೋಷಿ || ವಿಭುಧಜನಮಾಲಕಂಕುಂಬುಧಮುಕಾರಕಂ  
<sup>15</sup>ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತತಮಲಂಬುಧಾಃ || ಧನಲಸರೋವರನಗರಜಿ  
<sup>16</sup>ನಾಸ್ತದಂಚಸವೃತಮಾಕೃತತದರುತಪೋಮಾಃ || ಯತ್ಕಾವದ್ವಯವೇನ  
<sup>17</sup>ಭೂಪತಿತತ್ತ್ವಕ್ರೇರೋಭೂಷಣಂಯದ್ವ್ಯಾಕೃತ್ಯಮೃತವೇಷಕೋವಿದಕುಲಂಬೀತ್ವಾಜಿ  
<sup>18</sup>ಜೇವಾನಿಕಂ | ಯತ್ಕೀರ್ತಾನ್ಯನಿವಲಂಬುಧೂವಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ  
<sup>19</sup>ವಿವರೀತಕಾರಭುವನೇಶಾಸ್ತ್ರಾರ್ಥಗಾತಂಮಹತ್ || ಕೃತ್ಯಾತಪಸ್ವಿನ್ರಮನ  
<sup>20</sup>ಮ್ಪ್ರವೇಷಾನ್ಸಂಸಾರ್ಯವ್ರಣ್ಯವ್ಯನುಮಪ್ನುತಾನಿ | ತೇಷಾಂಫಲಸ್ಯನುಭವಾಯ  
<sup>21</sup>ದತ್ತಜೇತಾಃ ಪಾಪಪ್ರದಿವಂಸಯೋಗೀ || ತಸ್ಯೈವಾತೋಫೂನ್ದಿಸಿದ್ಧಾಂತಯೋ  
<sup>22</sup>ಗೀಶೋಧ್ಯವ್ಯಾಟಾಪರ್ವಾಯಸ್ಸಿದ್ಧಕಾಸ್ತ್ರಂ | ಕುಸ್ಥೇಕೈಲಯಿದ್ವಾದೇಶಾತ್ಕಾಕರಾಘೃ  
<sup>23</sup>ಯಗ್ಧವ್ಯವೃತ್ತಪ್ರದಮುಂದಿದ್ರವಸ್ಯೋಃ || ದುಷ್ಕಾರ್ಯದ್ಯುಕ್ತಂಶಾಸ್ತ್ರಗಾತಂವಿವೇ  
<sup>24</sup>ಶೀಮಾಶಾಸೀತಾಂತಾತ್ಮಗನಂಧಾತಯಾ ಯಃ | ಇಂದ್ರೋಶವ್ಯಮೇಘಾಜಾ  
<sup>25</sup>ಲೋಕೈರಮಾಭೂವೃದ್ಧಾಂಭೂವೃತ್ತಂವಿಂಸಾಂಭೇದ || ಯದ್ವತ್ಪ್ರದಾಂಬುಜನ  
<sup>26</sup>ತಾಪಸಿಃ ಸುಖಸುಖರತ್ನಾಂಶರಣೇನಿಕಮುಂದಿದ್ರವಸರಾಗಂ | ತದ್ವನ್ನವ

- 27 ಸ್ತುತವಧೂನ್ಯ ಲಚವಸ್ತುಜಾತಂನೋಯಾವ್ಯನಂನುಕುಲಂನಚ್ಚಾಗ್ನಿಮಿಧಂ || ಪ್ರವಿಸ್ಯ  
 28 ಶಾಸ್ತ್ರಾಂಯುಧಿಮೇಷಧೀರೋಜಗ್ರಾಹಪೂರ್ವ್ವಾಂಸಕಲಾತ್ಕರತ್ನಂ | ಪರೇಸಮತ್ರ್ಯಾ  
 29 ಸ್ತುತವಸ್ತು ವೇಣಾದೇಹೈಕಮೇವಾತ್ರನಸರ್ವ್ವಮಾಪುಃ || ಸಂಪಾದ್ಯೈಷ್ಯನ್ನಮು  
 30 ನೀಪ್ರಸಿದ್ಧಸಿದ್ಧಾಪಯಾಮಾಸ ಕುಶಾಗಬುದ್ಧೀನ್ | ಜಾತ್ವಪಿತ್ರಿಕರಣಾ  
 31 ಯದಮ್ನುಪ್ರಪತ್ತನಾದಾಖಿಲಸಂವಿವೇಚ || ಕೃತ್ವಾಭ್ಯಂತೇಗುರೋಃಸರ್ವ್ವಕಾ  
 32 ಸ್ತುನ್ನೀತ್ಯಾವತ್ಸನಾಮಧೇನುಂಪಯೋವಾ | ಸ್ವೀಕೃತ್ಯೋಚ್ಚೈಸ್ತಪ್ತಿವಿಂತೋತಿಪುಷ್ಪಾಃ  
 33 ಶ್ವೇತೈಷ್ಯಾಂಶ್ರಾಪಯಾಮಾಸುರಿದ್ಧಂ || ತದೀಯ'ಜ್ಞೇಷುಮಿದಾಂವರೇಷು  
 34 ಗುಣೈರಸೇಕ್ಯೈಶ್ಚುತಮುನ್ಯಭಿಖ್ಯಃ | ರಾಜಕೈಲೇಷುಸಮುನ್ಯತೇಷುಸರತ್ನ  
 35 ಕೂಟೈರಿವಮಂದರಾದ್ರಿಃ || ಕುಲೀನೋಲೇನಗುಣೇನಮತ್ಯಾಶಾಸ್ತೇಣರೂ  
 36 ಷೇಣಾಚಯೋಗ್ಯವಿಷಃ | ವಿಚಾಯಗ್ರಾತಂಸೂರಿಪದಂಸನೀತ್ವಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ  
 37 ಯಾಂಚಕರ || ಅಧೈಕದಾಚಿಂತಯತಿತ್ಯನೇನಾಸ್ಥಿತಿಸಮಾಲೋಕ್ಯನಿ  
 38 ಜಾಯುಷೋಲ್ಪಂ | ಸಮಪಗ್ರಾಹಾಸ್ಥಿತ್ಯಗ್ನಿಗಣಂಸಮತ್ಯೇತಪ್ತವಿಷ್ಯಮಿಸಮಾ  
 39 ಭೀಯೋಗ್ಯಂ || ವಿಚಾಯಗ್ರಾಚೈವಂಹೃದಯೇಗಣಾಗ್ರಣೇನ್ನಿವೇದಯಾಮಾ  
 40 ಸವಿನೀಯಾಂಧವಃ | ಮುನಿಸ್ಸಮಾಹುಯಗಣಾಗ್ರಾಪತ್ತಿನಂಸ್ವಶ್ವತ

(ಇನೇ ಮುಖ್ಯ)

- 1 ಮಿತ್ಥಂಶ್ಚುತವತ್ತ್ವತಾಲಿನಂ || ಮದನ್ಯಯಾದೇವಸಮಾಗತೋಯಂಗಣೋಗುಣಾ  
 2 ನಾಂಪದಮಸ್ತುರಕ್ಷಾ | ತ್ವಯಾಂಗಪದ್ಯತ್ಪ್ರಿಯತಾಮೀಷ್ಯಸಮರ್ಪಯಾಮಾಸಗಣೇ  
 3 ಗಣಂಸ್ವಂ || ಗುರುವಿರಹಮುದ್ಯದ್ವಿಖಿಂಸಾನಂತದೀಯಮುಖಮಗುರುನ  
 4 ಲೋಭಿಸ್ಪ್ರಸನೋಚಕಾರ | ಸವಿನಿಮಲಿತಾಬ್ಲಿಷ್ಠ್ಯಸಾಂಸುಪ್ರತಾಸಂಸಿಮಧಿಸನ  
 5 ತಿಯೋಷ್ಠಿನ್ಮಂದಪೂತ್ವಾ ರವಾತ್ಯಃ || ಕೃತಿತತಿತವತ್ತ್ವ ಸ್ತುತ್ಯಗುಪ್ತಿಸ್ತವತ್ಯೋಚಿತ  
 6 ಕುಮತವೀರೇಷೋಷಿತಾರೇಷುದೋಷಃ | ಜಿತರತಿಪತೀತ್ವಸ್ತತ್ವವಿದ್ಯಾಪ್ರಭು  
 7 ತ್ವನುಕ್ಯತಫಲವಿಧೇಯಂಸೋಗಮದ್ವಿವ್ಯಭೂಯಂ || ಗತೇತ್ರತತ್ಸೂರಿಪ  
 8 ದಾಶ್ರಯೋಯಮುನೀತ್ವರಸ್ಸಂಘಾಮವರ್ಧೇಯತ್ತರಾಂ | ಗುಣೈಶ್ಚ ಶಾಸ್ತ್ರೈಶ್ಚ ರಿಶ್ವರನಿಂ  
 9 ದಿತ್ಯೇಪ್ರಚಿಂತಯನ್ತದ್ಗುರುಸಂದರ್ಶಕಜಂ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಂತಂಘರಕ್ಷೋವಿಹಾ  
 10 ಯಾಚಾಕೃತ್ಯಮನುಬ್ಬುದ್ಧಿಃ | ಪ್ರಸದ್ಧೇಯಂಧಮ್ನುಕವನಿಂಧಿತಂಧಗ್ನಿ ರೂಪವೇಶಾನುಪಲೀ  
 11 ಚಕಾರ || ಅಖಂಡಯದಯಂಮುನೀರ್ವಿಮಲವಾಗ್ಧಿರತ್ನದ್ವಿತಾನಮಂದಮದನಂಚ  
 12 ರತ್ನಮತನಾದಿಕೋಽಪಹಾನ್ | ಭ್ರಮನ್ನಮರಭೂವಿಂಭದ್ವೈನಿತವಾರಿಧಿ  
 13 ಪೋಚ್ಚೇತತ್ತರಂತತಿವಿಭ್ರಮಗ್ರಾಹಾಚಾರೇಭಿಬ್ಬುಧಿ || ಕಾತ್ಯಾಂಶಾನಿನಿ  
 14 ಕಥ್ಯತಾಂಶ್ಚುತಮುನೋಕ್ತಿಂಕೇಮಾಗಮ್ಯತೇಬ್ರಹ್ಮನೃತ್ಪ್ರಿಯಸನ್ನಿಭೋಭುವಿ  
 15 ಬುಧಸ್ತಂವ್ಯಗೃತೇಸರ್ವ್ವತಃ | ನೇಂದ್ರಾಃ'ಂಸಚಗೋತ್ರಭಿದ್ಧನಪತೀಕಿನಾಸ್ತುಗಾಂನರಾಣೀ  
 16 ಷೇಕುತ್ರಗತಸ್ತಜದ್ವಿರಸನೋರುದ್ರಾಪಕೂನಾಂಪತಿಃ || ವಾಗ್ಧೀವತಾಪ್ತದಯರಂಜನ  
 17 ಮಂಡನಾನಿಮಂದಾರಶಿಖ್ರಪ್ತಮಕರಂದರಸೋಪಮಾನಿ | ಆನಂದಿತಾಖಿಲಜನಾನುನ್ಯತಂ  
 18 ವಮಂತಿಕಣ್ಣೀಷ್ಠಾಪುಯಸ್ಯನಚನಾನಿಕವೀತ್ವರಾಣಾಂ || ಸಮಂತಭದ್ರೋಪ್ಯಸಮಂತಭದ್ರ  
 19 ಶ್ರೇಷ್ಠಾಂಜ್ಯಪಾದೋಪಿಸ್ತುಜ್ಯಪಾದಃ | ಮಯೂರಂಚೋಪ್ಯಮಯೂರಂಚೈ

20. ತ್ರಂವಿರುದ್ಧೋಪ್ಯವಿರುದ್ಧ ಏಷಃ || ಏವಂಜಿನೀಂದ್ರೋದಿತಧರ್ಮಮುಚ್ಯತೇ ಸ್ವಭಾವಯಂ

<sup>21</sup>ತಂಮುನಿವಂಶದೀಪಿನಂ | ಅದೃಶ್ಯವೃತ್ತ್ಯಕಲಿನಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮು

<sup>22</sup>ನಾಸದೂತವತ್ || ಯಥಾಖಲಃಪ್ರಾಪ್ಯಮಹಾನುಭಾವಂತಮೇವಪಶ್ಯತ್ಕ ಬಲೀಕ

23ರೋತಿ | ತಥಾಶನ್ಯೋಯಮನುಪ್ರವಿಶ್ಯವಪುರ್ಬ್ಬಾಭೇಪ್ರತಿಬದ್ಧವೀರ್ಯಃ ||

<sup>24</sup>ಅಂಗಾನ್ಯಭೂವನ್ಸಕ್ತಾನಿಯಸ್ಯನಚಪ್ರತಾನ್ಯದ್ವೈತವೃತ್ತಭಾಜಃ || ಪ್ರಕಂ

25 ಪವನಾಸದ್ಯಪುರಿದ್ಧರೋಗಾನ್ನ ಚಿತ್ತವಾವಸ್ಯಕವತ್ಯಪೂರ್ವ್ಯಂ | ಸಮೋಕ್ಷಮಾ

26 ಗೌರವಮೇಷ್ಠೀರೋಮುದಂಚಕಧಮ್ಮೇಶ್ವರಯೇಪ್ರಶಾಂತಿ || ಸಮಾದದೇತದ್ವಿಪರೀತಕಾ

27. ನನ್ನ ಸ್ತುತಿವೈರೋಧವೇನುಂಟು ? | ಅಂಗೇಶವತ್ಸವವಿಜೃಂಭಮಾಣನಿತಿ ತ್ವ

28 ಯೋಗೀತದಸಾಧ್ಯರೂಪತಾಂ || ತತಸ್ತನಾಗತ್ಯನಿಜಾಗ್ರಜಸ್ಯಪ್ರಣವ್ಯುಪಾ

<sup>29</sup>ದಾವನದತ್ತ, ತಾಂಜಲಿಃ || ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿರಾಜಧರ್ಮವತ್ಸಲತ್ವತ್ಪದ

<sup>50</sup>ಪ್ರಸಾದತಸ್ಸಮಸ್ತವಾರ್ಜಿತಮಯಾಸದೈಶಕ್ರುತಂವ್ರತಂತಪಃಪುಣ್ಯಮು

31 ಕ್ಷಯಂಮಮಾತ್ರವತ್ತಿತ್ತತ್ರಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷಿಣಃ || ದೇಹತೋವಿನಾತ್ರ

ಕಪ್ಪುಮಸ್ತಿ ಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗಪೀಡಿತಸ್ಯವಾಚ್ಯತಾನಶಬ್ದತಃ | ಧೈಯಪವ

ಯೋಗತೋವಪುರ್ವ್ವ ಸರ್ಜನಕ್ರಮಸ್ಸುಧುವರ್ಗಸರ್ವಕೃತ್ಯವೇದಿನಂವಿದಾಂವರ || ೧

ಜ್ಞಾಪ್ಯಕಾರ್ಯಂಮುನಿರ್ದಿಮತೈರ್ಧ್ಯಂಮುಹುರ್ಮುಹುರ್ವ್ಯಾಪಯತೋಗಣೇಶಾತ್ |

ಪ್ರಾಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ರನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ಮಭಃವ್ಯಂ || ಉ

ದೈದ್ಯಪತಿ ಮಿತಿಮಿಂಗಿಲನಕ್ಕಚಕ್ರಪ್ರಾಂತಂ ಗಮ್ಯತ್ಯವ್ಯತಿಭೀಮತರಂಗಭಾಜೇ | ತೀ

೧೨ ಪ್ರಾಜವಂಜವಪಯೋನಿಧಿಮಧ್ಯಭಾಗಕ್ಕೆ ಶ್ಲೋಕವನ್ನು ಒಳಮಾಯಂಪತಿತ್ವಸ್ಸುಜಂತುಃ ||

39. ಇದಂಖಲಯುದಗಕಂಗಳನವಾಸನಾಂಕೇವಲನಹೇಯಮಸುಖಾಸ್ಪದಂನಿಖಿ

40

41 ಸುತನು ಹೇಳಿದನು ||

42 ಸಂಚಯೋಪಪಾಶೋಪದೋಪಾಸ್ಪದಂಸ್ತು ಶಿಷ್ಯ ನಜ್ಜುಪಾವಾಪೋಬಹುಭವೇಪು

43. ಸಂವೋದಕೃತಿ | ಅತಃಖಲವವೇನಸ್ತ ಮಪಹಾಯಸರ್ವ್ಯಂಸಹಾವ

ಶಂತಿರದಮಕ್ಷಯಂವಿವಿಧಕರ್ಮಾಹಾನ್ಯುತ್ಥಿತಂ || ಉದ್ವಿಪ್ತದಾಃ ||

(೪ನೇ ಮುಖ.)

<sup>1</sup>ಶಿಖಿಸಂಗತಿಮಂಗಯಷ್ಟಿಂತೀನ್ಯಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಾಂ | ಸ್ತುತ್ವಂದನಾದಿವಿಘ್ನ

2ಯಾಮಿಷತ್ಯೈಲಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುದ್ಧಃ || ಸ್ವಪ್ನಃಸ್ತೋಣಾಮೇ

<sup>3</sup>ನಸಾಂಸೃಷ್ಟಿತಃಕಿಂಗಾತ್ರಸ್ಯಾಧೋಽಭೂಮಿಸೃಷ್ಟ್ಯಚಕಿಂಸ್ಯಾತ್ | ಪುತ್ರಾದಿನಾಂಕ

<sup>4</sup>ತೃಕಾಯ್ಯಂಕಿನಮರ್ತ್ಯಸೃಷ್ಟ್ಯೇರಿತ್ವಂವೃತ್ತೃತಃಧಾತುರಾನೀತ' || ಇದಂಹಿಬಾಲ್ಯಂಬಹು

<sup>5</sup>ಮುಖವಿಜಮಿದಂವಯಃಪ್ರೀರ್ಣನರಾಗದಾಹಾ | ಸವೃದ್ಧಭಾವೋಽಪ್ಯನುಷ್ಠಾಸ್ತುತಾ

ಲಾದಶೇಯಮಂಗಸ್ಯವಿವತ್ಥಲಾಹಿ || ಲಬ್ಧಿಮಯಾಪ್ರಾಕ್ತನಜನ್ಮಪ್ರಣ್ಯಾ

7. ತೃಜನ್ಯ ಸದ್ಗುತ್ರಿಮಪೂರ್ವಬುದ್ಧಿಃ | ಸದಾಶ್ರಯಃಪ್ರೀತಿನಧರ್ಮಸೇವಾತಃ

8 ತೋನಿನಾಮಾಚಪರಃಕೃತೀಕಃ || ಇತ್ಥಂವಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ವರೂಪಃಯೋಗೀನಿ

ಶ್ಯರಮಿತಿಪ್ರಶಮಂದಧಾನಃ | ಅದ್ಧೃವಮಿಲಿತದೃಗ್ವೈಲಿತಾಂತರಂಗವಶ್ಯನ್ವಯೋ

- <sup>10</sup> ಪವಿತ್ರಿಸೋವಹಿತಸ್ಸಮಾಧಾ || ಹೃದಯಕಮಲಮಧ್ಯೇಸ್ಥೈರ್ಯದ್ಧಮಾ  
<sup>11</sup> ದಾಯರೂಪಂಪ್ರಸರದಮೃತಕಟ್ಟುಮ್ಗೋಲಮಂತ್ರೈಃಪ್ರಸಿಂಹಃ | ಮುನಿ  
<sup>12</sup> ಪರಿಷದುದೀರ್ಣ್ವಸ್ಮೋತ್ರಘೋಷೈಸ್ಸಹೈವಶ್ರುತಮುನಿರಯಮಂಗಸ್ವಂವಿಹಾಯ  
<sup>13</sup> ಪ್ರಣಾಂತಃ || ಅಗಮದಮೃತಕಟ್ಟುಂಕಟ್ಟುಮುಲ್ಕೈಶ್ಚೈವಃವಿಲಿತಪೂಷೋಹಸ್ತ  
<sup>14</sup> ತ್ರಭೋಗಾಂಗಕೇಷು | ವಿನಮದಮರಕಾಂತಾನಂದೂಷ್ಣಾಂಬುಧಾರಾಪತನಪ್ರತರ  
<sup>15</sup> ಜೋಂತದ್ವರ್ಗಮಸೋಪಾನರಮ್ಯಂ || ಯತೌಯಾತೇತಪ್ತನ್ವಗದಹನಿರಸ್ಯಂಜನಿಸ್ಥ  
<sup>16</sup> ತಾಮಸೋಮೋಹಧ್ವಾಂತಂಗತಬಲಮಪೂರೈಪ್ರತಿಹತಂ | ವೈದೀಪ್ಯದೃಷ್ಟೋ  
<sup>17</sup> ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಚಯನ್ವಿಯೋಗೇಕಂಕುರ್ಯಾದಿವನಮ  
<sup>18</sup> ಹತಾಂದಸ್ಸಹತರಃ || ಪಾದಾಯಸ್ಯಮಹಾಮುನೇರನುಕೃರ್ಣೂಭ್ಯ  
<sup>19</sup> ಛ್ರೀಶೋಭಿಧ್ವರ್ಗತಾವೃತ್ತಂಸನ್ಯವಿದಾಂವರಸ್ಯಹೃದಯಂಜಗಾಹಕಸ್ಯಮಲಂ | ಸೋ  
<sup>20</sup> ಯಂಶ್ರೀಮುನಿಭಾನುಮಾನ್ವಿದ್ಧಿವಶಾದಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯಾಯಂತದ್ವಿ  
<sup>21</sup> ಧಿಮೇವತತಸಸಾಹಸ್ತಂಯತದ್ವಂಬುಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಸರಲೋ  
<sup>22</sup> ಕಮನಿಂದ್ರವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ | ಇಜ್ಯ  
<sup>23</sup> ಭವೇದಿತಿಕ್ರತಾಕೃತಪ್ರಣ್ಯರಾಣೀಶ್ಫೇಯಾದಿಯಂಪ್ರತಮುನೇಸ್ಸಚಿರಂ  
<sup>24</sup> ನಿಪದ್ಯಾ || ಇಪುತರಂಜಿದ್ಧುಮಿತ್ಯಕಸರ್ವಧಾವಿರರ್ದ್ವೀಯ  
<sup>25</sup> ಗಾಪಾಢೇ | ಸಿತನವಮಿವಧುನೋದಯಃಷಷಿವವಿಶಾಖೇಪ್ರತಿಷ್ಠಿ  
<sup>26</sup> ತೇಯಮಿಹ || ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತೇರೋಧಮತ್ಯಜ್ಜ್ವಲತಂವಿಲಂಭಿ  
<sup>27</sup> ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ | ಆವಾಹುನಸಗೋಚರಂ  
<sup>28</sup> ವಿಜಿತಲೋಕಕೃತ್ಕೃಮಂಮದೀಯಪ್ತದಯೇನಿರಂವನತುಧಾಮದಿವ್ಯಂಮಹ  
<sup>29</sup> ತ || ಪ್ರಬಂಧದ್ವಿನಿಲಂಬಂಧಸದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ | ಮಂಗುಜಕವೇ  
<sup>30</sup> ವ್ಯಾಣೀವಾಣೀವಿಣಾಯತೇತರಾಂ ||

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ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

- <sup>1</sup> ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋದಯಾಚಳರೋಘೂಷಾಮಣಿಬ್ಧಾನಮಾನಾ | ಬ್ರಹ್ಮಕ್ಷತ್ರ  
<sup>2</sup> ಕುಳಾಬ್ಧಿವರ್ಧನಯೋರೋಚಿಸುಧಾದಿಧಿತಿಃ || ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋಕರಾ  
<sup>3</sup> ಚಲಭವಶಿಷಾರವಲ್ಲೇಮಾಣಿಃ | ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಬ್ಧಿಚಂಡ ಪವನಾನ್ಮು  
<sup>4</sup> ಣ್ಣರಾಜೋಹನಿ || ಕಳವ್ವನಕ್ಷತ್ರಾಬ್ಧಿಭೀಷಣಲಂಕಾಪಾತಾಳಮ್ಲಾನುಜಂ  
<sup>5</sup> ಜೇತುಂವಜ್ಜೂದೇವಮುದ್ಯತಭುಜಸೈನ್ಯಕ್ಷೇತೀಂದ್ರಾಜ್ಞಯಾ | ಪಶ್ಯೋಶ್ರೀ  
<sup>6</sup> ಜಗದೇಕವೀರನೃಪತೇಜೈರ್ವತ್ಸ್ರದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾಮದ್ವನಿಯತ್ರ  
<sup>7</sup> ಭಗ್ನಮಪತಾನೀಕಂಮೃಗಾನೀಕವತಃ || ಅಸ್ತಿನನ್ನಿನಿವಂತವಜ್ರದೇಹ  
<sup>8</sup> ದ್ವಿಹ್ವಂಭಿಕುಂಭೋಪಳೇನಿರೋಹತಂಪುರೋನಿಷಾದಿನಿರಿಪುನ್ಯಾಳಂಕುಕೋಚತ್ವ  
<sup>9</sup> ಯಿ | ಸ್ಯಾತ್ಪೋನಾಮನಗೋಚರಂಪ್ರತಿವೃತ್ತೋಮದ್ವಾಣಕೃಷ್ಣೋರಂಗಾಸಸ್ಯೇ  
<sup>10</sup> ತಿನೋಂಽಬರಾಜಸಮರೇಯಾಶ್ಚಾಭಿತಃಸ್ಯಾಮಿನಾ || ಖ್ಯಾತೇಷಾಂ  
<sup>11</sup> ಪಯೋಧಿರಸ್ತುಪರಿಭೃತಸ್ತುತ್ರಿಕೂಟಃಪುರೇಲಂಕಾಸ್ತುಪ್ರತಿನಾಯ

- <sup>12</sup> ಕೋಸ್ತು ಚಸುರಾರಾ ತಿಸ್ತ ಥಾಪಿಕ್ಷಮೇ | ತಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ  
<sup>13</sup> ತ್ವತ್ತೇ ಜನೇತಿಕ್ಷಣಾನ್ವಿಪ್ರಯೋಧಂಹಂಸಿಂಗಪಾತ್ಥಿವರಣೇಯೇನೋಜ್ಜಿವತಂಗ  
<sup>14</sup> ಜ್ವಿಫತಂ || ವೀರನೃಪಸ್ಯರಣೇಪುಭೂರಪುಮಯಂಕಣಗ್ರಹೇತ್ಯಣಯಾ  
<sup>15</sup> ತಪ್ತಾಸ್ತೃಪ್ರತಿಲಬ್ಧಿವಿವೃತ್ತಿರಿಸಾನ್ವತ್ವೈಃ ಧಾರಾಂಭಸಾ | ಕಳಿಸ್ತಂರಣ  
<sup>16</sup> ರಂಗಸಿಂಗವಿಜಯಾಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವಾಣೀಕೃತರಾಜಗಂಧಕರಿ  
<sup>17</sup> ಣೇಯಸ್ಮೈವಿತಿಣ್ಣಾಕಿಪಃ || ಆಕ್ರಪ್ಪಂಭುವಿಕ್ರಮಾದಭಿಲಪನ್  
<sup>18</sup> ಗಂಗಾಧಿರಾಜ್ಯಯಂಯೇನಾ ದೇಚಲಪಂಕಗಂಗನೃಪತಿವ್ಯೃತ್ಯಾಭಿ  
<sup>19</sup> ಲಾಪೀಕೃತಃ | ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನ ಚಪಕೇವೀರದ್ವಿಷಃಪೋತಂ  
<sup>20</sup> ಪಾತುಂಕೌತುಕಿ ನಕ್ಷ ಕೋಣಪಗಣಾಪೂರ್ಣಾಭಿಲಾಪೀಕೃತಾಃ ||

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ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

- <sup>1</sup> ಶ್ರೋವೃತ್ತಿಟಿನಸಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯಕ್ಷನಂ  
<sup>2</sup> ಮಾಡಿಸಿದಂದಿಗಂಬರಗುಣಾತ್ಯಂಭೋಗಪುರಂದರನೆನಿಸ್ವ  
<sup>3</sup> ಹರ್ಗಡಕಣ್ಣಂ ||

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ಅಖಂಡಬಾಗಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಪ್ರೇಮತ್ವರಮಂಭೀರನೃಪದ್ವಾದಾವೋಫಲಾಂಭ  
<sup>2</sup> ನಂಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸೃಣಾಸನಂಜಿತಾನಂ |  
<sup>3</sup> ಶ್ರೀಮೂಲಸಂಘಸಯಃಪಯೋಧಿವರ್ಧನಸಂಧಾಕರಾ  
<sup>4</sup> ವನವಾಸೇ . . ತೇತ್ತಿರದೇವಾಸ್ತ ಚೈಷ್ಯ  
<sup>5</sup> ಜಿನಸತಿಶ್ರೀಮದ್ವೇಂದ್ರವಿಶಾಲೇತ್ತಿರದೇವಾಸ್ತ ಶ್ರೀಪೂಜಿಃಪಟ್ಟರಕಶ್ರೀಕುಭಾಃ  
<sup>6</sup> ತ್ವಿರದೇವಾಸ್ತ ಚೈಷ್ಯಾಕಲಿಕಾಲಸರ್ವಪ್ರಜ್ಞಾಭಿಟ್ಟರಕಧರ್ಮಾಭೂಪೂಜೇವಾತಚೈಷ್ಯಾ  
<sup>7</sup> ಶ್ರೀಅಮಲೇತ್ತಿರಾಚಾರ್ಯಾತಸ್ತಿಸ್ಯಾಃ . . . ತಪಿತ . . . ಕುವಲ  
<sup>8</sup> ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯಾಪಟ್ಟವಿಪುಲ  
<sup>9</sup> . . . . . ಮಹಾಮಾಯೋದ್ಧಾರಕನಮು  
<sup>10</sup> ಯಮಲ್ಲಿದೇವಾನಾಂತತ್ವಾರ್ಥವಾರ್ಥಿವರ್ಧನಸಿಂಹಾಂಕುನಾ  
<sup>11</sup> ವರ್ಧಮಾನಸ್ವಾಮಿನಾಕಾರಿತಾ . . . ಅಚಾರ್ಯಾ  
<sup>12</sup> ಶಕವರ್ಷ ೧೯೫೫ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ವೈಶಾಖ  
<sup>13</sup> ಶುದ್ಧ ೩ ಬುಧವಾರ ||

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಶ್ರೀ . . ಕೀತ್ತಿರದೇವರಾಷ್ಟ್ರರುಹೇಮಜಂಘ  
<sup>2</sup> ಕೀತ್ತಿರದೇವರಾಧಿಮಂಗಳಮುಖಾಶೀ ||

ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ವರಮಗಂಭೀರಸೃಷ್ಟಾ
- <sup>2</sup>ದಾಮೋಘಲಾಂಘನಂಜೇಯಾತ್ಮೈಲೀ
- <sup>3</sup>ಕೃನಾಭಸೃಣಾಸನಂಜಿನಾಸನಂ ||
- <sup>4</sup>ಸ್ತುತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬಿಮಹಾಮಂಜಲಾಚಾರ್ಯಾದಿ
- <sup>5</sup>ಪ್ರಶಸ್ತಿಯವಿರಾಜಿತಚಿಹ್ನಾಳಂಕೃತರಂವಿಸಂಜೋದಾವ
- <sup>6</sup>ಬೋಧಿತರಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನನೇತ್ರತ್ರಯರಂ
- <sup>7</sup>ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯಗುಣಾತ್ಮಕರಂವಿದಿತ . . .
- <sup>8</sup>ದ್ವಾರಕರಂಜಕತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರಂವುಭನಯ
- <sup>9</sup>ಸಮರ್ಥ ಸಖರಂಶ್ರಿದಂಷರಹಿತರಂಶ್ರೀಶೃಂಗಿರಾಕೃತರಂ
- <sup>10</sup>ಚತುಕಪೂವಿನಾಸಕರಂಚತುರ್ವಿಧವುಸಗ್ಗಗಿರಿಕಂ
- <sup>11</sup>ದರಾದಿದೈರೆಯಸಮನ್ವಿತರಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- <sup>12</sup>ಕರ್ತೃಗಳಂಪಂಚಾಚಾರವೀರ್ಯಗುಣಾರವ್ಯವೀಣರಂಸಮದರು
- <sup>13</sup>ಶನದಭೇದಾಭೇದಿಗಳಂಸಟುಕಮೃತ್ಸಾರರಂಸಪ್ತನಯನಿರ
- <sup>14</sup>ತರಂಅಪ್ಪಂಗನಿಮಿತ್ತಕುಲರಂಅಷ್ಟವಿಧಜ್ಞಾನಾಚಾರಸಂ
- <sup>15</sup>ಪಂಸರಂಸವಿಧಭೃತ್ಪ್ರಚರಿಯವಿನಿಮ್ಮುಕ್ತರಂದಶಧ
- <sup>16</sup>ಮೃತ್ಕರ್ಮಶಾಸ್ತ್ರರಂವಿಕಾದಶಶಾಸ್ತ್ರವಕಾಚಾರವುಪದೇಸಬ್ರತಾಚಾರ
- <sup>17</sup>ಚಾರಿತ್ರರಂದ್ವಾದಶತಪನಿರತರಂದ್ವಾದಶಾಂಗಸುತಪ್ರವಿಧಾನ
- <sup>18</sup>ಸುಧಾಕರರಂತ್ರಯೋದಶಾಚಾರೀಲಗುಣದೈರ್ಯ . . ಸಂ
- <sup>19</sup>ಪಂಸರಂಎಂಬತನಾಲ್ಕುಲಕ್ಷಜೀವಭೇದಮಾಗ್ಗಣರಂಸವ್ಯವೇದಿವಿ
- <sup>20</sup>ಯಾಪರರಂಶ್ರೀಮಹೋಡಕುಂದಾನ್ವಯಗಗನಮಾತ್ರಂಚರಂ
- <sup>21</sup>ವಿವಿಧೋತಂಶಕುಪ್ಪನಾಂಧರು . . ಗಣಗಜೇನ್ನೈಸಂಪಾಕ್ಸಮದಧಾರಾವಭಾ
- <sup>22</sup>ಸುರರಂಶ್ರೀಮದ್ವೇದಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮತ್ತಿಭು
- <sup>23</sup>ವನರಾಜಗುರುಶ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಂ ಶ್ರೀನೋಮಚಂ
- <sup>24</sup>ದ್ರವಿದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಂಚತುರ್ಮುಖಭಟ್ಟಾರಕದೇವರಂಶ್ರೀನಿಂಜ
- <sup>25</sup>ನಂದಿಭಟ್ಟಾಚಾರ್ಯರಂಶ್ರೀಶಾಸ್ತ್ರಿಭಟ್ಟಾರಕಾಚಾರ್ಯರಂಶ್ರೀ . . ಕೀರ್ತಿ
- <sup>26</sup>ದೊರಗಿಭಟ್ಟಾರಕದೇವರಂಸಕಚಂದ್ರಮೂಲಧಾರಿದೇವರಂಶ್ರೀನಿವಿ
- <sup>27</sup>ಚಂದ್ರಮೂಲಧಾರಿದೇವರಂಚತುರ್ವಿಧಶ್ರೀಸಕಲಗಣಸಾಧಾರಣ . .
- <sup>28</sup>ಅದೇವಧಾಮರಂಕಲಿಯುಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರಂ
- <sup>29</sup>ಅವರೇಷ್ಯರಂಗಾರ್ದ್ರಕಂತಿಯರಂನೋಮ್ದ್ರಕಂತಿಯರಂ . .
- <sup>30</sup>ಕಂತಿಯರಂದೇವಶ್ರೀಕಂತಿಯರಂಕನಕ್ರಕಂತಿಯರಂ
- <sup>31</sup>ಯಿಸ್ವತ್ತಂಟುತಂಡಿಸ್ವರವರಸುಜೇಬುಣಂದಿಸಂವತ್ಸರದಶಾ
- <sup>32</sup>ಬ್ರಹ್ಮಣಸು v ಬ್ರಹ್ಮಣಮಂಟದೇವತೀರ್ಥಸುಭಕಲ್ಪಾಣ . . .
- <sup>33</sup>ಕಮಂಗಳಮಹಾ |

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ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

<sup>1</sup> ಸ್ವಸ್ತಿ ಶೀಮೂಲಸಂಘದೇಗಣ

<sup>2</sup> ಪುಸ್ತಕಗುಳ್ಳೆ ಕೊಂಡಕುಂದಾನ್ಯ

<sup>3</sup> ಯಶ್ರೀತ್ರವಿದ್ಯದೇವರೇಷ್ಯರ್

<sup>4</sup> ಪದ್ಮಾಂವಿದೇವರನಳಸಂವ

<sup>5</sup> ತ್ವರಚೈತ್ರಕುಂನೋಮವಾರದಂ

<sup>6</sup> ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ

<sup>7</sup> ಜಮರಾಳರಾದರು ಮಂಗಳಸಂವ

<sup>8</sup> ಹಾಶ್ರೀ ||

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ಅಖಂಡಬಾಗಿಲ ಗುಂಡಿನಲ್ಲಿ.

<sup>1</sup> ಸ್ವಸ್ತಿ ಶೀಮನ್ತಹಾಪ್ರಧಾನಭವ್ಯಜನನಿದಾನಂ

<sup>2</sup> ಸೇನೇಯರಕಾಣರಣರಂಗಧೀಶ್ರೀಮನ್ಮರಿಯಾ

<sup>3</sup> ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೇನಿಸಿದಭ

<sup>4</sup> ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು

<sup>5</sup> ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಟಪದಿಗ

<sup>6</sup> ಳಮಾತೀತ್ಯದ್ವಾರಪಕ್ಷಪೋಭಾತ್ಯಾಂವಾಡಿಸಿದನೀರಂಗದ

<sup>7</sup> ಹಪ್ಪಳಿಗೆಯಮನೀಮಹಾನೋಮನವಜ್ಜಿಯು

<sup>8</sup> ಮಂರಟಿಸಿದಂಶ್ರೀಗೋಮೃತದೇವರನುತ್ತಲರಂಗ

<sup>9</sup> ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನದುಮ

<sup>10</sup> ಳ್ದದಯುಮಿಗಂಗವಾಡಿನಾಡೊಳಗಲ್ಲಿಗೆ

<sup>11</sup> ಳ್ಲಿನೋರ್ಪುಡಂ || ಕ || ಪ್ರಕಟಯತೋವಿಭರತೋ

<sup>12</sup> ಳ್ಲಿತ್ತು ಕನ್ನೆ ವಸದಿಗಳನೊಸದುಜೇಣ್ಣೋದ್ಧಿ

<sup>13</sup> ರ | ಪ್ರಕರಮನಿನ್ನೊಟನಲಂಕಿಕಧೃತಿವಾಡಿ

<sup>14</sup> ಸಿದನಸೆಯಭರತಚಮೂಪಂ ||

<sup>15</sup> ಭರತಚಮೂಪತಿಸುತೇಗುಂ | ಲಿತಾನ್ತ ಲದೇವಿ

<sup>16</sup> ಬೊಟಿರಾಜಾಂಗನೆ ತದ್ವರತನೆಯಂವಂಜು

<sup>17</sup> ..... ನೋಸ

<sup>18</sup> ಧುರರಸಿದನಿದಂ ||

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ವೇದಿಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಮತುಕಾಲಿವಾಪನಕವರುಷಂಕೂಂನೇನಿಸ್ತಾಭೀಸಂ

<sup>2</sup> ವತ್ಸರದಮಾಘೇಯಪುಷ್ಯಮುನಿಗುಂದವನೀ

- <sup>3</sup>ಮೆಯದೇಕುಲಕರಣಿಯರಮಲೆದಲಾಂಕಾಣೊನ್ನ ಪ್ಪಯ್ಯ  
<sup>4</sup>ನಲನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರನಿದ್ದ ಪ್ಪಯ್ಯನಲನುಜನಾ  
<sup>5</sup>ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬನದಾಂಬಿಕೆ  
<sup>6</sup>ಯರುಬಂದುದರ್ಶನವಾದರುಭದ್ರಂಭೂಯಾ  
<sup>7</sup>ತೃತೀ || ಕೃತಸುಗರವರ್ಣಿಗಳನಮೇತ ||  
<sup>8</sup>ಇದೇತಿಥಿಯಲ್ಲಿವೂಡಿಗೂರಜಡಗಪ್ಪನಾಗವ್ವನ  
<sup>9</sup>ಪುತ್ರದಾನಪ್ಪಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗವ್ವನ  
<sup>10</sup>ಮೈದುನಭಿಷ್ಣುಪ್ಪನುದರ್ಶನವಾದರು ||

## 117

ಕಂಬಿಗುಬ್ಬಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಾಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- <sup>1</sup>ಶ್ರೀಸಾವ್ಯಸಂವತ್ಸರದೊಳುವಿಫ  
<sup>2</sup>ದಲಪ್ಪಯಜುಬಿ ೭ಮಿಯೊಳುತಾಂಶ್ರೀ  
<sup>3</sup>ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ  
<sup>4</sup>ಅನಾದಿಯಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲೂಗ್ರಮತ್ಪಂಡಿ . . . . .

## 118

ಚೌವೀಸತಿರ್ಧಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

- <sup>1</sup>ವೋಂನಮುಂದೆ ಲಭ್ಯಗೊಂ  
<sup>2</sup>ಮುಟಸ್ವಾಮೀಅದೀಶ್ವರ  
<sup>3</sup>ಮುಳ್ಳನಾಕುಕಾಣೊವ್ವೀ  
<sup>4</sup>ಸತಿರ್ಧಕರತಿರತೀವನಾ  
<sup>5</sup>ಹಾರುಕೀರ್ತಿಪಂಡಿತಧರ  
<sup>6</sup>ಮಾಚಂದ್ರಬಿಳ್ಳುತಕ . . . ಪದಸ  
<sup>7</sup>ಸಕೇಂಗಳಿಂಸರ್ವಧಾರೀನಾ  
<sup>8</sup>ಮಸಂವತ್ಸರವೈನಾಕವದೀತಿ  
<sup>9</sup>ಕುಕ್ಕುರವಾರದೇಹರಾಂಃಪುತೀಸ್ವಹ  
<sup>10</sup>.. ಬ್ಬಿಗೋವಾಳೆಯವರೆಗೋತ್ರ  
<sup>11</sup>ಶ್ರೀನಾಸಾಂಶ್ರೀನಾಸಿಕಾಪು  
<sup>12</sup>ತ್ರಸರಾವನಸಾಂವತಿ  
<sup>13</sup>ವಮಾವಾಸಿಕಾಪುತ್ರ  
<sup>14</sup>ರಾಮನಾಸಿಕಮುಕಪೂರ

.....

ಅಖಂಡಬಾಗಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಶ್ಚಿಮ ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಕ್ಷಸರ.)

<sup>1</sup>ಸಂವತ್ ೧೦೧೯ ವರ್ಷೇ ವೈಶಾಖ ಶುದ್ಧ

ಶ್ರೀಕಾಷ್ಠ್ಯಸಂಘೇಮಂದಿತ . . . . .

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ಅರಕ್ಕೇಬೆ ಯವೀರವೀರಪ

²೫ವರಾಯನಮಹಂ . . . . ದುಸಿಂ

³ಫಿರನಾಯಕಂಜೆಗಳಿಗುಳ . . . . .

4 . . . . . બડિગર

<sup>५</sup>बैष्णवके ॥

ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ಸಿದ್ಧಾರ್ಥಿ ಸಂ | ಕಾರ್ತಿಕ ಸುದ್ಧ ಪೂರ್ಣಿಮೆ |

<sup>2</sup>ಕ್ರಿಯಾಹೃದೇವರನುಂ

ತೆತ್ತಪವಂನುಹಿರಿಸಾ

<sup>4</sup>ಉಗಿಗಿಗಿಡನಾತಂಮ

⁂ರಂಗೈಯನಸೇವೆ ||

ದೊಡ್ಡ ಬೆಟ್ಟದ ಹಿಂದೆ ತಪ್ಪಲಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಪ್ರಸಿದ್ಧ ಸೈದ್ಧಾಂತಿಕ ಚಕ್ರವರ್ತಿಗಳ ತಿವಿಷ್ಣು ಪಾವಿಷ್ಣು ತತ್ವಿಗಳ ಕೊಂಡಕುಂದಾನ್ವಯದ ಗಣ

<sup>2</sup>ಮಾತ್ರಾಂಧರುಮಪ್ಪಶ್ರೀಮನ್ಯ ಯಕೀತ್ತಿಂಸಿದ್ಧಾನ್ತ ಚಕ್ರವತ್ತಿಂಗಳಗುಡ್ಡ ಬಮ್ಮದೇವಹೆಗ್ಗಿಡೆಯ

<sup>3</sup>ವಾಗನಾಗದೇವಹೆಗ್ಗಡೆನಾಗಸಮುದ್ರಮೆಂದುಕೆಪಿಯಂಕಟ್ಟು, ತಿತ್ತೇಳುವನಿತ್ತಿ ನಿಡಡವರೆ: ಪ್ಯಾರು

<sup>4</sup>ಭಾನುಸೀತೆ ಗಿಡದಾನ ದೇವರುಪ್ಪಾಚಂದ್ರದೇವರುಪ್ಪಾ, ರಕದೇವರುನೇಮಿಚಂದ್ರ, ಪಂಡಿತದೇವರುಬಾಳಚಂದ್ರ

<sup>5</sup>ದ್ರದೇವರಸಂನಿಧಿಯು ಉನಾಗದೇವತೆಗೆ ಜಿಗಿತೋಟಿಗದೆ ಅವರಹೊಲಸಬೃಗಬಾಧಾಪರಿಹರನಾಗಿವಶಕ್ಕೆ ಗ

<sup>6</sup>ದ್ಯಾಣತೇಜುವನ್ನಾಗಿನುಕ್ತಳನುಕ್ತಳಪರ್ಯಂತ ಕೊಟ್ಟಿರುವುದಾರ್ಥವಾಗಿಶ್ರೀಗೋಮಟದೇವರಚ್ಛವಿ

⁷ಧಾಚ್ಚ ನೆಗೆವಿಟ್ಟುದತಿ ||

ಚೆನ್ನಯ್ಯನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನವೋಲೆ.

<sup>1</sup>ಪುಟ್ಟಸಾಮಿನಿಟ್ಟರೇ ವೇದವೀರಂಮ

<sup>2</sup>ನಮಗಲಿಕೆಂನಂಣನಮಂಟಪಅದಿ



- <sup>21</sup>ವಿಲಸನ್ಯುಗಲಕ್ಷ್ಯಾನನವಿಪ್ಲವಗಗಸತಿಯನೇಗದಳ್ || ಅವಗ್ಗಮನೋಜನಂತೆಸದತೀಜನಚಿತ್ತಮನೀಳ್ಳೊಳ್ಳೆ ಸಾಲ್ಪವಯವಬೋಭೆ
- <sup>22</sup>ಯಿಂದತನುಮಂಬುಧಾನಮನಾದಂಗಳನಿವಹಮನೆಚ್ಚು ಮುಯ್ಯನಣಮಾನದಬೀರರನೊಕ್ಕು ಯುದ್ಧದೊಳತವಿಸುವನಾದನಾತ್ಮಭ
- <sup>23</sup>ವನಪ್ರತಿಮನಂನಿಂಪಭೂಭುಜಂ || ಪಡೆವಾತೇಲಂಬುಕಂಡಂಗವ್ಯುತಜಲಧಿ ತಾಂಗಬ್ಬಿರಗಿಂಗಳವಾತನುಡಿವಾತಂಗೇನನೆಂಬೈಪ್ರಳ  
ಯಸಮಯದೊ
- <sup>24</sup>ಮೇರೆಯಂವಿಜಯವ್ಯಾಕಡಲನ್ನಂಕಾಳನನ್ನಂ ಮುಗಿದುಕುಳಕನಂನಯುಗಾಂತಾಗ್ನಿಯಂನನಿಡಿಲಂನಂನಿಂಪದಂನಂ ಪುರಹರನು  
ರಿಂಗೊಂನೇನಾರಗಿಂ
- <sup>25</sup>ಹಂ || ತದಧ್ಯಾಗಂಲಕ್ಷ್ಮೀ || ಮೃದುಪದಯೇಚಲದೇವೀಸುಪತಿಯೆನರಂಪವ್ಯಪತಿಗನುಕಮಸಾಲ್ಪ || ಪ್ರದಪಟ್ಟಮುಕಾದೇವೀಪದ  
ವಿಗಸಲೆಯೋಗ್ಯಯಾ
- <sup>26</sup>ಗಿಧರಯೋಳ್ಳೆಗದಳ್ || ವೃ || ಲಲನಾಲೀಲೆಗಮುನ್ನುವೆಂತುಕುಸುಮಾಸ್ತಂಪುಟ್ಟದೊಂವಿಪ್ಲವಗಂಲತಿಶ್ರೇಷ್ಠಧುವಿಂಗಳವಂತೆನರಗಿಂಪ  
ಕ್ಷೋಣಿಪಾಳಂಗಳವೇಚಲದೇವೀವ
- <sup>27</sup>ಧುಗಂಪರತ್ಯಾಚರಂಪ್ರಾಣ್ಯಾಧ್ಯಾಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯುಧುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಲಪ್ಪಭೂಪಾಳಭೂಂ  
ಹರಿಪುನ್ನಪನೇನೀಕರಾಕಾರ
- <sup>28</sup>ಶಾಂಕಂಪುರಾಜನೃಪಮೇಘಪುಷ್ಕರನಿರನೋಧ್ಯಾಂತವಾತಪ್ರಸಾತಂ ಲಪ್ಪಧಾತ್ರಿಚಾವಿವಪ್ರಂ ಲಪ್ಪನೃಪತೀತಮಸೋಮವಿಧ್ವಂಸನಾ  
ಕ್ಷುಕಂಪುಪುಷ್ಪಿಪಾಳಕಾಳನಳ
- <sup>29</sup>ನುದಯಗಿದಂವೀರಭಲ್ಲಾಳದೇವಂ || ಗತಲೀಳಂಪಾಳನಾಳಂಬಿತಲಹಳಭಯೋಗ್ಯಜ್ವರಂಗೂಜ್ವರಂಸಂಧ್ಯತಕೂಳಂಗಳನುಚ್ಚೈಕರ  
ಧೃತವಿಳಸತ್ಯವಂಪಲ್ಲವಪ್ರೋಯ್ತ
- <sup>30</sup>ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೊಳಭೇರಿಯಂ ಪೊಯ್ನೀವೀರಾಹಿತಭೂಭೃಷ್ಟಾಳಕಾಳನಳನತುಳಂಗಳಂವೀರಬಲ್ಲಾಳದೇವಂ || ಭರ  
ದಿಂದಂತನ್ನದೋಗ್ಗಬ್ಬಿರನೊಡೆಯರಸಂಕಾಯುಕಾ
- <sup>31</sup>ದಲ್ಲಾಂಪುಣ್ಯರಬಲ್ಲಾಳಕ್ಷೀತಿಳಂ ನಡೆದುಬಿಳಿಯುಂ ಮುತೆ ಸೇನಾಗಚೇಂದ್ರೋತ್ತರದಂತಾಘಾತನಂಚೋಣ್ಯತ ಲೀಖರದೊಳಚ್ಚಂ  
ಯೋಗ್ಯಲಿ ದಂಭಾಸುರಕಾಂತದೇವಕೋಳ
- <sup>32</sup>ವ್ರಜಜನಕಹಯಾಘಾತಿಸಂಪಾಂಧ್ಯಭೂಮಂ || ಚಿರಕಾಲಬಿಪುಗಳ್ಳ ಸಾಧ್ಯಮೆನಿಸಿದ್ಧರಾಜ್ಯಂಗಳಿಯಂಮುಂತಿ ದುರ್ಧರತೇಜೋನಿಧಿದೊ  
ಗೋಳುಮನೇಕೋಡಾಕಾಮದೇವಾವನೀ
- <sup>33</sup>ಶ್ಯರನಂಸಂದೊಡೆಯಕ್ಷೀತಿಳ್ಯರನನಾಘಾಡಾರಮಂಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂ ಸಮಂತುಮಿಡಿಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ಪಸ್ತಿ ಸ  
ಮಧಿಗತಪಂಚಮಹಾರಬ್ಧಮಾಡುಮಂಡಳೇ
- <sup>34</sup>ಶ್ಯರಂದ್ಯಾರವತೀಪುರವರಾಧಿತ್ಯರಂ | ತುಳುವಿಳಜಳಧಿಲಹವಾನಳದಾಯಾದದಾವಾನಳಂ ಪಾಂಧ್ಯಕುಳಕಮಳವೇದಂಗಳಂಚಭೇರಂಚ  
ಮಂಡಳಿಕದೇವಿಕಾಣಂಚೋಳಕಟಕನೂಪುಕಾ
- <sup>35</sup>ಃ || ಸಂಗಾ|| ಮುಖೇಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಪಂತಪ್ರಣ ಸಮಗ್ರವಿಶರಣವಿನೋದ | ನಾಸಂತಿಕಾದೇವಿಬಲ್ಲವರ  
ಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ | ಮಂಚ
- <sup>36</sup>ಳಕಮಕುಟಿಕೋಡಾಮಣಿಕದನಪ್ರಾಂಪದಮಲಪರೋಗ್ಗಂಡನಿವಾರನಿಧಿಗಿರಿದುರ್ಗಮಲ್ಲ | ನಾಮಾದಿಸ್ತರಿಸ್ತಿಪತಿತಯೇಮತ್ತಿಭುವನ  
ಮಲ್ಲತಳಕಾಮಕೋಗು
- <sup>37</sup>ನಂಗಲಿನೋಳುಮಾಡಿಬನವನಹಾನುಂಗಳೊಂಚ ಭುಜಂಗಳವೀರಗಂಗಳಪ್ರತಾಪಯೋಗ್ಯಳವೀರಭಲ್ಲಾಳದೇವದ್ಧರಾಜೊ ಮಂಜಲಮಂದು  
ಪ್ಪನಿಗ್ರಹಪ್ಪನಿಗ್ರಹಿಪಾಳ
- <sup>38</sup>ನಪೂರ್ವಕಂಸಂಬಸಂಕಥಾನೋದರಿದಂಜ್ಯಂಗಿಯುಗ್ಗಿರತತ್ವಾದಪದೋಪಚೇದಿ || ತನಗಾರಾಧ್ಯಂಪರಂವಿಕ್ರಮಭುಜಪರಿಭಂವೀರ  
ಬಲ್ಲಾಳದೇವಾವನೀಮಾ
- <sup>39</sup>ಳಂಸ್ಯಾಮಿವಿಭಾಜಿತವಿಮಳಚರಿತೋತ್ತರಂ ಕಂಭುದೇವಂಜನಕಂಪೈಷ್ಯಚಿಂತಾಮಣಿ ಜನನಿಯಗತ್ಪ್ರಾಂತಯುಕ್ತವೈಯಂದಂನಿ  
ಸಂಚಂದ್ರಮುಳಿಪ್ರಭುಗಸ
- <sup>40</sup>ಮಮಕಾಳೇಯಮಂತ್ರೀಕವರ್ಗಂ || ಪತಿಭಕ್ತಂಪರಮಂತ್ರೀಯುತನಿಂತ್ರಂಗಂತು ಭಾಸ್ವರ್ದ್ರಹಸ್ಪತಿಮಂತ್ರೀತ್ವರನಾದನಂತೆವಿಳ  
ಸದ್ವಲ್ಲಾಳದೇವಾವನೀಪತಿಗಿನಿತ್ರಂ

- 41 ತಚಂಪ್ರಮಾಣವಿವಿಧೇಶಮಂತ್ರಿಯಾದಂಸಮುಸ್ತು ತತೇಜೋನಿಳಯಂ ವಿರೋಧಿಸಚ್ಚೇತ್ಯತ್ತೇ ಭವಂಚಾನನಂ || ಪರತಕ್ಕಾ ಕಂಬುಜ ಭಾಸ್ವರಂಧರತಾಪ್ರಾಂಭೋಧಿತವ್ರಂಸಮುದ್ಭು
- 42 ತಸುಹಿತಲತಾಲವಾಲನೆಂದನಾನಾಕಳಾಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂವಿಜಯಂತೋಭಿತನೇಷಸ್ತು ತ್ಯಮದ್ಭವಂಧಂ ಧರಯೋಸ್ವಿರುತಚಂ ದ್ರಮುಳಿಸಚಿವೆಂಪಾಜನೃಜನ್ಮಾಲಯಂ ||
- 43 ತದಧ್ವಾಗಲಕ್ಷ್ಮೀ || ಘನಬಾಯಾಬವಳೋಮ್ನಿ ಘಾಣಿತಮುಖವ್ಯಾಕೋರಸಂಕೇಜಮಂಜನದೃಷ್ಟೀನವಳಾಸನಾಭಿತತಾಪತ್ರಾಂಕೆ ಲಾಂಛನೈರಾಪವನಾಕ್ಷಂಭೃತ ಚಂಪ್ರಮಾ
- 44 ಕವಧುವಿಲ್ಲೆಯಾಚಿಯಕ್ಕಂಜಗಜ್ಜನನಂಸ್ತು ತೈಕಳಂಕದೊರನುತೆಗಂಗಾಣೆವಿತಾನಲ್ಲಳೇ || ಸ್ವಸ್ತೃನವರತನಿಮದವರನುಳಿಮಾ ಳಾಮಿಗತುತಳಣನೆ ನಯುಗಳಭಗವದ
- 45 ಹೃತ್ಪರಮೇಶ್ವರಸ್ತು ತಗಂಧೋದಕ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗಿಯುಂ ಚತುರ್ವಿಧಾನೊನದಾನಸಮುತ್ತುಂಗಿಯುಮಪ್ಪಳೇಮತುಹಿರಿ ಯವೆಗ್ಗ ಣಿಡಿಮಾಚಲದೇವಿಯನ್ವಯವೆಂ
- 46 ತೆಂವೊಡೆ || ಪರಕೀರ್ತಿ ಧವಳಿತಾಪ್ತಿರದೌಘಂವಾಸವಾಡಿನಾಡವಿನೂತಂ ಪರಮುಖ್ಯವಕನಮಳಂ ಧರಣಿಯೋಳಿವೆಯನಾಯುಕಂ ವಿಧುವೆಸೆದಂ || ಆತನಸತಿಗೆಹಿತಾಂಬುಜವೇತಾರುತ
- 47 ರತ್ನಯೋದವಿರದಯಶ್ಯಧಾತಧರಾತಳಗಿಖಿಳವಿಣೀತೇಚಂದವ್ಯಗಬಲಿಯದ್ಯೊರಯುಂಬೇ || ತತ್ಪತ್ರ || ಚಿನಪತಿಪದಸರಸೀರೂಪ ವಿನಮದ್ಭುಂಗಂಸಮಸ್ತು ಲನಾನಂಗೆಂ | ವಿನಯನಿಧಿವಿ
- 48 ಸ್ವಧಾತ್ರಿಯೊಳನುಸಮನೀಲಮೃದೇವಜೆಗ್ಗಜಿನೆಗ್ಗಂ || ತತ್ಸಹೋದರಂ || ಗತಮೂತನಮಳಚರಿತಂವಿತರಣಸಂತಪ್ತಿಗತಾಬಿಳಾತ್ಥಿಗ ಪ್ರಕರಂ | ಕ್ಷಿತಿಯೊಳ್ಳಾ ನೆಯನಾಯಕನತೀಧರಂಕಲ್ಪ
- 49 ವೃತ್ತಮಂಗಲಿವಂದಂ || ತತ್ಸಹೋದರಿ || ಸರಿಸುರುತವದನೆಘನಕುಚೆಹಂಕಾಕ್ಷಿ ಮಮೋತ್ತ ಕೋಳಿಳಸ್ಥನಿಮದವತ್ತವತಿಗಮನಿತ ನೊಂದಧರಯೊಳ್ಳಾಳಪ್ಪರೂಪನಾಗರಮಾದಳೆ || ತತ್ಸ
- 50 ಹೋದರಿ || ಧರಯೊಳರೂಢಿಯವಾಸವಾಡಿಯರನಂಕೆಂವಾಡಿದೇವಂ ಗುಣಾಕರನಾಭೂಪನ ಚಿತ್ತವಲ್ಲಭಲಸತ್ಸಭಾಗ್ಯಗಂಗಾನಿರಾಕರ ತಾರುಚಳತಾರಹಾರಕರದಂಭೋದಸ್ಪರ
- 51 ಕ್ಷಿತಿಗಾಭುಸರಯಪ್ಪಾಚಲದೇವಿ ವಿಸ್ತಭುವನಸುಖಾಂತಿಯಂತಾಪ್ತಿ ದಳ || ತತ್ಸಹೋದರಂ || ಪರವಿದ್ವಜ್ಜನಕಲ್ಪಭೂಜನಮಳಾಂ ಭೋರಾಸಿಂಗೆಂಭೀರನದ್ಭುರದರ್ಪಗಪ್ರತಿನಾಯಕಪ್ರಕರತೀವ್ರಧ್ಯಾಂತ
- 52 ಸಂಘಾತಸಂಹರಣಾಕ್ರಾಂತರದಭೃರುಪವಿಳಸತ್ಪ್ರೀತ್ಯಗಂಗನಾವಲ್ಲಭಂಧರಯೊಳ್ಳೋವೇನಾಯುಕಂ ನೆಗ್ಗದುದ್ವೈದ್ಯೈಯ್ಯಳಾಯ್ಯಾಕರಂ || ಕಂ || ಗಿರಿಮತೆಗೆಜಮ್ಮ ಕನ್ನೆ ಗೆಧರಣೀಸುತೆ
- 53 ಗತ್ತಿ ಮುಪ್ಪೆಗನುಸಮಗುಣೋರೊರೆಯನಲಿಂತೀಸಕಳೋವ್ಯೊರಯೊಳೆ ಬಾಚೆವೈಲವತಿಸತಿನೆಗ್ಗಂ || ತತ್ಪತ್ರಂ || ಪರಸೈವ್ಯಾ ಹಿವಿಕಂಗನಾಜ್ಜಿಗತಯಕಸ್ಸಂಗೆಂಜಿನೇಂದ್ರಾಂ
- 54 ಬ್ರಹ್ಮಪದ್ವರಹೋಪ್ಪಂಗನುದಾರತುಂಗನೆಸಿದಂ ತನ್ನೊಪ್ಪುವಿಸದ್ಭುಣೋತ್ತರದಿಂದೇಲಿಯ ದಣ್ಣನಾಯಕನಿಳಾಭೀಪ್ಪಾತ್ಥಕಸಂದಾಯುಕಂ ಧರಯೊಳಬಮ್ಮ ಯನಾಯಕನಿಳವಿನಾನಾಧಸಂತಾ
- 55 ಯುಕಂ || ತದ್ಭುನಿತೆ || ಕವತೀ ಕ್ಷಣಿಮಲ್ಲಿಸೆಟ್ಟವಿಭುಗಂನಿಟ್ಟೆಪೂಲಾತ್ರಭಾಣಿತೇಗೀಮಾಚವೆಸೆಟ್ಟಕವೈಗವನೂನಾತ್ಮಿಯಸಾಂದಯ್ಯೊ ನಿಜ್ಜಿಗತಚಿತ್ತೋದ್ಭವಕಾನ್ತೆಯುಪ್ಪವಿದ
- 56 ಕ್ಷೋಣವೈಗತ್ತಾಂತಾರತುಪಾರಂಕುಲಪದ್ಯೋಧವಳಿತಾಣಾಚೆಕ್ರಿಯಾಧಾತ್ರಿಯೊಳೆ || ಬಮ್ಮಯನಾಯಕನನುಜಂ || ಮಾರಂಮ ದನಾಕಾರಂಹಾರಕ್ಷರಾಭಿವಿರತೀಶ್ವರ್ಯಧಾರಂ ಧೀರಂಧರ
- 57 ಯೊಳ್ಳೆ ಗೆದ್ದಂದೋಣ್ಣತಸಕಳುದುರತಮಳಾಚಾರಂ || ತದನುಜೆ || ಪರಣೀಲೋಚನಸಂಕಟಾನನೆ ಘನಶ್ರೀಲೇಸ್ತನಾಭೋಗಭಾ ಸುರಬಿಂಬಾಧರಕೋಳಿಳಸ್ಥನನುಗಂಧತ್ಯಾಸೇಚಂಚತ್ತನೂದ
- 58 ರಿವ್ಯಂಗವೊಳಿಳಕೇಳಿಕಳಹಂಗಳಿಯಾನಿಯಾಕಂಬುಕಂಧರಯಪ್ಪಾಚಲದೇವಿಕಂತುಸತಿಯಂಸಾಂದಯ್ಯೊದಿಂದೇಳೆಪಳೆ || ತದನುಜೆ || ಇಂದುಮುಖಿವೃಗವಿಲೋಚನಮಂದರಗಿರಿದೈಯ್ಯೊತುಂಗಕು
- 59 ಚಯುಗಿವ್ಯಂಗೀಯದಂತೇಕೇಳಿವಿಳಿತೆ ಚಂದವೈವಿನೂತೆಯಾದಳಬಿಳೋವ್ಯೊರಯೊಳೆ || ತದನುಜಂ || ಹಾರಹರಹಾಸುಪಮುಚಿತಾ ರಗಿರಿಸ್ಥಿತಕಂತುಖುಬ್ರಾಂಬುರಹಕ್ಷೇ

- <sup>60</sup> ಸುರಸಿಂಧುಕರದನೀರವಭಾಸುರ ಮುಖೋಭಿಸಮಂಕಾಮಂ || ಸಿರಿಗಂವಿಪ್ಲವಗವೆನ್ನು ಮುಂನವಿವಮಾಸ್ತಂ ಪುಟ್ಟಿದೊಂಕಂಭುಗಂಗಿರಿ  
ಸಂಚಾತೆಗೆವೆತುಪ್ಪಡ್ಡದನಾದೊಂ ಪುತ್ರನನ್ನೀಗಳೇಧರಣೀವಿ
- <sup>61</sup> ಶ್ರುತಚಂದ್ರಮೌನಿಭುಗಂತ್ರೀಯಾಚೆಯುಕ್ಕಂವುದ್ಧರತೇಜಂ ಗುಣಿಸೋಮನುಧ್ವವಿಸಿದಂನಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ || ವರಲಕ್ಷ್ಮಿ  
ಪ್ರಿಯವಲ್ಲಭವಿವಯಕಾಂಠಾಕಣ್ಣಿಪೂರಂವಿಭಾಸುರ
- <sup>62</sup> ವಾಣೀಕೃದಯಾದೃಪಂತುತುತರಕ್ಷೀರನಾರಸಿ ಪಾಂಡುರಕೀತ್ತಿರಲನುದಗುದ್ಧರತುರಂಗಾರೂಢವೆವನುಧ್ಧರಕಾನು ಕಮನೀ  
ಯಕಾಮನೇನದ್ರೋಸೋಮನೀಧಾತ್ರಿಯೊಳ ||
- <sup>63</sup> ಪರಮಾರಾಧ್ಯನನು ಪೂಜಿಸಿಳವಂ ಶ್ರೀಮಜ್ಜಿನಾಥವರಗುರುಸೈದ್ಧಾನ್ತಿ ಕಚಕ್ರವತ್ತಿರನಯಕೀತ್ತಿರಬಾಹುತಯೋಗೀಶ್ವರಂಧರಣೀವಿ  
ಶ್ರುತಚಂದ್ರಮೌನಿವೆಂದೈತ್ತಾಂತನಂದಂಧಾಡೊರೆ
- <sup>64</sup> ಯಾಯಾಚಲದೇವಿಗಿಂದು ನಿರೋಪೈತ್ತಿರಗೀಧಾತ್ರಿಯೊಳ || ಭರಂದಿವಳುಗೋತೇತ್ಯದೊಳ್ವ ನಸತಿ ಶ್ರೀಪಾರ್ವದೇವೋದ್ಭವಂ  
ದಿರಮಂಮಾಡಿದಳವಿನೂತನಯಕೀತ್ತಿರಬಾಹುತಯೋಗೀ
- <sup>65</sup> ನೈಋಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಸಾಧಾಂಭೋಜನೀಭಕ್ತೆ ಸುಸ್ಥಿರೆಯಪ್ಪಾಚಲದೇವೀತ್ತಿರವಿರದಾಚಕ್ರವತ್ತಿಯಿಂ ||  
ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಘದೇವೀಯಗಂ
- <sup>66</sup> ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾಸುಯದೊಳ || ಕಂ || ವಿವಿತಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವಸುತನಾತ್ಮ ವೇದಿರಮತುಛೂಭುದುರಯ  
ಕೀತ್ತಿರಸಿದ್ಧಾನ್ತ ದೇವನೇನದಂಮುನೀಂದ್ರನಪಗತಂದ್ರಂ ||
- <sup>67</sup> ವರಸೈದ್ಧಾನ್ತ ಪಯೋಧಿವರ್ಧನಸರತ್ತಾಧಾಸಂತಾರಹಾರರುಚಿಭ್ರಾಜಿತಕೀತ್ತಿರಧೌತನಿಲಕೋವ್ವಿರಮಂಚಂ ದುರ್ಧರಸ್ಮರಣಾಪಾನ  
ಳಿಮೇಘ ಜಾಳವನಂದಂಭವ್ಯಾಂಬುಜಪ್ರಾತಭಾಸುರ
- <sup>68</sup> ನೀಶ್ರೀನಯಕೀತ್ತಿರದೇವಮುನಿಸಂ ವಿಖ್ಯಾತಿಯುತಾಂ ದೊಂ || ತಟ್ಟಿಪ್ಪೂರ್ || ವರಸೈದ್ಧಾನ್ತ ಕಥಾನುಕೀತ್ತಿರಮುನಿಸತ್ತೀಮಾತ್ರಭಾ  
ಚಂದ್ರದೇವರೇ ಪೈಸುತಮಾಘನೇದಮುನಿರಾಜಪ್ಪದ್ವನಂದಿವ್ರ
- <sup>69</sup> ತೀಶ್ವರರುದ್ರವಿರನುತನೇವಿಚಂದ್ರ ಮುನಿಸಾಧಬಾಹುತರಾದನ್ನೀರನರವೀಶ್ರೀನಯಕೀತ್ತಿರದೇವ ಮುನಿಸಾಧಾಂಭೋಜನಾರಹಾರಾಧಕರ ||  
ಸ್ಮರಮಾತಂಗವ್ಯಗೇಂದ್ರನುಧ್ವನಯಕೀತ್ತಿರಬಾಹುತಯೋ
- <sup>70</sup> ಗೀಂದ್ರಭಾಸುರಸಾಧಾಂಬುರಾಹನಮನ್ಮಥುಕರಂ ಚಂಚತ್ಪೋಲಕ್ಷ್ಮಿಗೀಶ್ವರನಾದೊಂನರಸಾಳಮೌನೀಕುಂಜಾಪ್ತಕಾಂಠೈವ್ಯ  
ಯುಕ್ತಿರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಸಂಚಾರತ್ರ
- <sup>71</sup> ಚಕ್ರೀಶ್ವರಂ || ಗೌತಮಗಳಂನೇಗಳ್ವತಾನಂದರದ್ಧದ ಚಂದ್ರಮೌನೀಯೋಳನಾರಿರುಗ್ಗಿರನ್ನದೆ ಸೊಬಗುಸೇವ್ಯಲವುಂಭವದೊನ್ನಿರನ್ನ  
ರಂ ಸಾರತಮಗಳಂಸಡೆನುತಾನಂದರದಳ ಗಡಚಂದ್ರಮೌನೀಗಂಭೀರ
- <sup>72</sup> ಯನಿಪ್ಪತನ್ನ ನನಿಸಾಚಲಿಪೋಲೊಬಗಿಂಗೆನೋನ್ನರ || ಶಕವರ್ಷದಸಾಯಿರದನೂಪನಾಚ್ಛಿನೆಯ ಪ್ಪವಸಂವತ್ಸರದಪಾಪ್ಯಲವುಳ  
ತರಿಗುಕುಕ್ರವಾರದುತ್ಸರಾಯಣಂ
- <sup>73</sup> ಕ್ರಾತ್ರಿಯೆಂದು || ವೃ || ಲೀಲಾಚಂದ್ರಮೌನಿಭುನಾಚಲದೇವಿ ನಿಜೋದ್ಭವಕಾಂತಯಾಲೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿದವಳ್ಳುಳತೀರ್ಥದ  
ಪರ್ವದೇವರೂಪಾಂಗೇದೊಡುಮ್ನಯನವಳ್ಳಯನಿ
- <sup>74</sup> ತ್ತನುದಾರಿವಿರಬಲ್ಲಗನ್ನ ಪಾಲಕನ್ನರೆಯುನುಬಿಧಿಯುಮುನಿಸಮೆಯ್ದಿ ಸತ್ವಿನಂ || ತದವನಿಸನ್ನಿತ್ತಯನದನಾಚಲಿಬಾಚಂದ್ರಮು  
ನಿರಾಜಶ್ರೀವದಯುಗಮಂಪೂ
- <sup>75</sup> ಜಿನಚತುರದಧಿನರನಿವಿರಕೀತ್ತಿರಜಿನತತಿಗ್ವತ್ || ಅನ್ನುಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟಿತದ್ಗುಮುನೀವು || ಮೂಡಕೆಂಬರಯ  
ದಳ್ಳ || ಮುಲ್ಲಂತೆಕವೆಟ್ಟಿಪು || ಅಲ್ಲಿಂತೆಕಳಿರಿ
- <sup>76</sup> ಯವದ್ಧರಿ || ಅಲ್ಲಿಂತೆಕಳಲದಮರ || ಅಲ್ಲಿಂತೆಕನುಳಿಯದ್ದೊಡ್ವ || ಅಲ್ಲಿಂತೆಕಲಂಕದಹಾಳ್ವಿಪ್ಪ || ಅಲ್ಲಿಂತೆಕನಾಗರಟ್ಟಿಕ್ಕೆ  
ಡೋದವದ್ಧರಿ || ಅಲ್ಲಿರಮನಕೇತಪ್ಪಯದಳ್ಳಂ || ಅಲ್ಲಿರಮಡವ
- <sup>77</sup> ಮರನಲ್ಲಿಯುಗಂಠು || ಅಲ್ಲಿರಮಡವದೊಳ್ವ || ಅಲ್ಲಿರಮುನಿಯರೆಯಕಲ್ಲತಿ || ಅಲ್ಲಿರಮಡವಲ್ಲ ಡವದಕೊಳ || ಅಲ್ಲಿರಮವಕ  
ಪ್ಪತಿ || ಅಲ್ಲಿರಮಡವಂಬಿಡಿರದೊಳ್ವ || ಅಲ್ಲಿರಗಲೋಣಿಯ
- <sup>78</sup> ದು || ಅಲ್ಲಿರಗಲೋಣಿಯನಕಪಿವೆತಾಡವದ್ಧ || ಅಲ್ಲಿಂಬಡಗಮೇನಿಯುಗಂಠು || ಅಲ್ಲಿಂಬಡಗಲಾಲದಗಂಠು || ಅಲ್ಲಿಂಮೂಡಲೊ  
ದ್ವ || ಅಲ್ಲಿಂಮೂಡನುಟ್ಟುಗಂಠು || ಅಲ್ಲಿಂಮೂಡನಲ್ಲ ಯುಗಂಠು

- <sup>79</sup>ಡ್ಢೆ | ಅಲ್ಲಿಮೂಡಲಾಲದಮರ | ಅಲ್ಲಿಮೂಡಲ್ತೆ ಯಿಜಿವೆವಳ್ಳಮುಗ್ಗಿಮೆಗೂಡಿತ್ತು || ಸ್ಥಳವೃತ್ತಿ || ಪ್ರೇಕರಣವೇಕೇಯಿಂಣನ  
ತಮ್ಮ ಬಾಕಣಕ್ಕೆಯಿಂಮಾಣಕ್ಕೂಂಜುಪಕ್ಕ ನ'ಳ್ಳೆ
- <sup>80</sup>ಜಿಯಾಚಾಮಗಟ್ಟಮಂ ಬಿಟ್ಟರವಣೀಮೆ || ಮೂಡಸುಗರ | ರೆಂಕಳುಗರ | ಪದುಪದುಳ್ಳಗಟ್ಟ | ಬಡಗನಟ್ಟಕಲ್ || ಹಿರಿಯಜಕ್ಕಿಯ  
ಪೈಯಕೆಜಿಯತೋಟ | ಕೇತಂಗಿಜಿ | ಗಂಗಳಮುದ್ರದೇಳೇರಿಮ
- <sup>81</sup>ತೋಟ | ಬಸದಿಯಮುಂದಣಅಂಗಡಿಪ್ಪತ್ತು || ನಾನಾದೇಸಿಯ ನಾನುಂನಗರಮುಂದೇವರಪ್ಪ ವಿಧಾಚ್ಚೆಗನೇಬಿಟ್ಟು ಮದವಸದೇ  
ಜಿಂಗಿಬಳ್ಳಂ ಅಡಕೆಯಜೇಜಿಂಗಿಹಾಗಂ ಮೆಳಸಿನವೇಜಿಂಗಿಹಾಗಂ
- <sup>82</sup>ಗಂ ಅಸಿನವಹೇಜಿಂಗಿಹಾಗಂ ಹತ್ತಿ ಯಮೋಳವೆಗಿಹಾಗಂ ಸೀರೆಯಮೋಳವೆಗಿಹಾಗೆವೀಸಂ ಎಲೆಯಹೇಜಿಂಗಿಅಜುನೂಜು || ದಾ  
ನವಾಸಾಲನವಾತ್ರದಾನಾಚ್ಚೇಯೋಸುಸಾಲನಂ | ದಾವಾತ್ಪನ್ನ
- <sup>83</sup>ಗ್ಗಮವಾಪ್ಪೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಬಹುಭಿವ್ವಗಸುಧಾದತ್ತಾ ರಾಜ್ಯಸ್ಥಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತ ಸ್ತುತಸ್ತುತ  
ದಾಫಲಂ || ಸ್ತುತತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸಂ
- <sup>84</sup>ಧರಾಂ | ಪೆಪ್ಪಿವರ್ವರ್ವಸಹಸ್ರಾಣಿ ವಿಪ್ಲವೋಚಾಯತೇತಿವಿಃ || ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ||

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ಅಕ್ಕನಬಿನ್ನಿ ಮಹಾದ್ವಾರಕ್ಕೆ ಯೆದುರಾಗಿ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

- <sup>1</sup>ಕ್ಷಯಾಹ್ವಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇ  
<sup>2</sup>ಮೇತನಯವಾರಕೇಯುತಬಳಕ್ಷಪಕ್ಷೇತರೇ | ಶು  
<sup>3</sup>ತಾಪನಿಧಿದೇವರಾಷ್ಟ್ರಲಯಮಾಪ್ತ ಹಂತಾನೋ  
<sup>4</sup>ಚತುರ್ದಶದಿನೇಕಥಂಪಿತೈಯುತೋನಿವಾಯಾರಗತಿಃ ||

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ಪೂರ್ವಕಡೆಮೂಲೆಯಲ್ಲಿ.

- <sup>1</sup>ತಾರಣನಂವತ್ಸರದ್ವಾದ್ರಪದಬಹುಳದಶಮಿಯೂ  
<sup>2</sup>ನೋಮವಾರಪಲಹರಿಹರರಾಯನಸ್ವಸ್ಥಸ್ಥನಾದನು

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- <sup>1</sup>ಕ್ಷಯಾಹ್ವಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇಮೇತನಯ  
<sup>2</sup>ವಾರಕೇಯು . . . . .

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ನಗರಜಿನಾಲಯದ ಜೊರಾಗಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸತ್ಯದ್ವಾದಾಮೋಘಲಾಂಭನಂ | ಜಿಯಾತ್ಪ್ರಯೋಕ್ಯನಾಥಸ್ತುತಾನನಂಜಿನತಾನಂ || ಭಯಲೋಭದ್ವಯ  
<sup>2</sup>ದೂರನಂಮದನಘೋರಧ್ಯಾಂತೇವ್ರಾಂಶುಮನಯನಿಜ್ಜೀವಯುತಪ್ರಮಾ  
<sup>3</sup>ಣಬುನಿನ್ದ್ರೀತಾತ್ಮಗಮದೋಪನನಯನಾನಂದನಶಾಂತಕಾಂತತನುಮಂ  
<sup>4</sup>ಸಿದ್ಧಾಂತಶಕ್ರೇಶನನಯೀಶ್ವರಿವ್ರತಿರಾಜನನೇವೋಡಂಪಾಪೋಕ್ತ ರಂಪಿಂಗುಗುಂ ||  
<sup>5</sup>ಅವರತಟ್ಟಿಪಳು || ಶ್ರೀದ್ವಾಮನನಿತ್ಯವಿಧ್ಯದೇವರು ಶ್ರೀಭಾನು ಶ್ರೀಸಿದ್ಧಾಂತದೇವ

- <sup>6</sup>ರುಬಾಳಚಂದ್ರದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ  
<sup>7</sup>ತ್ರಿವಾದಿಸದ್ವೃಂದದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇವಿವರಿಪ್ರಸಂಗದೇವತೀರ್ಥದೇವ  
<sup>8</sup>ರು || ಧರಯೋಗುಖಂಡಿಮೋಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವಪರಸತ್ಯರಾಚರ  
<sup>9</sup>ತರಿಸಂಪದಪಾತ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ  
<sup>10</sup>ನಾವ್ಯವಹಾರಜಾಳಕುಶಲದಿವಿಭಾತರತ್ನತ್ರಯಾಭರಣದಿವಳುಳತೀರ್ಥಮಾ  
<sup>11</sup>ಸಿನಗರಂಗಳೂರೂಡಿಯಂತಾಂವಿದರು || ಶ್ರೀಗೊಂಮುಟಪುರದ  
<sup>12</sup>ಸಮಸ್ತವಗರಂಗಳ್ಳಿಶ್ರೀಮತುಪುತಾಪಜಕಪತ್ರಿರ್ವೀರಬಲ್ಲಂಗಳದೇವರುಕುಮಾರ  
<sup>13</sup>ಸೋಮೇಶ್ವರದೇವನಪ್ರಧಾನಂಹಿರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಾಮದೇವನಾಯಕರ  
<sup>14</sup>ಸಂಧಿಯಲುಶ್ರೀಮನ್ನಯಕ್ತೀರ್ಥದೇವರುಕೊಟ್ಟಪಾನದತ್ಥಳಯಕ್ರಮವೆಂತೆಂ  
<sup>15</sup>ದಡೆಗೊಂಮುಟಪುರದಮನೆದಜಿಅಕ್ಷಯಸಂತಪ್ತರಮೊದಲುಗಿಳಿ  
<sup>16</sup>ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲುವಂತಾಗಿ ಹಣವಂದರಮೊದಲಿಗೊಂಟುಪುರವಂತೆತ್ತು  
<sup>17</sup>ಸುಖವಿಪ್ಪರುತೇಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ಯಾಯಮ  
<sup>18</sup>ಳಬುದುನುಂಬುದೆಂ ಅಸ್ಥಳದಾಚಾಯ್ಯರುತಾವೇತೆತ್ತುನಿನ್ನಯಿಸು  
<sup>19</sup>ವರುಂಕ್ತಲಕಾರಣಕಥೆಯಿಲ್ಲಕಾಶಾನಮಯ್ಯಾದಿಯಂಮೊಪ್ಪಿದವರು  
<sup>20</sup>ಧನ್ವಾಸ್ಥಳವಕೆಡಿಸಿದವರುಕಾತೀರ್ಥದ ನಖರಂಗಳೊಳಗೊಬ್ಬರಿಬ್ಬರುಗಾ  
<sup>21</sup>ಮಣಿಗಳಾಗಿ ಅಚಾಯ್ಯರಿಗೆಕಾಟಲ್ಪಬುದ್ಧಿಯಂಕಲಿಸಿಬಂದಕೊಂ  
<sup>22</sup>ದನೆನದುತೊಳಸಾಟವಮಾಡಿ ಹಾಗದಳಯನೊಪ್ಪಿಕೊಳ್ಳಿಯೆಂದು ಅಚಾ  
<sup>23</sup>ಯ್ಯರಿಗೆಮನಗೊಟ್ಟಡೆಅವರುಸಮಯದೊ್ರಹರುಂಜದೊ್ರಹರುಬಿಣಂಜಿಗ  
<sup>24</sup>ಪಗಿಯರುನಿತ್ತಗಯರುಕೊಲಿಕವತ್ತೆಗೊಡೆಯರು ಇದನಪ್ಪಿದನಖ  
<sup>25</sup>ರಂಗಳೂರುಂಕ್ತನಿದರಾದಡೆಕಾಧಮ್ಯವನಖರಂಗಳೆಕೆಡಿಸಿದವರಲ್ಲದಚಾ  
<sup>26</sup>ಯ್ಯರುಂಜದ್ವರನುಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೊಬ್ಬರಿಬ್ಬರು  
<sup>27</sup>ಗ್ರಾಮಣಿಗಳುಅಚಾಯ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೊಕ್ಕ  
<sup>28</sup>ಡೆಸಮಯದೊ್ರಹರುಮಾನ್ವಯನ್ನಣೆಯಪೂರ್ವಮಯ್ಯಾರದನಡಸು  
<sup>29</sup>ವರುಕಾಮಯ್ಯಾರದೇಯಂಕೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕಪಿಲಿಯಂ  
<sup>30</sup>ಬ್ರಾಹ್ಮಣಂಕೊಂದಮಪದಹೊಳವರು | ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾಯೋಹರೇ  
<sup>31</sup>ತಿಸಮಂಧರಾಂ | ಪಟ್ಟಿಪ್ಪರ್ಪಸತಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಚಾಯತೇಶ್ರೀಮಿ ||

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ನಗರಜಿನಾಲಯದವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಾದ್ವಾವೋಘೋಭನಂ | ಜೀ  
<sup>2</sup>ಯಾತ್ಮಜೋಕ್ಯನಾಧಸ್ತುತಾಸನಂಜಿನಾಸನಂ ||  
<sup>3</sup>ಸಮಾಕುಮುದುಕಂದ್ರಾಯವಿದ್ಯಾವಿವರಮೂ  
<sup>4</sup>ತ್ರ್ಯಯೇ | ಯಸ್ಯವಾಕ್ಯಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ  
<sup>5</sup>ದನಂದಿನೀ || ನಮೋನಮ್ರಜನಾನಂದಸ್ಯಂದಿನೇಮಾಘನಂದಿನೇ |  
<sup>6</sup>ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಿತ್ಪ್ರಮೋದಿನೇ || ಸ್ಯಸ್ತೋ

- <sup>7</sup>ಜನ್ಮಗೃಹಂನಿಭೃತನಿರುಪಮಾವ್ಯಾಸೇಶೋದ್ಧಮತೇಜವಿಸ್ತಾರಾನ್ತಃ  
<sup>8</sup>ಕ್ವತೋವ್ಯಕ್ತೇತಳಮಮಳಯಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾ  
<sup>9</sup>ತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ಯಾವಳಂಬಂಗಭೀರವ್ರ  
<sup>10</sup>ಸ್ತುತ್ಯಂತಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮಸಗುಂಹೋಯ್ಯ  
<sup>11</sup>ಕ್ವೋವ್ಯಕ್ತೇತಳಂ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಂಸಕವರ್ಧಂ ೧೦೦೫  
<sup>12</sup>ನೆಯ ಚಿತ್ರಾನುಸಂವತ್ಸರ ಶ್ರಾವಣನಂಭುದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತ  
<sup>13</sup>ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾರಂ ಆಚಾರ್ಯಾರವ  
<sup>14</sup>ಯ್ಯಾರಂಶ್ರೀಮೂಲನಂಘರಾಂಗಳೇಶ್ವರದೇವೀಯಗಣಾಗ್ರಗಣ್ಯ  
<sup>15</sup>ರುಂರಾಜಗುರುಗಳಾಮಪ್ಪ ನೇಮಿಚಂದ್ರಪ್ರಣೀತದೇವರಶಿಷ್ಯರು  
<sup>16</sup>ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾರಂಆಚಾರ್ಯಾರ  
<sup>17</sup>ವಯ್ಯಾರಂಹೋಯ್ಯಳರಾಯರಾಜಗುರುಗಳಾಮಪ್ಪಶ್ರೀಮಾ  
<sup>18</sup>ಘನಂದಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಂಡುಗಳಾಮಪ್ಪಶ್ರೀಚಿಳಗು  
<sup>19</sup>ಳಶ್ರೀಶ್ವರಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರಂಅಗಣ್ಯಪ್ರಣ್ಯರುಮಪ್ಪ  
<sup>20</sup>ಸಮಸ್ತ ಮಾಣಿಕ್ಯನಗರಂಗಳನುಬರಜಿನಾಲಯದ ಅದಿದೇವರ  
<sup>21</sup>ಅಮೃತವಡಿಗೆರಾಚೀಯನಹಳ್ಳಿಯಹೊಲವೆರಗೋಳಗಾದವಪಳ್ಳಗೆಜಿ  
<sup>22</sup>ಯಕಳಗೆಪೂರ್ವದತ್ತಿ ಮೊದಲೀರಯತೋಟಮಂ ಅಮೃತವಡಿಯಗದ್ದೆ . .  
<sup>23</sup>ಅಜಞ್ಞಮಿಯಸರುಮೇಲಾಳಚಂದ್ರದೇವರಕಯ್ಯಾಲಸಮ  
<sup>24</sup>ಸ್ತ ಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿಡ್ಡಿಕ್ಕೊಂಡವಳ್ಳಯಶಾಸನದಕ್ರಮವೆಂದೆ  
<sup>25</sup>ರಾಜೀಯನಹಳ್ಳಿಯಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವದಾನದದ್ದೆಹೊಣ  
<sup>26</sup>ಗಾಗಿಅಗದ್ದೆ ಇಂಮೂಡಲನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂತೆಕಹಾಸಹಿಗಲ್ಲು | ಅಲ್ಲಿಂತೆಕಗಿ  
<sup>27</sup>ಡಿಗನಾಳದಗುಂಡುಗಿಂ ಮೂಡಣಿಕುಕ್ಕಟ್ಟದಗದ್ದೆ | ನೀರೊತ್ತೊಳಗಾದಚತು  
<sup>28</sup>ಸ್ತೀಮೆ | ಆಕಿಐಕ್ಕಟ್ಟದಸಡುವಣಕ್ಕೋಡಿಸುಲುಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ  
<sup>29</sup>ಡೆಸನುಬೆನ್ನೆ ಅಲ್ಲಿಂತೆಕಹಿರಿಯಪಟ್ಟದತಪ್ಪಲಹಾಸಹಿಗಲ್ಲು | ಅಲ್ಲಿಮೂಡ . .  
<sup>30</sup>ಯದೇವರಗೆಜಿ ಯತೆಂಕಣ . . . . .ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊಡೆಸುಬೆಗೆ  
<sup>31</sup>ನೆಟ್ಟ . . . . .ಮೇಲೆಕೆಜಿಯುಬಡಗಣಕ್ಕೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ  
<sup>32</sup>ಮುಕ್ಕೊಡೆಸುಬೆನ್ನೆಐಕೆಜಿಯುಕಿಐಕ್ಕಟ್ಟೆಪೊಳಗಾದಚತುಸ್ತೀಮೆಯಗದ್ದೆ  
 . . . . .

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ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಮತ್ತರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಾಂಭನಂ | ಜೀಯಾತ್ಮೈಶೋಕ್ಯ  
<sup>2</sup>ನಾಥಸ್ಯಶಾಸನಂಜಿನಾಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೃಹಂನಿಭೃತನಿರುಪಮಾವ್ಯಾಸ  
<sup>3</sup>ನೇಶೋದ್ಧಮತೇಜವಿಸ್ತಾರಾಂತಕ್ವತೋವ್ಯಕ್ತೇತಳಮಮಳಯಶ್ಚಂದ್ರಸಂ  
<sup>4</sup>ಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ಯಾವಳಂಬಂಗಭೀರಂ  
<sup>5</sup>ಪ್ರಸ್ತುತ್ಯಂತಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮಸಗುಂಹೋಯ್ಯಕ್ವೋವ್ಯಕ್ತೇತಳಂ || ಅದಜೋಳಕಾ

- 6 ಸ್ತು ಭದೋದನಗ್ನಗುಣಮಂದೇವೇಭದ್ರದ್ವಾಮ ಸತ್ಯದಗುರ್ವ್ಯಂಹಿಮರಶ್ಮಿಯುಜ್ಜ  
 7 ಳಕಳಾಗಂಪತ್ತಿ ಯಂಬಾರಿಜಾತದುದಾರತ್ವದವೆಂಪನೋರ್ವನನಿತಾಂತತಾತ್ಪ್ರಿತಾನಲ್ಲ ಪು  
 8 ಟ್ಟಿದನುವ್ಯೇಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಲಕಂ || ಕ || ವಿನಯಾದಿತ್ಯನುಪಾ  
 9 ಲಿತನತುಭವನೇಹಿಯಂಗಭೂಭುಜಂತತ್ವನಯಂ ವಿನತಂವಿಷ್ಣು ನೈಪಾಲಜನಪತಿತ  
 10 ದವತ್ಯನೇಸದೇನರಸಿಂಹಂ || ತತ್ಪ್ರತ್ಯಂ || ಗತಲೀಳಂಭಾಳನಾಳಂಬಿತಬಹಳಭಯೋ  
 11 ಗ್ರಜ್ಜರಂಗೂರ್ಜ್ವರಂಸಂಧ್ಯತಕೂಳಂಗಾಳನುಚ್ಚೈಃ ಕರಧೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋಚ್ಚೈತ  
 12 ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೋಳ ಭೇರಿಯಂಪೊಯ್ಸೀರಾಹಿತಭೂಭು  
 13 ಜಾಳಕಾಳಾನಳನತುಳಬಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ || ಚಿರಕಾಲರಿಪುಗಳ್ಗ ಸಾಧ್ಯಮೆನಿ  
 14 ಸಿದ್ಧರಂಗಯಂಮುತಿ ದುರ್ಧರತೇಜೋನಿಧಿಧೂಗೋಟಿಯನೇಕೋಂಡಾಕಾಮದೇವಾನನೀತ್ಯ  
 15 ರನಂಸಂದೋಡೆಯಕ್ಷಿತಿಲೈವರನಾಭಂಡಾರಮಂಜ್ರೀಯರಂತುರಗಮೃತಮುಮಂಸಮಂ  
 16 ತುಬಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳತ್ಯ  
 17 ರಧ್ವಾರವತೀಪುರವರಾಧಿತ್ಯರ | ತುಳವಬಳಹಳಧಿಬವಾನಳ | ದಾಯಾದದಾವಾನಳ |  
 18 ಪಾಂಡ್ಯಕುಳಕಮಳವೇಂಡ | ಗಂಡಭೇರುಂಡ | ಮಂಡಳಕಪೇಟಿಕಾಣ | ಚೋಳಕುಳಕೂಜಿಕಾಣ | ಸಂ  
 19 ಗ್ರಾಮೋಮಿ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಸಂತಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದ |  
 20 ವಾಸಂತಿಕಾದೇವಿಬೃಂದವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರದ್ವಯಾಣಿ | ಮಂಡಳಿಕಮಕು  
 21 ಟಿಕಂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲರೋಳಂಜನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹಿತಂಪ್ರೀಮತ್ತಿಭು  
 22 ವನಮಲ್ಲ ತಳಕಾಡಾಕೋಗುಸಂಗಲಿನೋಳಂಬವಾಡಿಬನವಸಹಾನುಂಗಲೋಳಿಗುಂಡಿಕು  
 23 ಮ್ಪುಟರಂಬರಗೇಯೋಗಾದಸಮಸ್ತ ದೇಕದನಾನಾದುರ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿನಸ್ಯಂ  
 24 ಮಾಡಿಕೋಂಡ ಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಕೃಪತ್ತಿ ಫಡೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸ  
 25 ಮಸ್ತಮಹೀಮಂಡಲಮಂದುಷ್ಯನಿಗ್ರಹೇಷ್ಯಪ್ರತಿಪಾಲನಪೂರ್ವ್ಯಕಂನುಬಸಂಕಥಾನಿನೋ  
 26 ವದಿಂರಾಜ್ಯಂಗೈಯುತಿ ರತದೀಯ ಕರತಳಕೃತಕರಾಳರವಾಳಧಾರಾಧಳನಿನಸ್ಸ  
 27 ಪತ್ನೀಕೃತಕತುಬ್ಬಯೋಧಿಸರಿಜಾಸರಿತ ಪೃಥುಳಪೃಥ್ವೀತಳಂತರ್ವ್ಯತ್ರಿಯಂಶ್ರೀಮದ್ವ  
 28 ಕ್ಷೀಣಕುಕ್ಕುಟೀತ್ಯರಜಿನಾಧಿನಾಥ ಪದಕುಶೀರಯಾಳಂಕೃತಮುಂ ಶ್ರೀಮತ್ಕ ಮತಮಾರ್ತ್ವದೇವಾ  
 29 ದಿನಾನಾಜಿನವರಾಗರಮಂಡಿತಮುಮಸ್ತು ಶ್ರೀಮದ್ವೈಳೋಳತಿತ್ಯದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾ  
 30 ರನ ಪರಂದೆ || ಭಮಲೋಭದ್ರಯದೂರನಂಮದನಘೋರಧ್ವಂಜ್ವ ತೀಬ್ರಾಂಕುಮಂ | ನಯುನೀಕ್ಷೀ  
 31 ಪಯುತಪ್ರಮಾಣಸಂನಿರ್ನೀತಾತ್ಮಗನಂದೋಜನಂ | ನಯಾನಾನಂದನಾಂತಕಾಂತನುಮಂ  
 32 ಸಿದ್ಧಾಂತ ಚಕ್ರೇಶಂ | ನಯುಕೀತ್ತಿ ಫಬ್ರಿರಾಜನನೇನದೊಡಂಪಾಪೋತ್ಕರಂಸಿಂಗುಗುಂ | ತಂಕೈಪ್ಪುರೀ  
 33 ದಾಮನೈತ್ರಿತ್ರಿವಿದ್ಯವೇವರುಂ | ಶ್ರೀಭಾನುಕೀತ್ತಿ ಫಸಿದ್ಧಾಂತದೇವರುಂ | ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ | ಶ್ರೀ  
 34 ಪ್ರಭಾಚಂದ್ರದೇವರುಂ | ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ | ಶ್ರೀಮಂತ್ರನಾದಿಸದ್ವಂದಿನಿದೇ  
 35 ವರುಂ | ಶ್ರೀನೀಮಿಚಂದ್ರಸಂಧಿತದೇವರುಂ | ಶ್ರೀಮೂಲಸಂಘದೇವಿಯುಗಣದಪ್ರಸ್ತಕಗಣ್ಯದ  
 36 ಶ್ರೀಕೋಂಡಕಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಾಫಿರೀಮನಯಕೀತ್ತಿ ಫಸಿದ್ಧಾಂತ  
 37 ಚಕ್ರವತ್ತಿ ಫಗಳಗುಡ್ಡಂ || ಕ್ಷಿತಿತಳದೋಳರಾಜಿನದಂಧೃತನತ್ಯಂನೇಗ್ಧನಾಗದೇವಾಮಾತ್ಯವತಿಪಾಳತ  
 38 ಜನಚೈತ್ಯಕೃತಕೃತ್ಯಂಬಂಮದೇವನಚಿನಾಪತ್ಯಂ || ತದ್ವನಿತೆ | ಮುದದಿಂಪಟ್ಟಣನಾಮಿಯಂಬವಸರಂತಾ  
 39 ರ್ಬಿದ್ಧ ಫಲಕ್ಷಿತ್ರೀವನಾಸ್ತದನುಗುಣಮುಖ್ವಿಟ್ಟವಿಭುಗಂಲೋಕೋತ್ತಮಾಚಾರಸಂಪದೇವಮಾಚೇವೆನಟ್ಟ  
 40 ಕಪ್ಪೆಗುಮನೋತ್ಪಾದಹಮಂತಾಪ್ತಿಪುಟ್ಟದಕಂದವೈರವಾಗಗಣೈಭುವನಪ್ರಖ್ಯಾಯಿತಾಪ್ತಿ ದಳ | ತ

- <sup>41</sup> ತೃಪ್ತ || ಪರಮಾನಂದನಿಂತುನಾಕಸತಿಗಂಪಾಲೋಮಿಗಂಪುಟ್ಟಿದೊಂವರಸಾಂದರ್ಯಜಯಂತನಂತೆತು  
<sup>42</sup> ಹಿನ್ನಕ್ಷೀರೋದಕಲೋಳಭಾಸುರ ಕೀರ್ತಿಪ್ರಿಯನಾಗದೇವವಿಭುಗಂಜಂದವೈಗಂಪುಟ್ಟಿದೊಂಧಿರನೀಪಟ್ಟಣ  
<sup>43</sup> ಸಾಮಿವಿಪ್ಪನಿಂತಂಶ್ರೀಮಲ್ಲಿದೇವಾಹ್ವಯಂ || ಹ್ವಿತಿಯೋವಿಶ್ವತುಲಮ್ಬದೇವವಿಭುಗಂಜೋವೈಗಂಪೋದ್ದ  
<sup>44</sup> ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಞೇತಯಶಂಗೀಮಲ್ಲಿದೇವಂಗಮೂಜ್ಞೇತೇಗೀಕಾಮಲದೇವಿಗಂಜನಕನಂಭೋಜಾಸ್ವೈಗು  
<sup>45</sup> ವ್ಯೇತಳಸ್ತು ತೇಗೀಜಂದಲನಾರೀಶನೇದಂಶ್ರೀನಾಗದೇವೋತ್ಸವಂ || ಕಾರತೇವೀರಬಲ್ಲಾಳಪತ್ತನಸ್ವಾಮಿನಾಮುನಾ |  
<sup>46</sup> ನಾಗೇನಮರ್ಶ್ಯದೇವಾಗ್ರೇತ್ಯಶ್ವರಂಗಾಶ್ಚಕ್ರಾಷ್ಟಮೇ || ಶ್ರೀಮನ್ನಯೇಶ್ವರಾದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳ್ಳೆಪರೋಕ್ಷದಿ  
<sup>47</sup> ನಯಾತ್ಮವಾಗಿಯುಡಿಜಮುಮಂನಿಷಿದಿಯಮಂಶ್ರೀಮತ್ತ್ವಮಶಮರ್ಶ್ಯದೇವರಬಿಸದಿಯಮುಂದಣಕಲ್ಲುಕ  
<sup>48</sup> ಟ್ಪುಮಂನೈತ್ಯಶ್ವರಂಗಮುಮಂಮಾಡಿಸದತದನ್ನರಂ || ಶ್ರೀನಗರಜಿನಾಲಯಮಂಶ್ರೀನೀಳಯಮನಮಲಗು  
<sup>49</sup> ಣಗಣಂಮಾಡಿಸದಂಶ್ರೀನಾಗದೇವನಚಿವಂಶ್ರೀನಯೇಶ್ವರವೈಶಿಷ್ಠದಯುಗಂಭಕ್ತಂ || ತಜ್ಜಿನಾಲಯಪ್ರತಿಮಾಳ  
<sup>50</sup> ಕರಪ್ಪನಗರಂಗಳ್ಳೆ || ಧರಯೋಳಖಂಡಮೂಳಭದ್ರವಿಳವದ್ವಂಶೋದ್ಭವರಸತ್ಯಶಾಚರತರನಿಂಹ  
<sup>51</sup> ಪರಾಕ್ರಮಾದ್ಧಾಂತರನೇಕಾಂಭೋಧಿನೀವೇಳಾಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಶಲವಿಶ್ವಾತರತ್ನತ್ರಯಾ  
<sup>52</sup> ಭರಣಿವೆಳ್ಳೆಗಳತಿರ್ಥವಾಸಿನಗರಂಗಳ್ಳೆ ರೂಢಿಯಂತಾಜ್ಜಿದರೆ || ಸಕವರ್ಷಗಂಗಳನೆಯ ರಾಕ್ಷಸನಂವತ್ಯ  
<sup>53</sup> ರದಜೇಶ್ವರಂ ಸುಂ ಬ್ರಹ್ಮವಾರದೇವನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಗೆಜಿಯಮೊದಲೇಯತೋಟಮುಂ  
<sup>54</sup> ಯಾಜುಸಲಗಿದ್ದೆಯಂಉಡುಕರಮನೆಯಮುಂದಣಕೇಜಿಯಕೆಳಗಣದ್ದಲಕೊಳಗಂನಗರ  
<sup>55</sup> ಜಿನಾಲಯದಬಡಗಣ ಕೇತಿಶಿಟ್ಟಿಯಕೇರಿ ಆತೆಂಕಣ ಎರಡುಮನೆಆಲಂಗಡಿಸಿದೆಯಕ್ಕಿಗಾ  
<sup>56</sup> ಎರಡುಮನೆಗೆಪಣಅಯ್ದು ಊರಿಗೆ ಮಳಚಿಯಪಣಮೂಲು

ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಲಿನ ಉತ್ತರಕ್ಕೆ.

- <sup>1</sup> ಶ್ರೀಮತುಸಕವರ್ಷಂ  
<sup>2</sup> ಅಂಶಿನೆಯಪ್ರಮಾದಿಸಂ  
<sup>3</sup> ವತ್ಸರ ಮಾಗ್ಗೇರಿ ಸುಂ  
<sup>4</sup> ಬಿದುದುಪ್ರೀತೆಳುಗುಳದತೀ  
<sup>5</sup> ತ್ವದಸಮಸ್ತನಖರಂಗಳಿಗೆನಖ  
<sup>6</sup> ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳು  
<sup>7</sup> ಒಡಂಬಟ್ಟುಬರಿದಶಾನದಕ್ರಮ  
<sup>8</sup> ವೆಂತೆಂದಡೆ | ನಖರಜಿನಾಲಯದ  
<sup>9</sup> ಆದಿದೇವರದೇವದಾನದಗದ್ದೆಬಿದ್ದಲು  
<sup>10</sup> ಜಲಿಉಳದನುಪಳದಕಾಲದಲದೇವರ  
<sup>11</sup> ಅಪ್ಪವಿಧಾಚ್ಚೆನೊಪ್ಪತಪಡಿಸಿತ  
<sup>12</sup> ಶ್ರೀಕಾಯ್ಯವನುಸಕರಂಗಳನಿ  
<sup>13</sup> ಯಾಮಿನಿಕೊಟ್ಟಪಡಿಯನುಕುಂದ  
<sup>14</sup> ದನಡನುವು ಆದೇವರದಾನದಗದ್ದೆಬಿದ್ದಲು  
<sup>15</sup> ಅನಿಕ್ರಯಹಾಲೋತೆಗೆನಿಮಂವಂಶನಾ

- <sup>16</sup>ದಿಯಾಗಿವುಕ್ತಳುಮುಕ್ತಳುತಪ್ಪದೆಆತುಮಾ  
<sup>17</sup>ಡಿಪಡಂರಾಜದೊಹಿಸಮಯದೊಹಿ  
<sup>18</sup>ಗಳೆಂದುವೇಡಂಬಟ್ಟುಬರಿಸಿದಶಾಸನಾಂತ  
<sup>19</sup>ಪ್ಪುದಕ್ಕೆ ಅವರವೊಪ್ಪಿಗೊಮ್ಮಟನಾಥ ||  
<sup>20</sup>ಶ್ರೀವೆಳುಗುಳತೀರ್ಥದನಗರಜಿನಾಲಯದ  
<sup>21</sup>ಆದಿದೇವರನಿತ್ಯಾಬಿಸೇಕಕ್ಕೆಪ್ರೇಮಲಿಗಿಹಿ  
<sup>22</sup>ಯಸೋವಂಶಅಕ್ಷಭಂಡಾರವಾಗಿ  
<sup>23</sup>ಕೊಟ್ಟಿಗದ್ಯಾಣಂಅಯಿದುಕಾಹೊಂನಿಂ  
<sup>24</sup>ಗಿಹಾಲುಬ ೧| ಸರ್ವಧಾರಿಸಂವತ್ಸ  
<sup>25</sup>ರದ ದ್ವಿತೀಯಾಭಾದ್ರಪದಸು ಚಳಿಪ್ರೇವೆಳುಗುಳ  
<sup>26</sup>ತೀರ್ಥದಜಿನನಾಥಪುರದಸಮಸ್ತ ಮಾಣಿಕೃತನಗರಂ  
<sup>27</sup>ಗಳತಮ್ಮೊಳೊಡಂಬಟ್ಟುಬರಿಸಿದಶಾಸನದಕ್ರ  
<sup>28</sup>ಮವೆಂತಂದೊಡೆ | ನಗರಜಿನಾಲಯದಶ್ರೀಆದಿ  
<sup>29</sup>ದೇವರಜೆನ್ನೋದ್ಧಾರವು  
<sup>30</sup>ಪಕರಣಪ್ರೀತಾಯ್ಕಕ್ಕೆ ಪೂರಾ  
<sup>31</sup>ಪೂರ್ವಕಮಾಡಿಆಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುವಂ  
<sup>32</sup>ತಾಗಿಯೆರಡುಪಟ್ಟಣದಸಮಸ್ತ ನಖರಂಗಳೊಸ್ಸದೇವರದೇ  
<sup>33</sup>ಯಿಂದಂಬಂದಂತಹದವೊಗದ್ಯಾಣನೊಹಿಕ್ಕೆಗೆ  
<sup>34</sup>ದ್ಯಾಣಂವೊಂದೆಹೋಸಾದಿಯದವೊಆದಿದೇವರಿಗೆ  
<sup>35</sup>ಸಲುವಂತೆಕೊಟ್ಟಣನನೆಯಿದರೊಳಿವಿರಹಿತ  
<sup>36</sup>ಗುಪ್ತ ವನಾರುಮಾಡಿದಡಂಅವನಸಂತಾನನಿಸ್ಸಂತಾನಅ  
<sup>37</sup>ವದೇವದ್ರೋಹಿರಾಜದ್ರೋಹಿಸಮಯದ್ರೋಹಿಗಳೆಂದುವೇಡಂ  
<sup>38</sup>ಬಟ್ಟುಬರಿಸಿದಸಮಸ್ತ ನಕರಂಗಳೊಪ್ಪಿಗೊಮ್ಮಟ ||

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ಮಂಗಳಾಯಿ ಬಟ್ಟು ದ್ವಾರದ ದಕ್ಷಿಣ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಮೊಲನಂಘದೇವಿಯಗಣ  
<sup>2</sup>ಪ್ರಸ್ತ ಕಗಿಕ್ಕೆ ಕೊಂಡಕುಂದಾನ್ವಯ  
<sup>3</sup>ದಶ್ರೀಮದಭಿನಮಾಕುಂತ್ರಿತರಂ  
<sup>4</sup>ಡಿತಾಚಾರ್ಯರ ಶಿಷ್ಯಳುಸಮ್ಯಕ್ತಾವ್ಯ  
<sup>5</sup>ನೇಕಗುಣಗಣಾಧರಣ ಭೂಷಿತ  
<sup>6</sup>ರಾಯಪಾತ್ರಕೊಡಾಮಣಿ ಬಳಗು  
<sup>7</sup>ಳದಮಂಗಳಾಯಿಮಾಡಿಸಿದ ತ್ರಿಭು  
<sup>8</sup>ವನಕೊಡಾಮಣಿಯೆಂಬಲಕ್ಷ್ಮಿತ್ಯಾಲ  
<sup>9</sup>ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಆ ದ್ವಾರದ ಉತ್ತರ.

- <sup>1</sup>ಶ್ರೀಮತುಪಾಧಿತಪೇವರುಗ
- <sup>2</sup>ಈ ಗುಡ್ಡ ಗಳು ದೇವರುಗಳ ದನಗಳಿಗಿಂತ
- <sup>3</sup>ನೆನೋಡನಮಗನಾಗಗೊಂಡಮು
- <sup>4</sup>ತತ್ತದಹೊನ್ನೇನವ್ಯಯ ಕಲ
- <sup>5</sup>ಸೊಂಡನೊಳಗಾದಗೊಂಡಗಳು ಮಂಗಾ
- <sup>6</sup>ಯಿವಾಡಿಸಿದಬಿಸ್ತುಗೆಕೊಟ್ಟ ದೊ
- <sup>7</sup>ಡ ನಕಟ್ಟಿದದ್ದೆ ಬೆದ್ದ ಲಯಿದ
- <sup>8</sup>ಕ್ಲೆ ಆಳುಪಿದವರು ವಾರಣಾಸಿ
- <sup>9</sup>ಯಬಸವಸು ಕುಶಿಯಂಕೋಂ
- <sup>10</sup>ದಪುಪಕ್ಕೆ ಜೋಗುವರು ಮಂಗ
- <sup>11</sup>ಳಮಹ ಶ್ರೀ ಶ್ರೀ ||

ಮಂಗಾಯಿಬಿಸ್ತಿಯ ದಕ್ಷಿಣೋಚೆಯಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘೇಭೂತಭವಂ ಜೀವಾತ್ಮ್ಯತೋಕ್ತವಾಘಸ್ಯಕಾಸನಂಜಿನಾಕನಂ | ತಾರಾಸ್ಥರಾ
- <sup>2</sup>ಲಕಾಪಿಸುರಕೃತಸುಮನೋವೃಷ್ಟಿಪ್ರಪ್ತಸುರಯಾರಿಸ್ತೋನಾಕಾತ್ರಮಂತಿದೃಶಜಗಂಪಟಲೀಡಂಭತೋಯಸ್ತಮಾದಿಸೋಮುಃಪ್ರಗೊಂಮುಃಪ್ರೀ
- <sup>3</sup>ಕಸ್ತಿಯವನಸರೋರಂಜನೇರಾಜಂಜೋಭವಸ್ಥಿತಿಂಬಿಭಾವುಬೆಳುಗುನಗರೇನಾಘುಜೇಜಿಯತೀರಂ || ನಂದನಸಂವತ್ಸರದ ಪ್ರಶ್ನಣಿ ೩೮೦ ಗರಸೊಪ್ಪೆಯ
- <sup>4</sup>ಹಿರಿಯಅಯ್ಯಗಳೆಪ್ಪರುಗುಮುಟಂಗಳಗುಂಮುಟವಾಘನನ್ನಿಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕ ಬೆಟ್ಟದಲಿಚಿಕ್ಕ ಬಿಸ್ತಿಯಕ್ಕಲ್ಲಕ್ಕಟ್ಟಿಸಿಜೇನ್ನೋಗ
- <sup>5</sup>ದ್ವಾರಬಡಗವಾಗಲಬಿಸ್ತು ಮೂಘಮಂಗಾಯಿಬಿಸ್ತು ಸ್ತೊಂದುಡಾಗೆಅಯ್ಯಬಿಸ್ತು ಜೇನ್ನೋಗದ್ವಾರವೊಂದುತಂದಕ್ಕೆ ಆಹಾರದಾನ

ವಿಹಾರಿಸಂವತ್ಸರದ ಪ್ರಾಣೇಶಂ ಗರಸೊಪ್ಪೆಯಶ್ರೀಮತಿಅವ್ಯೇಗಳಸಮಸ್ತ ಕೂಟಬೃಂದಕೋಟುಗಂ |

ಭಂಡಾರಬಿಸ್ತಿಯ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

- <sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ || ಪಾಪಂಶಸಗರಮುಪಾಬಡ
- <sup>2</sup>ವಾಮುಖಾಗ್ನಿ ಶ್ರೀರಂಗರಾಜಕರಣಾಂಬುಜಮೂಲದಾಸ | ಶ್ರೀವಿಷ್ಣು
- <sup>3</sup>ಲೋಕಮಣಿಮಂಟಪವಾಗ್ಗದಾಯಾ ರಾಮಾನುಜೋವಿಜಯತೇಯತಿ
- <sup>4</sup>ರಾಜರಾಜ || ಶಕವರ್ಷ ೧೦೦ನೆಯ ೩೬೮ಕಸಂವತ್ಸರದಭಾದ್ರಪದ
- <sup>5</sup>ದಶಂಬಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಆರಿಯಾಂಬಿಭಾಷಣ
- <sup>6</sup>ವೇಗತಪ್ಪವರಾಯರಗಂಡಶ್ರೀವೀರಬುಕ್ಕ ರಾಯನುಪೃಥ್ವೀರಾ
- <sup>7</sup>ದ್ರಾವಮಾಡುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂಪೂಜನಾದಲ್ಲಿಲ
- <sup>8</sup>ನೆಯಗೊಂದಿವೊಸದಟ್ಟಣವೆನಗುಡೆ ಕಲ್ಲೆ ಪದಪಟ್ಟಣವೊಳಗಾದಸ

- <sup>9</sup>ಮಸ್ತ ನಾಡಭವ್ಯಜನಂಗಳು ಆಯುಕ್ತ ರಾಯಂಗೆಭಕ್ತ ರುಮಾಡುವಅನ್ಯಾಯಂ  
<sup>10</sup>ಗಳಂನುಬಿನ್ನ ಹಂಮಾಡಲಾಗಿ ಕೋವಿಲಿತಿರುಮಲೆವರುಮಾಳಕೋವಿಲಿತಿರುನಾ  
<sup>11</sup>ರಾಯಣಪುರಂ ಮುಖ್ಯವಾದಸಕಲಾಚಾರ್ಯರೂ ಸಕಲಸಮಾಜಗಳೂ ಸಕಲಸಾ  
<sup>12</sup>ತ್ವೀಕರಣೋಷ್ಠಿ ಕರುತಿರುಪಣಿತಿರುವಿಡಿತನ್ನೀರವರುನಾಬ್ಬತ್ತೆ ಒಟ್ಟು . . . ಗೆ  
<sup>13</sup>ಳನುವಂತಹೋವಕ್ತು ಕುತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ  
<sup>14</sup>ಡ್ರೀವೈಪ್ಲ ವರಕೈಯ್ಯಲುಮಾಡಾಯನುವೈಪ್ಲ ವರಕರ್ತನಕ್ಕೆ ಉಚ್ಚಿನದರ್ಶನಕ್ಕೆ ಉ  
<sup>15</sup>ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಪ್ಲ ವರಕೈಯ್ಯಲು ಜೈನರ ಕೈವಿಡಿದುಕೊಟ್ಟುಯಾಚ್ಚಿ  
<sup>16</sup>ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವಮುರಿಯಾದೆಯಲುಪಂಚಮಹಾವಾದ್ಯಗಳೂಕಳವುಸ  
<sup>17</sup>ಲುಉದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತ ರದನೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಪ್ಲ ವ  
<sup>18</sup>ಹಾನಿವೃದ್ಧಿ ಯಾಗಿಪಾಲಿಸುವರುಯಾಮುರಿಯಾದೆಯಲುಬ್ಬಾರಾಜ್ಯದೊಳಗುಳ್ಳ  
<sup>19</sup>ಂತಹಬಸ್ತಿಗಳೆವೈಪ್ಲ ವರಶಾಸನವನ್ನಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ  
<sup>20</sup>ಯಾಗಿವೈಪ್ಲ ವಸಮಯವು ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹವು ವೈಪ್ಲ ವರೂಚ್ಚಿ  
<sup>21</sup>ನರೂವೊಂದುಭೇದವಾಗಿಕಾಣಲಾಗದು ಕ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು  
<sup>22</sup>ಸಮಸ್ತ ರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ವೆಳುಗುಳಿತಿತ್ಥದಲ್ಲಿದ್ದೈಪ್ಲ ವ  
<sup>23</sup>ಅಂಗರಕ್ಷಣೀಗೊಳಿಸುಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರುಬಾಗಿಲಟ್ಟಣಿ  
<sup>24</sup>ಯಾಗಿಮನೆಮನೆಗೆವರ್ಪಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಅಯತ್ತಿದಹೊನ್ನಿಂಗೆ ದೇವರ  
<sup>25</sup>ಅಂಗರಕ್ಷೆಗೆಯಿಪ್ಪತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕ ಹೊನ್ನಿಂಗೆ ಜೀರ್ಣೀಕರಿಸಿ  
<sup>26</sup>ನಾಲಯಂಗಳಿಗೆಸೊಫೆಯನಿಕ್ಕೂ ದುಯಿಮುರಿಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ  
<sup>27</sup>ರುಳನ್ನಂ ತಪ್ಪಲಿಯದೇವರ್ಪವರ್ಪಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತಿಯನ್ನು ಪುಣ್ಯವನ್ನು ವುಸಾ  
<sup>28</sup>ರ್ಜಿಸಿಕೊಂಬುದುಯಿಮಾಡಿದಕಟ್ಟಳೆಯನು ಆವನೊಬ್ಬನುಮಿಹಿಜಿವವನುರಾ  
<sup>29</sup>ಜದೊಳೊಸಂಘಸಮುದಾಯಕ್ಕೆ ದೊಳೊ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯಾ  
<sup>30</sup>ಧರ್ಮವಕೆಡ್ಡಿದರಾದಜಿಂಗೆಯತಡಿಯಲ್ಲಿಕುಲೆಯನೂ ಬ್ರಾಹ್ಮಣನನೂಕೊ  
<sup>31</sup>ಂದಪಾಪದಲ್ಲಿಹೊಹರು || ಶ್ಲೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವನುಂ  
<sup>32</sup>ಧರಾಂ | ಪಟ್ಟಿವರ್ಪಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ವೇಲಲ್ಪಾಗದಲ್ಲಿ ಈಚಿಗೆ ಬರೆದಿರುವದು.

- <sup>1</sup>ಕ್ರೀಕಲ್ಪಿ ಹದ . ದ್ವಿಸೆಟ್ಟ . . . ಬುಸುನಿಸೆಟ್ಟುಮಿಕ್ಕ ರಾಯಂಗೆ ಬಿನಹಂಮಾಡಿತಿರುಮಲೆಯತಾತಯ್ಯ  
<sup>2</sup>ಂಗಳುಬಿಜಯಂಗೈಸಿತರ . ಜೀರ್ಣೋದ್ಧಾರಂಮಾಡಿಸಿದರುಉಭಯಸವ. ಉಕೂಡಿಬುಸುನಿಸೆಟ್ಟುಯಿಂಗೈಸಿಂಘ  
<sup>3</sup>ನಾಯ್ಕ ಪಟ್ಟವಕಟ್ಟಿದರು ||

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ಭಂಡಾರಬಸ್ತಿ ಪೂರ್ವಕಡೆ ಯೆರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಾಂಘನಂ | ಜೀಯಾತ್ಪ್ರೋಳೋಕ್ಯನಾಥ  
<sup>2</sup>ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ||

- <sup>9</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಜನ್ಮಗೀಹಂನಿಭೃತನಿರುಪಮಾವ್ಯಾಸನೋದ್ವಾದ್ವಾ ಮತೇಜಂ ವಿಸ್ತಾರಾನ್ತಃಕೃತೋವ್ಯೀತಳಮಮಳಯಶ್ಚಂದ್ರಸಂಭೂ  
<sup>10</sup> ತಿಥಾಮಂ || ವಸ್ತು ಬ್ರಾಹ್ಮಣೋದ್ವಾದ್ವಾ ವಸ್ತುನಕಮತಿಶಯಸತ್ತ್ವಮಳಂಬಂಭೀರಂ ಪ್ರಸ್ತುತ್ಯಾನಿತ್ಯಮಂಭೋನಿಧಿನಿಧ  
<sup>11</sup> ಮಸಗುಂಹೋಯ್ಯೋವ್ಯೀತಳವಂಶಂ || ಅವಜೋವ್ಯೀತಳಸ್ತು ಭದೋದನಗ್ನಿಗುಣಮಂದೇವೇಭದ್ರಾದ್ವಾ ಮಸತ್ತ್ವದಗುಪ್ತಗುಂಹಮ  
<sup>12</sup> ರ್ಶಯ್ಯಾಜ್ಯಕಳಂಸಂಪತ್ತಿ ಯಂಪರಿಜಾತದುದಾರತ್ವದ್ವಂಪನೋವ್ಯಗನೇನಾಂತಾಶ್ಚ ತಾನಲೈ ಪ್ರಭೃದನುದ್ಯೇಜಿತೇವೀ  
<sup>13</sup> ರವೈರಿವಿನಯಾದಿತ್ಯಾವನೇಶಾಳಂ || ಕ || ವಿನಯಂಬುಧರಂರಂಜಿಸಫನತೇಜಂವೈರಿಬಲಮನುರಂಕನಗ್ನಂವಿನ  
<sup>14</sup> ಯಾದಿತ್ಯನೃಪಾಳನನುಗತನಾಮಾತ್ಮನಮುಳೇಶ್ವರಸಮತ್ಯಂ || ಅವಿನಯಾದಿತ್ಯನವಧೂಪೋದ್ವಾದ್ವಾ ಮಮಂತ್ರದೇವತಾನುಭೇಷ  
<sup>15</sup> ಣಭವನಮುಖಕಳಾವಿಳಿಸತೇಕಳಿಯಬರಸಿಯಂಬಳೇವನಂ || ಅದಂಪತಿಗತನೂಭವನಾದಂಶಚಿಗಂನುರಾದಿಪತಿಗಂಮುಂನನ್ತಾ ದಂಜಯ  
<sup>16</sup> ನ್ತನ  
<sup>17</sup> ನಿವ್ವವಿಷಾದವಿಷಾರಾನ್ತರಂಗನೇವಿಯಂಗ್ನಪಂ || ಅತಂಜಾಳುಕ್ಯಭೂಪಾಳನಬಲದಭುಜಾಂದಂಜಮುಂಧಂಭೂಪಾಳುತಶ್ಚೇತ್ಯಂತ್ರಂಗ  
<sup>18</sup> ಭೂಪದ್ವಿದಳನಕುಳಂವಂದಿಸ  
<sup>19</sup> ನ್ಯಾಭವೇಶಂ ಶ್ವೇತಾಂಭೋಜಾತದವಿದ್ವದನನರದಭೀಂದಂ ಕುಂದಾವದಾತಖ್ಯಾತ ಪೋದ್ವಾದ್ವಾಶ್ಚೇತ್ಯಂತ್ರಂಧವಶಿತವನಂಧೀರನೇಕಾಂಗ  
<sup>20</sup> ವೀರಂ || ಎಜಿಯನೇಳಗನಿನಗ  
<sup>21</sup> ರ್ಶದ್ವೇಜಿಯಂಗ್ನಪಂಪತಿಳಕನನೇಶತ್ಯಂಗಿಜಿವಟ್ಟೀಲಗುಣದಿನೇಜಿ ದೇಶಲದೇವಿಯನ್ನು ನೋತರುಮೇಶರೇ || ಎನೇನಗ್ನವ  
<sup>22</sup> ರೀವ್ಯಗಂತ್ರನೂಭವನೇಗ್ನಗ್ನಂತ್ರಲೈ ಬಲ್ಲಾಳಂವಿ  
<sup>23</sup> ಪ್ತುಂಪು ಪಾಲಕನುದಯಾದಿತ್ಯನೇಂಬಸರಂದಮುಖಕಳವುಧಾತಳದೋಳ || ವೃ || ಅವರೋಕ್ತಧ್ಯಮನಾಗಿಯುಂಭವನದೋಳುಪೋವ್ಯಾ  
<sup>24</sup> ಪರಾಂಭೋದಿಯ  
<sup>25</sup> ಯು ವಿನಂಕೂಡೆನಿಮಿತ್ತಾಪ್ರೊಂದನಿಜಾಬಾವಿಕ್ರಮ್ನೇಡಿಯುಂಧ ವಂದಿದಂತ್ರ ವನಾದಮಂತ್ರ ಮಗುಣೇತ್ಯಾತ್ರಕಧಾಮಂಧರಾಧವಂಶೋ  
<sup>26</sup> ಡಾಮಣಿ ಯಾದವಾಬುದಿನ  
<sup>27</sup> ಪಂಶ್ರೀವಿಸ್ತು ಭೂಪಾಳಂ || ಕ || ಎಳೆಗೇಸವಕೋಯತೂತತ್ತ್ವಳವನಪುರಮನ್ತೆರಾಯರಾಯಪುರಂಬಳ್ಳಳಬಳದವಿಷ್ಣು ತೇಜೋ  
<sup>28</sup> ಜ್ಯಳೇಡೆಸವದಪುಂ ಪ್ತುಂತ್ರದಗುಂತ್ರಂ ||  
<sup>29</sup> ವೃ || ಅನಿತಂದುಗ್ನಮವೈರಿದುಗ್ನಗೇಜಯಮಂಕೋಂಡನಿಜಾಶ್ವೇಪದಿಂದಿನಿಬಲ್ಲೂಕಪರನಾಡಿಯೋವಿಸಿದಂತನ್ನ ಸ್ತುಂಘಾತದಿಂದಿನಿ  
<sup>30</sup> ಬಗ್ಗಗನತಗ್ನಿತ್ಯನುದ್ವಾದವಂ  
<sup>31</sup> ಕಾರುಣ್ಯದಿಂದಂಧತಾನನಿತಲೆಕ್ತ ದವೇಳೋಡಬ್ಬ ಭವನಂವಿಭಾನ್ತನಪ್ಪಂಬಲಂ || ಕ || ಲಕ್ಷ್ಮೀದೇವಿಖಗಾಧಿಪಲಕ್ಷ್ಮಂಗಿಸಿದಿದ್ವ  
<sup>32</sup> ವಿಷ್ಣು ಗಿಂತಂತೆವಲಂಪ್ರಾನ್ತದೇವಲಸ  
<sup>33</sup> ನ್ತೃಗಲಕ್ಷ್ಮಾನನವಿಷ್ಣುಗ್ರಸತಿಯನೇನಗ್ನಂ || ಅವಗ್ನಿಗಮನೋಜನಂತೆಸುದಿಜನಚಿತ್ತ ಮನೀಶ್ವೀಕಳಲೈ ಪಾಲ್ಪವಯವಶೋ  
<sup>34</sup> ಭಯಿಂದತನುಂಬಭಿಧಾನಮನಾ  
<sup>35</sup> ನದಂಗನಾನಿವಹಮನೀತ್ಯ ಮುಯ್ಯನೇಮಾನದೇವೀರರನೇತ್ಯಯುಧದೋಕ್ತ ವಿಸುವನಾದನಾತ್ಮಭವನಪ್ರತಿಮಾನರಸಿಂಹಭೂಭುಜಂ ||  
<sup>36</sup> ಪಡೆವಾತೇಂಬಂಧ  
<sup>37</sup> ಕಂಠಂಕಂಪುತಜಳಗಿತಾಂಖ್ಯದಿಂದಂಕವಾತಂನುಡಿವಾತಂಗೇನನೇಬೈಪ್ರಳಯಸಮಯದೋಕ್ತೀರೆಯಂ ಮಿಾಣಿಬಿರ್ವಾಕಡಲನ್ನಂಕಾ  
<sup>38</sup> ಳನನ್ನಂಮುಳದಕುಳಂಕನ  
<sup>39</sup> ನ್ನಂಯುಗಾನ್ತಾಗ್ನಿಯನ್ನಂನಿಡಿನ್ನಂಸಿಂಹದನ್ನಂಪುರಹರನುರಿಗಂಣನ್ನ ನೀನಾರಸಿಂಹಂ || ರಿಪುಸರ್ವದರ್ಪದ್ವಾ ವಾನಳ ಬಹಳಸಿಖಾ  
<sup>40</sup> ಜಾಳಕಾಳಾಂಬುವಾಹರಿ  
<sup>41</sup> ಪುಭೂಪೋದ್ವಾದ್ವಾದ್ರೀಪ್ರಕರಪಟುತರನ್ನಂರಂಜಾನ್ತು ಸಮೀರಂ ರಿಪುನಾಗಾಣೀಕತಾಶ್ವೇಗಂರಿಪುಸನೇನೇಷಂಪದೇದಂಚರೂಪಂರಿಪು  
<sup>42</sup> ಭೂ  
<sup>43</sup> ಭೃದ್ಭೂರಿಪ್ರಂರಿಪುಸಮದವಾತಂಗೇನಂಪುಸಿಂಹಂ || ಸ್ವಸ್ತಿ ಸಮಾಧಿತಸಂಚಮಪಾಶಬ್ಬಮಹಾಮಂಡಳೇಶ್ವರ || ದ್ವಾರದತೇಪು  
<sup>44</sup> ರವರಾಧೀ  
<sup>45</sup> ಶ್ವರ || ತುಳುವಲಳಜಳಧಿಬಡವಾನಳ || ದಯಾದದವಾನಳ || ಪಾಂಶ್ಯಕುಳಕಮಳವೇದಂ || ಗಂಧಭೇರುಂ || ಮಂಢಳೇಶ್ವರೇಶಿ  
<sup>46</sup> ಕಾಂಚೋಳಕಳಿ

- <sup>25</sup> ಕಸೂಪಕಾಃ | ಸಂಗ್ರಾಮೋಮಃ | ಕಲಿಕಾಲಕಾಮಃ | ಸಕಳವಂದ್ಯುನ್ನದ್ವಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದವಾನಂತಿಕಾದಿವಿಲ  
ಲೈವರಪ್ರಸಾದಃ | ಯಾವವಕಾಲಾಂ
- <sup>26</sup> ಬರದ್ವ್ಯಮಣಿಃ | ಮಂಜರಿಕಮಕುಟಿಂಜಾಡಾಃವಣಿಃ | ಕದನಪ್ರಜಾಃ | ಮಲಮರೋಗ್ಗಂಧಃ | ನಾಮಾದಿಪ್ರಸ್ತುತಸಹಿತಂಶ್ರೀಮತ್ತಿಭುವನ  
ಮೃತ್ತತಳಕಾಡು
- <sup>27</sup> ಕೋಗುನಂಗಲಿನೋಳಂವಾಡುವವನು | ಹಾನುಂಗಲಿಗೊಡಭುಜಬಳವೀರಗಂಪ್ರಕಾಶದೊಡ್ಡನಾರಸಿಂಹವೇವರದಕ್ಷಿಣಮೋಮಂ  
ಜಳಮಂದಪ್ಪುಗಿಗ್ರಹ
- <sup>28</sup> ಜೈಪ್ರತಿಪಾಳನಪ್ರವೃತ್ತಕಂ ಸುಖಸಂಕಥಾಃವಿನೋದರಾಜ್ಯಗೇಯುಕ್ತಮಿರತರಿಯಾತ್ಮವಿಪ್ಲವಭೂಷಣಪಾದಪದ್ಮೋಪಚೇದಿ ||  
ಅನೇಕನಾಂನಿವ
- <sup>29</sup> ಧರಾಸಾಧಂಗವರವತೇವಾಪ್ತಿಸ್ತೋಲಿತಾನೇವಮಚಿತಕಾಯೈವಿಧಾನವರಂಸಾಧ್ಯಮಂತ್ರಿಪುಷ್ಪತಮೂಪಂ || ವೃ || ಆಕಳಂ  
ಕಂಪಿತಮಾನವ
- <sup>30</sup> ತಿಳಕಂಶ್ರೀಯುಕ್ಷರಾಯನಿಕಾಯಿಕೇಲೀಕಾಂಬಿಕೇಲೀಕನದಿತೆ | ಸ | ಛಾಬಾರವೈವವೀರಕವಂಬಿಸ್ತುತಪಾದಪದ್ಮನರುಹಂನಾಥಯ  
ದುಕ್ಷೋಣಿಸಂಕಳವೂ
- <sup>31</sup> ಹಾಮೋನಾಬಂಜನನಲೀಂಪ್ರಜ್ಞೋದಮುಳ್ಳಪಂ || ಧರಯೋಗ್ಲಿದ್ವಿಗತೀಣ್ಣುಳ್ಳನನುದಧಿಯೇನೇಂಬಗುಣ್ಣುಳ್ಳನಂ ಮಂದರಮಂಪಾ  
ಕೀರ್ತ್ಯಾಳ್ವದೀಪ್ತನನಮರಮುಜಾ
- <sup>32</sup> ತಮಂ ಮಿಕ್ಕುಲೋಲೋತ್ತರಮಪ್ಪುಪ್ರಳಂಪ್ರಜನನೇವದೇನೇಂದ್ರಾಂಭಿಪಂಕಜಪೂಜೋತ್ತರದೋಳತಳೊಪ್ಪುಪೊಂದ್ರಲಂಪ್ರಜನನಮಕ  
ರಿಸಲ್ಪತ್ತೈನಾಪೋನ್ನಮತ್ಥಂ ||
- <sup>33</sup> ಸುಮನಸ್ಸಂತತಿಸೇವಿತಂಗುರವೋದಿವಿಗದ್ವ್ಯನೀತಿಕ್ರಮಂಸಮದಾರಾತಿ | ಬಳಪ್ರಪೋಧನಕರಂಶ್ರೀಣ್ಣಿನಪೂಜಾಸಮಾಜಮಾಪೋ  
ತ್ಪಾಪಪರಂಧು
- <sup>34</sup> ರಂಧರಸಂಪಂತಾಭಿಧಂಡಾಂಹುಳ್ಳವಂಜಾಧಿಪದ್ವ್ಯವಂಮುಟೋಳಂಪ್ರಜ್ಞಾಭವಂಪ್ರಜಿತಂ || ಸತತಂಪ್ರಣೀವಧಂವಿನೋದಮನ್ಯ  
ತಾಪಾಪಂಮತಃ ಪ್ರಾಭಸಂತತ
- <sup>35</sup> ಮನ್ಯಾತ್ಥವನ್ನೊಕ್ಕೋಳ್ವವೆಲಂಪ್ರಜಾಪರಸ್ತೀಯರೋಳರಿಸಾಭಾಗ್ಯಮೂನಕಾಂಕ್ಷೆಮತಿಯಾಯ್ತಿಲ್ಲಗ್ಗಮಾಪ್ಪೋಲ್ವಪಟ್ಟ  
ತರತ್ವಪ್ರಕರಕ್ಕೆ
- <sup>36</sup> ಷಟ್ಪರೋಳಾಹುಳಂಪುಷ್ಪಂ || ಸ್ಥಿರಜನರಾನೋಧರಣರಾದಿಯೋಳರನೇರಾಚಮೃಘಾಪರವರಮಂತ್ರಿರಾಯನೇಬಿಕ್ತೆಬುಧಸ್ತುತ  
ಸಪ್ತವಿಪ್ಲವೂ
- <sup>37</sup> ವರವರಮಂತ್ರಿಗಂಗಣಸಮತ್ತಿಬಿಕ್ತೈನ್ಯಸಿಂಹವೇವಧೂಪರವರಮಂತ್ರಿಪುಳನೆಂಬಂಗಿನಿಕುಳ್ಳೋಣೀಳಲಾಗದೇ || ಜಿನಗದಿತಾಗಮಾ  
ತ್ಥವಿವರಸ್ತಸಮಸ್ತಬಿ
- <sup>38</sup> ಷಟ್ಪರಂಚರತ್ವನಮರುದ್ಧಾನಾನರತಗ್ಗತಮೋಪರನಿಪ್ಪಕುಕ್ಕುಟಾಪನಮುಲಧಾರಿವೇವರ | ಜಗದ್ಗುರುಗಳಗುರಗಳೆನಿಜವ್ರತಕ್ಕೆನೆ  
ಗುಣಗಾರವಕ್ಕೆತೋಣಿ
- <sup>39</sup> ಯಾಪೋತಮಾಪತಿಮುಳ್ಳರಾರಾ || ಜಿವೋಲೋಧರಣಂಗೆಜೆಜಿನಮಹಾಪೂಜಾಸಮಾಜಂಗೆಜೆಜಿನಯೋಗಿಬ್ರಹ್ಮಾನಂದಜಿನಪದಸ್ತೋ  
ತ್ರಕ್ರಿಯಾನಿಷ್ಕೆಯಂ
- <sup>40</sup> ಜಿವತತ್ಪುಣ್ಯಪರಾಣಸಂಪ್ರಸಾದಿಸಂಸ್ಕೃತಮಂತಾಭಿಧವ್ಯುತಂ ನಿಪ್ಪಲಮಿನ್ನಿಪೋಳ್ವಗಳೆವಂ ಶ್ರೀಪುಷ್ಪದಂಡಾಧಿಪಂ || ಕ || ನಿಪ್ಪ  
ಟಸೋಜೀಣ್ಣುಗಮಾದುದನುಪ್ಪುಯ್ಯ
- <sup>41</sup> ನಮಸಾಜಿನೇಂದ್ರಾಯ | ಮಂಜಿಸ್ತೈಸತುನಾಡಿದಂ | ಕರಮೋಪ್ಪರಪುಷ್ಪಂಮನಸ್ಸಿವಿಂಕಾಪುರದೋಳ || ಮತ್ತಮಲ್ಲಿಯೆ || ವೃ || ಕಲಿತನ  
ಮಂವಿಟಿತ್ವಮು
- <sup>42</sup> ಮುಳ್ಳವನಾದಿಯೊಳ್ಳವೈಯಂವೈಯೊಳಕಲಿನಿಟಿನೇಂಬರಾತನಜಿವಾಲಯಮಂ | ನೇಜೀಣ್ಣುಗಮಾಮದಂಕಲಿನಧ | ದಾನಮೊಳ್ಳರಮು  
ಸಾಂಭೀರಮಾರತಿಯೊಳ್ಳಟಂದಿ
- <sup>43</sup> ಷಟ್ಪರನಿಗದ್ವಿಧವ್ಯವ್ರತವತ್ತಿಗದವಂತಾತಿಶಯಂ || ಬ್ರಹ್ಮದಿವ್ಯಂಪುಷ್ಪಸೇವಾಪತಿಕೋಪೂ | ಮಹಾತಿರ್ಥದೋಳಧಾತಿಮಂಪಾ  
ವೈಯಂಪುಷ್ಪಂ

- 44 ಚತುರ್ವಿಂಶತಿಜಿನಮುನಿನಂಘ್ರೈಃ ಸ್ಥಿತಿಂತಮಾಗ್ನೇಯದಾನಂಸಲ್ವಪಾಂಗಿಂ ಬಹುಕನಕಮನಾಕ್ಷತ್ರಜಗ್ಗಿಗತ್ತು ಸದ್ವೃತ್ತಿಯಿನಿನ್ದೀ  
ಲೋಕಮೆಲ್ಲಂಪೊಗಳೆಬಿ
- 45 ಡಿಸಂಪುಣ್ಯಪುಂಜೈಕ್ಕಧಾಮಂ || ಅಕ್ಕಲ್ಲಂಗೆಜಿಯಾದಿತಿತ್ಥಮದುಮುನ್ನುಂ ಗಂಗಂನಿಮ್ನಿಗತಂಲೋಕಪ್ರಸ್ತುತಮಾಯ್ತು ಕಾಲವ  
ಶದಿನಾಮಾವಶೇಷಂಬಳಿ | ಕ್ಷಾ
- 46 ಕಲ್ಪಸಿದರವಾಗಮಾಡಿಸಿದನೀಭಾಸ್ವಜ್ಜನಾಗಾರಮಂತ್ರೀಕಾಂತಂತಳದಿಸ್ತಮೆಯ್ದ ಕಳಸಂತ್ರೀಮಲ್ಲದಂಡಾಧಪಂ || ಕ || ಪಂಚಮಾಹವ  
ಸತಿಗಳಂಪಂಚಸಂ
- 47 ಕಲ್ಯಾಣವಾಂಛೆಯಂಹುಳ್ಳಚಮೂ | ಪಂಚತುರಂಮಾಡಿಸಿದಂಕಾಂಚನನಗದೈಯ್ಯಗನನಿಕೆಲ್ಲಂಗೆಜಿಯೊಳ್ || ಕ || ಹುಳ್ಳಚಮೂವ  
ನಗುಣಗಣಮುಳ್ಳ
- 48 ನಿತುಮನಾರೂಪನೆಜಿಯಪೊಗಳಲ್ವೆಜಿವರ | ಬಳ್ಳದೊಳಳಿದುಧಯಜಲಮುಳ್ಳ ನಿತುಮನಾರೂಪವಣಿಸಲೆನಿಜಿವನ್ನಂ || ಸಂತ್ರಿಸ  
ದ್ಗುಣಂಸಕಲಭವನುತಂ
- 49 ಜನಭಾಷಿತಾತ್ಮನಿಸ್ಸಂಯಂಬುದಿಹುಳ್ಳ ಪುತನಾಪತಿಕ್ಕರವಕ್ಕುಂದಂಸ ಕುಬ್ರಾಂಶುಯಶಂಜಗನ್ನು ತವೋಳಿವರಳುಳ್ಳ ತೀರ್ಥದೊಳ  
ಚತುರ್ವಿಂಶತಿತ್ಥ
- 50 ಕೃನ್ನಿಳಿಯಮುಂನಿಜಿಮಾಡಿಸಿದಂದಲಿಸ್ತಿದಂ || ಕ || ಗೊಮ್ಮಟಪುರಭೂಪೂಮಿದುಗೊಮ್ಮಟಮಾಯ್ತು ನೆನಮಸ್ತ ಪುಕರಸಹಿತಂಸ  
ಮೈದಿಂ
- 51 ಹುಳ್ಳಚಮೂಪಂಮಾಡಿಸಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ || ವೃ || ಪರಿಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಪುಳವಿಪತ್ನಹೃದೇಶಸ್ತೈಳಸಿದ್ಧಿರಜೈ  
ನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು
- 52 ವಿಧಸತೋಲ್ಲಸದ್ವ್ಯಾಪರೂಪೋತ್ತರ ರಾಜದ್ವಾರಕಮೃಗ್ಯಾಂಪರಸತುಳಚತುರ್ವಿಂಶತಿತ್ಥೇಗೇಹಂ ಪರಿಪೂರ್ಣಂ ಪುಣ್ಯಪುಂಜಪ್ರತಿ  
ಮಮಸೆ
- 53 ಮದೀಯದಂದಿಂಹುಳ್ಳನಿದಂ || ಸ್ವಸ್ತಿಕ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗಂತ್ಯದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಪೂರಪ್ರತೀ  
ಕೋಣಶಂಕು ಸಿದ್ಧಾಂತದೇವರೇಷ್ಯದ ಪ್ರತೀನಯಕೀರ್ತಿಗಸಿದ್ಧಾಂತದೇವರಸ್ತ ಪುರಂದೊಡೆ || ವೃ || ಭಯಮೋಹದ್ವಯದೂರನಂಮದ  
ನಘೋರಧ್ವಾಂತ ತೀವ್ರಾಂ
- 55 ಕುವಂನಯನಿಕ್ಷೇಪಯುತ ಪ್ರಮಾಣಪರಿನಿಕ್ಷೇಪತಾತ್ಥಗಸನ್ನೋಹನಂ ನಯನಾನಂದನಕಾಂತಕಾಂತತನುವಂ ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂ  
ಯೀರ್ತ್ತಿಗಬಲಿರಾಜ
- 56 ನಂನೇನೋಡಂಪಾಪೋತ್ತರಂಸಿಂಗುಗಂ || ಕೃತದಿಗೈತ್ರವಿದಂಬರುತ್ತೆ ನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಂಜು ಸನ್ಮತಿಯಿಂಗೊಂಮಟಪಾಶ್ವನಾಥ  
ಜಿನರಂಮತ್ತೀಕತವಿಂಸಂ
- 57 ತಿಪ್ರತಿಮಾಗೇಹಮನಿವಕ್ತವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮೆಲ್ಲಂ ಸವಣ್ಣೇನೂರನಭಯಂಕಲ್ಪಾನ್ತರಂಸಲ್ಪಿನಂ || ಅದಕ್ಕ  
ನಯಕೀರ್ತ್ತಿಗಸಿ
- 58 ಧ್ವಾಂತಚಕ್ರಪತ್ತಿಗಳಂ ಮಾಮಂಢಳಾಚಾರ್ಯರನಾಚಾರ್ಯಮೃಗಡಿ || ವೃ || ತವದೊಂಬಿತ್ಯದನಾರಸಿಂಹಸ್ತಪನಿತಾಂಪೆತ್ತು  
ವಂಸದ್ಗುಣಾನ್ನಿಗವನೀಚೈನ್ಯಹಕ್ಕೆ
- 59 ಮಾಡಿದನಕಂಡಂಹುಳ್ಳ ದಂಡಾಧಿನಂ ಭುವನಪ್ರಸ್ತುತನೋಪ್ಪತ್ತಿಪ್ಪಗಸವಣ್ಣೇಜಿಂಬೂರನಂಭೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನುಮುನ್ವಗ  
ರಾವಳಯಮುಂನಿಲ್ಲನ್ನೆ
- 60 ಗಂಸಲ್ಪಿನಂ || ಗಾ ಮುನೀನೆಯಂತಂದಡೆ | ಮೂಡಣದೇನೆಯೊಳ್ ಸವಣ್ಣೇಪಪಕ್ವ ನೆಡೆಯನೀಮೆಕರಡಿಯುಂ ಅಲ್ಲಿಂತೆಕಹಿರಿಯೊಬ್ಬ  
ಯಿಂಪೋಗಲು ಬಿಂಬಿಸಿಟ್ಟುಯೆಕೆಜಿಯುಕೋಡಿಯ
- 61 ಕೀರ್ಪುಯಲುಬಲ್ಲಿಂತೆಂಕ ಬರಹಾಳೆಕೆಜಿಯಚ್ಚುಗಟ್ಟುಮೇರೆಯಾಗಿ ಹಿರಿಯೊಬ್ಬಯಬನುರಿಯಂತೆಂಕಣ ಕೆಂಬರಿಯಹುಣಿಸೆಂತೆಂಕಣದಸ  
ಯೊಳು ಬಿಳತ್ತಿ ಯಸವಣ್ಣೇಯುಡಿಯ
- 62 ಮದುದಿನ್ವಯಹುಣಿಸೆಯಕೊಳಹಿರಿಯಾಲಅಲ್ಲಿಂಹಡುವಲಹಿರಿಯೊಬ್ಬಯಚಳ್ಳಿಮೊಣದಿಯಹಡುವಣಬಳ್ಳಿಯುಕೆಜಿಯಂತೆಂಕಣಕೋ  
ಡಿಯಬಳಿಯಬನ

- <sup>63</sup> ಅಲ್ಲಿಂದತ್ತ ತಟುಹಟುಯಕಲಿಯಮನಕಟ್ಟಿದ ತಾಯ್ಯಳ್ಳ ಜನ್ಮ ಪುರದ ಹಿರಿಯಕೆಜಿ ಯತಾಯ್ಯಳ್ಳೇಮೆ | ಹಡುವಣದನೆಯೊಳ್ ಜನ್ಮ  
ಪುರಕ್ಕಂಸವಣೀಹಿರಿಗಂ ಸಾಗರಮು
- <sup>64</sup> ಯ್ಯಾಗದಜನ್ಮ ಪುರಸವಣೀಹಿರಿಗೇಯಿರೆಯ ನಡುವಣಹಿರಿಯಹುಣುಗನೀಮೆಬಡಗಣದನೆಯೊಳ್ ಕಕ್ಕ ನಕೋಹುಅದಟಮೂಡಣಬೀ  
ರಜ್ಜ ನಕೆಜಿ ಆಕೆಜಿಯೊಳಗಿನವಣೀ
- <sup>65</sup> ಹಬಡುಗನಹಳ್ಳಿಯನಡುವೆಬಸುರಿಯಗೋಣಿ ಅಲ್ಲಿಮೂಡಲಾಲಜ್ಜ ನಕುಂಮರಿ ಅಲ್ಲಿಮೂಡಬಿಲ್ಲದಹಿಮೆ || ಈಗ್ಗೆ ಕದಿಂದಾದ್ರವೈ  
ಮನಿಲ್ಲಿಯಾಚಾಯ್ಯಗಿರಿಸ್ಥಾನದ ಬಸದಿಗಳಬಿಣ್ಣ
- <sup>66</sup> ಸ್ಥುತಿತಜೀಣ್ಣೀ ಕದ್ದಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗರಂಗಳೋಗಕ್ಕೆಂಬಿನದಿಗೇಬನಗೆಯ್ಯಪ್ರಜೆಗಂಬುಪ್ಪಿಸಮುದಾಯದಾಹಾರದಾನಕ್ಕಂಸಲಿ  
ಸುವುದು || ಇದನಾನನಿಜಕಾಲದೊ
- <sup>67</sup> ಕನುನಿಧಿಯಿಂದಾಳಿಸ್ವಲೋಕೋತ್ತಮಂ ವಿಧಿತನಿಮ್ಮಕ್ಕಳಪುಣ್ಯಕೀರ್ತ್ತಿಯಾಮವಂತಾಂತಾಳುಗುಂ ಮತ್ತಮಿಂತಿದನಾವಂಕಿಡಿವೊನುಕೆ  
ಟ್ಟಬಗೆಯಂತಂದಾತನಾಳ್ವಂಗಳಿರದರುರನೆ . . . . . ||

(ಒನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ತುಪುಷ್ಪದೇವಂಭೂಮಿ
- <sup>2</sup> ಹಿತಮಂತ್ರಿಸುಳ್ಳರಾಜಂಗಂ
- <sup>3</sup> ತದ್ಭಾವಿಸಿಸಿದ್ರಾವತಿಗಂಕ್ಷೇಮಾ
- <sup>4</sup> ಯುರ್ವಿಭವವೃದ್ಧಿಯಂಮಾಳ್ಳಭ
- <sup>5</sup> ವಂ || ಕಮನೀಯಾನನಜೇಮತಾ
- <sup>6</sup> ಮರಸದಿನೇತ್ರಾಸಿತಾಂಭೋಜದಿಂದ
- <sup>7</sup> ಮಳಾಂಗದ್ವೈತಾಂತಿಯಿಂಕುಚರ
- <sup>8</sup> ಧಾಂಗದ್ವೈದ್ವದಿಂ ಶ್ರೀನಿವಾಸಮನ
- <sup>9</sup> ಲಸದ್ವಲದೇವಿರಾಜಿಸುತಮಿ
- <sup>10</sup> ಪ್ಪಳಪುಷ್ಪಜಾಂತರಂಗಮರಾ
- <sup>11</sup> ಕಂಮಿಯಿಪ್ಪಪದ್ಮಿನಿಯವೊ
- <sup>12</sup> ಲುನಿತ್ಯಪ್ರಸಾದಾನ್ವದಂ || ಚಲಣಾ
- <sup>13</sup> ನಂನಯನಕ್ಕೆ ಕಾಳ್ಯಮುದರಕ್ಕ
- <sup>14</sup> ತ್ಯಂತರಾಗಂದದಾಪ್ತ ಲಸತ್ಪಾಣಿತ
- <sup>15</sup> ಲಕ್ಶಕಕ್ಕ ಕಕ್ಕ ಕತೆವಕ್ಕೋಜಕ್ಕೆ ಕಾ
- <sup>16</sup> ಪ್ಪಣ್ಯಂಕಚಕ್ಕ ಲಸತ್ಪಂಗತಿಗಲ್ಲದಿಲ್ಲದ್ವ
- <sup>17</sup> ದಯಕ್ಕೆ ನ್ನ ಸ್ತು ಪದ್ಮಾವತೀಲಲ
- <sup>18</sup> ಸಾರತ್ವದರೂಪೋಲಗುಣಮಂಪೋಲ್ವಂ
- <sup>19</sup> ನರಾಕ್ಷಾನ್ಮಯರ್ || ಉರಗೇವ್ರಷ್ಟೇ
- <sup>20</sup> ರನಿಕಾರರಜತಗಿರಿಸಿ
- <sup>21</sup> ತತ್ತ್ವತ್ರಗಂಗಾಪರಹಾಸ್ಯರಾ
- <sup>22</sup> ವತೇಭಸ್ಸು ಪಿಕವೃಷಭಕುಣ್ಣಾ
- <sup>23</sup> ಧ್ರನೀಹಾರಹಾರಾಮರನಾ
- <sup>24</sup> ಜಪ್ತೀತಪಂಕೇರುಪಪಳಧರ
- <sup>25</sup> ವಾಕ್ಯಂಖಪಂಸೇದುಕುಂದೋತ್ಕರ

- 26 ಚಂಚತ್ತೀರ್ತಕಾಂತಂಬುಧಜನನಿನುತಂ  
 27 ಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ || ಶ್ರೀನ  
 28 ಯಕೀರ್ತ್ತಿಮುನೀಶ್ವರಸೂನು ಶ್ರೀ  
 29 ಭಾನುಕೀರ್ತ್ತಿ ಯತಿಪತಿಗಿತ್ತಂ || ಭೂ  
 30 ವಿನುತನಪ್ಪಹುಳ್ಳಪಸೇನಾಪತಿಧಾ  
 31 ರೆಯೇಜಿದುಸವಣೇಬೂರಂ ||

(ಇನೇ ಮುಖ್ಯ)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀನಿಜಯಾಭ್ಯು  
 2 ದಯಾಶಾಲಿವಾಹನಕವರ್ಷಂ  
 3 ೧೦೦ನೆಯ ಬಹುಭಾನ್ಯಸಂ  
 4 ವತ್ಸರದ ಚೈತ್ರರುದ್ಧಂ ಶುಕ್ರವಾರಭಂಡಾ  
 5 ಯಯ್ಯನಬಸದಿಯಶ್ರೀದೇ  
 6 ವರವಲ್ಲಭದೇವರಗನಿತ್ಯಾಭೀಷೇಕಕ್ಕೆ  
 7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಗೀಮ  
 8 ನಮಹಾಮಂಡಲಾಚಾರ್ಯು  
 9 ರುಬುದಯಚಂದ್ರದೇವರೇಷ್ಯ  
 10 ರುಮುನಿಚಂದ್ರದೇವರಗಂ  
 11 ಪಂಚಂ ಹಾಲುಮಾನಾಂಶ್ರೀಮತು  
 12 ಚಂದ್ರಪ್ರಭದೇವರಕ್ಕವ್ಯರೂಪದು  
 13 ಮುಂದಿದೇವರುಕೊಟ್ಟು ಪಂಚಂ ಶ್ರೀಮನ್ಮ  
 14 ಹಾಮಂಡಲಾಚಾರ್ಯುರು ನೇಮಿಚಂ  
 15 ದ್ರದೇವರತಮ್ಮ ಸಾತಂಣನವರಮಗ  
 16 ಪದುಮುನ್ನ ನವರುಕೊಟ್ಟು ಪಂಚಂ  
 17 ಮುನಿಚಂದ್ರದೇವರಅಭಿದು  
 18 ಯಣ್ಣುಗಂ ಪಂಚಂ ಬಿಮ್ಮ ಸೆಟ್ಟಿ  
 19 ಯರತಮ್ಮ ಪಾರಿಸದೇವ ಗಂ ಪಂಚಂ  
 20 ಜನ್ನ ವೈರದಸೇನಪೋವಮಾದಯ್ಯ  
 21 ಗಂ ಪಂಚಂ ಆತನತಮ್ಮ ಪಾರಿಸದೇವಯ್ಯ  
 22 ಹಂಗೂ ಪಂಚಂ ಸೇನುಭೋವ ಪದುಮ  
 23 ಣ್ಣ ನಮಗಚಿಕ್ಕಣ್ಣುಗಂ ೧ ಭಾರತಿ  
 24 ಯಕ್ಕ ನನಮ್ಮ ಬಿಮ್ಮಕ್ಕ ಪಂಚಂ ಕಪ್ಪಗೆ  
 25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾ  
 26 ಯ್ಯರುಂಜುಗುರುಗಳುಮ  
 27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘಸಮುದಾಯಗರ್  
 28 ದುಮ್ಮುಗುಬಿಸಂವತ್ಸರದ ಆಪಾಘಸು

29. .ಗೊಮ್ಮಟದೇವಶ್ರೀಕಮಠ  
 30 ಭಾರಿಪ್ಪದೇವರಂಭಂಡಾಯ್ಯನ ಬಸದಿ  
 31 ಯ್ರೀದೇವರವಲ್ಲಭದೇವರು ಮುಕ್ಷ  
 32 ವಾದಬಸದಿಗಳದೇವದಾನದಗದ್ದೆ ಬೆದ್ದಲು  
 33 ಸಹಿತಬಾಣಾಱ್ಯಾಂಗತಿಕಟಕಶಿಸಿಬಿ  
 34 ಸದಿಮನಕ್ಷತೆಯವುಮುಂತಾಗಿಯೇನು  
 35 ವನಂಕೊಳ್ಳಿ ವೆಂದುಬಿಟ್ಟು ಶ್ರೀಬೆಳಗುಗಳತೀ  
 36 ತ್ಥದಸಮಸ್ತ ಮಾಣಿಕೃನಗರಂಗಳೂಕ  
 37 ಬಾ ಹುನಾಫಲವನವದಗಾ  
 38 ದಪ್ರಜೆಗಳಮುಂತಾಗಿ ಶ್ರೀ  
 39 ದೇವರವಲ್ಲಭದೇವರಹಾಡು  
 40 ವರಪ್ಪಗೆಸಂಭುದೇವಲಯ್ಯಾಯವಾಗಿನು  
 41 ಳಬ್ರಯವಾಗಿಕೊಂಬಿಗದ್ಯಾಣಲಯನು  
 42 ಆದೇವರವಲ್ಲಭದೇವರರಂಗಭೋಗಕ್ಕೆ ಸಲು  
 43 ವುದುಲಪ್ಪಯಲಪ್ಪಭೋಗತೇಜನಾಮ್ನಾಕಿ  
 44 ಉಕುಳಯೇನಾದೊಡಂಆದೇವರವಲ್ಲ ಭದೇ  
 45 ವರರಂಗಭೋಗಕ್ಕೆ ಸಲು ||

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ಭಂಡಾರಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಮ್ಭೀರನಾಥ್ಯಾದಾಮೋಘಭಾಷಾ ನಂಬೀಯಾಶ್ರಯೋಕ್ಯನಾಥಸ್ಯಾಣಸನಂ  
 2 ಜಿನಶಾಸನಂ || ಭವ್ರಮೂರ್ತಿಯಾಜ್ಞೆನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನೇನೇ | ಕುತಿರ್ಥ್ಯಧ್ವಾಂತಸಂ  
 3 ಘಾತ ಪ್ರಭೇದಘನಭಾನವೇ ||  
 4 ಸ್ವಸ್ತಿ ಹೋಯ್ಸಳವಂಶಾಯಯದುಮೂಳಾಯಯದ್ಭವಃ | ಹೃತ್ತಮೌಕ್ತಿಕಸನ್ತನಪ್ಪಿರ್ದಿನಾಯಕಮಣ್ಡನಮ್ || ಶ್ರೀಧನ್ಯಾಃ  
 5 ಭೃಗುದಯಾಬ್ಜ ಪಂದತರಣಿಸಮೃಕ್ತ ಪಚೋಡಾಮಣಿಸೀತೀಸರಣಿಪ್ರಾಪಧರಣಿಃ ದಾನಾತ್ಥಿಗಚಿನ್ತಾಮಣಿಃ | ವಂಶೀಯಾದ  
 6 ವನಾದ್ವಿ ಮೌಕ್ತಿಕಮಣಿಪಾಞ್ಜಿತೋಜಗನ್ಮಣ್ಡನಃ ಕ್ಷೇರಾಬ್ಜವಿವಕಾನ್ತು ಭೋತ್ರವಿನಯಾದಿತ್ಯಾವನೀಶಾಳಕಃ || ಅಮಿಚ || ಶ್ರೀಕಾ  
 7 ಮನೀಯಕೇಳಿಕಮಳೋಲ್ಲಾಸಾತುನಿಸ್ತೋತ್ರದಯಾದ್ವಪ್ಪಗ್ನಕ್ಷಿತಿಪಾಂಧಕಾರಪರಣಾದ್ಭಯಃ ಪ್ರತಾಪಾನ್ವಯಾತ | ದಿಕ್ಪಕ್ರಾಕ್ರಮ  
 8 ಣಾದ್ವಿಪತ್ನಾ ವಳಯಪ್ರದ್ವಂಸನಾದ್ಭೃತಳೇಶ್ವರತೋನ್ಮತ್ಥಗನಿಜಾಖ್ಯಯೃಪವಿನಯಾದಿತ್ಯಾವನೀಶಾಳಕಃ || ಭಾತ್ರಾಶ್ರೀಶೋಕೇದರ  
 9 ಸರಭೂತೈರಂಭಿಮುಕ್ತದಃಕೃಷ್ಯವಿಮಿಷ್ಣುತೇವ | ತಸ್ಯಬ್ರಿಯಾಕೇಳಿಯನಾಮದೇವೀಮನೋಜಾಪ್ಯಪ್ರಕೃತಿಬ್ಧಿಭೂವ || ತಯೋ  
 10 ರಭೂದ್ಭೃತುತಭೂರಿತಿ ರಿಘ್ವರಾಕ್ರಮಾಕಾನ್ತದಿಗನ್ತಭೂಮಿಃ | ತನೂಘವಕ್ಷತ್ರಕುಲಪದೀಪಪ್ರತಾಪತುಜ್ಞೋನೈಜಿಯದ್ಭೂ  
 11 ಲತಃಪವನ್ತು ಜ್ವಮುದಾರತಿವಾರ್ಧಿಗತಾರಕಾಕಾನ್ತಃ | ಸಾಕ್ಷಾತ್ಸಮರಕೃತಾನ್ಮೋದಯತಿಚಿರಂಭೂಪಮಕುಟಮೇಶಿರಜಿಯಂಗಃ || ಅ  
 12 ಮಿಚ || ಕರದ  
 13 ಮೃತಪ್ರಯತಿತಿ ರಿಘ್ವರಾಕ್ರಮದಮೂರ್ತಿ ರಿಘ್ವರೋಧಿಕುರುಕುಟಕೇತುಃ | ಕಲಿಕಾಲಜಲಧಿಸೇತುಃ ಜಯತಿಚಿರಂ ಹೃತ್ತಮೌಘಮೇಶಿರಜಿ  
 14 ಯಂಗಃ || ಅಮಿಚ || ಜಯ

- ಲಕ್ಷ್ಮೀಕೃತನಂಗಕೃತಪ್ರಭಂಗಳಪ್ರಣೀತಗುಣತುಂಗಃ | ಭೂಮಪ್ರತಾಪರಜೋದಯಃ ತಿಸರಂ ನೃಪಸೀರಿಟಮೇರಿಜಯಿನ್ದ್ರಃ || ಅಮ  
ಚ || ಲಕ್ಷ್ಮೀಪ್ರೇಮು  
14 ನಿಧಿವ್ಯಧಿಗಂಜನತಾಪತಯ್ಯಾ ಚಾಪ್ತಾ ವಿಧಿವ್ಯಧಿರೇನೈನೀವಿಕಾಸಮಿಹರೋಗಾಮಿನ್ಯಯ್ಯರತನ್ಯುಕರಃ | ಕೀರ್ತಿಶ್ರೀಲತಿಕಾವನ  
ನೃಪಮಯಸಾಂಧಯ್ಯಲಕ್ಷ್ಮೀಮು  
15 ಯಸ್ತೀನಾವನೇಪಿಯಂಗತುಂಗನೃಪತೀಕೃತೈರ್ನೃಪಸಂವೃತ್ಯುತಃ || ಅಮಚ || ಕೃತ್ಯೋತ್ಯೇಜಯಿನ್ದ್ರಮೇಣೃಪತೇದೋವ್ಯಧಿ  
ಕೃಮಕ್ರೇದನಂನೋದಯಮಾಳವಮಂ  
16 ಚಳಪ್ಪರಪುರಂದರಾಮಧಾಕ್ಷೀಕೇಷ್ವಣಾತ | ದೋಕಲೂಳಕರಂಚೋಳಕಟಕಂದಾಕ್ರಾಂವೀಕಪ್ರಭಾನ್ಯಿದ್ಧಾಮಾಕೃತಚಕ  
ಗೊಟ್ಟಮಕರೋದ್ಭಂಗಂಕಂಗಳಸೃಚ || ಕಾನ್ತಾ  
17 ತಸ್ಯಲತಾನೃಪಾಣಲನಾಲಃವಣ್ಯಪ್ರಣೋದಯೈಃಸಾಧಾಗ್ರಸೃಚಮಿನ್ದ್ರವಿಸ್ತಯಕೃತಪ್ರತಿಭೃತಿಭೃತಃ | ಪ್ರತಿಭವದ್ವಿಲಸತ್ಪಲಾ  
ಸುಸಕಲಾ ಸ್ಯಂ  
18 ಭೋಜಯೋನೇವ್ಯಧೂರಾಸೀದೇಶಲನಾಮಪ್ರಣ್ಯವನಿತಾರಾಜೋದಯಕೈರಸಖೀ || ಅಮಚ || ಕುನ್ದಳಕದೇಶಕಾನ್ತಾಪ್ರಭುಕುಚಕಂ  
ಭುಮದಾಲಸಃಭಾಸಿ  
19 ದಾ | ಸ್ತುರಸಮರಸಜ್ಜವಿದಯಮತಜೋದ್ಭವಚಾರುಮೂರ್ತಿರೇಶಲದೇವೀ || ಅಮಚ || ಕಚೇವಕಂಜನಕಾತ್ಮಜೇವರಾಮಂಗಿರೀಂ  
ದ್ರಸೃಪಸೇವಮುಂ || ಪದ್ಮೇ  
20 ವವಿಷ್ಣುಂಮದಯತ್ಯಜಸ್ಯಂನಾನ್ಯಲಕ್ಷ್ಮೀಪ್ರೇಮಿಯಬ್ಧಭೂಮಂ || ಕಾಂಸಲ್ಯಯಾದಕರಭೋಭುವಿರಾಮಂತ್ರೇದೇವೇವನಿತ  
ಯಾವನದೇ  
21 ವಭೂಸಃ | ಕೃಷ್ಣಕೇಶಪ್ರಮದೇವೇವಮನ್ತಮಿಂದ್ರೋ ವಿಷ್ಣುಂತಯಾಸನೃಪತಿಜ್ಞಾನಯಾಂಬಭೂವೆ || ಉದಯತಿವಿಷ್ಣುತ  
ಸ್ಮಿನ್ನನೇಶರೀತಕೃಕು  
22 ಳಮಿಳಾಧಿಸತೇ | ಅಧಿಕಪ್ರಯಮಭಜತ್ಯು ವಳಯಕುಲವಸ್ತುಧಮಳಧಮ್ಮಾಂಭೋಧಿಃ || ಅಮಚ || ನಿರ್ದಳಿತಕೋಯತೂ  
ರೋಭಸ್ಮೀಕೃತಕೇಂ  
23 ಗಯಃರಾಯಪುರಃ | ಘಟ್ಟತಘಟ್ಟಕನಾಟಿಕಂಠಿತಕಾಂಚೀಪುರಸ್ತನಿಷ್ಠಾ ನೃಪಾಲಃ || ಅಮಚ || ಅತುಳನಿಜುಳಪದಾಕತಿಧೋಳೀಕೃತ  
24 ತದ್ವಿರಾಟನರಪತಿದುರ್ಗಃ | ವನವಾನಿತವನವಾಗೋವಿಷ್ಣುನೃಪಸ್ತುರೈತೋರಾಬಲ್ಲಾರಃ || ಅಮಚ || ನಿಜವಿನಾಸದಧೋಳೀಕದ್ವಮಿತ  
ಮುಪ್ರ  
25 ಹಾರೀಣಾಃ | ಕಳಸಂಚೋಣಿತಾಂಬುನಿತೀಕೃತನಿಜಕರಾಸಿರವನಿವಿಷ್ಣುಃ || ಅಮಚ || ನರಸಿಂಹವಮ್ಮಾಂಭೂಜನಹಸ್ರಭು  
ಜಭೂ  
26 ಜಪರರಾಜೋಽಮಿ | ಚಿತ್ರವಿಷ್ಣುನೃಪಾಲಕೃತಕೃತ್ಯೋಪ್ಯಜನಿಜೇತತಪ್ರಕ್ಷತಃ || ಅದಿಯಮಪ್ರಭುಯೋರ್ಯ್ಯಾಮರಾಪ್ತಂ  
ಗೀರೀಂದ್ರ  
27 ಕತಿಪದವ್ಧಃ || ತಳವನಪುರಲಕ್ಷ್ಮೀಂಪುನರಹರಜ್ಜಯಮಿವರಪೋಸನಿವಿಷ್ಣುನೃಪಃ || ಅಮಚ || ಚಕ್ರಿಗ್ರೇಷಿತವಾಳವೇಶ್ವರಜಗ  
ದ್ವೇನಾಧಿಸ್ತು  
28 ನ್ಯಾನ್ಯೋಪಮಂಭೋನ್ಯೂಪನೃಪಹಸಾಂಬುತೃತಳೇನಾಪತ್ಯಮೃತಪ್ರಭುಃ | ಪ್ರಾಕ್ತಬ್ಧಿದನಾಗ್ರಹಿದಹಮುಂತತ್ಕೃತ್ಯೋವೇಶ್ಯಾ  
ವಧಿಸ್ತನಿವಿಷ್ಣು  
29 ಭೃಗುಜದ್ವೋಚೋನ್ಯೂಪನಿತಾನೋದ್ರಾಜ್ಜುಗುಪ್ತಾಚಲಃ || ಅಮಚ || ಇರುಂಗೋಳಕ್ಷೋಣೀಪತಿಮೃಗಮೃಗಾರಾತಿರತುಳಕದಂಬ  
ಕ್ಷೋಣೀಕಕ್ಷಿತಿರುಹ  
30 ಕುಳಚ್ಛೇದಪರಶಃ | ನಿಜವ್ಯಾಸಾರ್ಯಕಪ್ರಕಟಲಸಚ್ಚಯ್ಯಾಮುಖಮಾಸನಿವಿಷ್ಣುಃಪ್ರಧ್ವೀಣೋನಭವತಿವಚೋಗೋಳಕರಗುಣಃ || ಸಾ  
31 ಹ್ವಾಂಜಿತ್ತೀವ್ಯೋಪದಪಗಮೇವಿಸ್ತೀಲೋಕಸ್ಯನಾಮಾನ್ಯಲಕ್ಷ್ಮೀದೇವೀವಿಶದಯಸಾಧಿದಿಕ್ತಕೃಭಿತ್ತೇ | ದೃಢದ್ವೈರಕ್ಷಿತಿಪತಿವಿಜಾತ  
ವಿಧ್ಯಂನವಿಷ್ಣೋಃ  
32 ವಿಷ್ಣೋಸ್ತಸ್ಯಪ್ರಣಯವಸಧಾನಿತುಧಾನಿವಿತ್ತಾತಾಭೀ || ಬ್ರಹ್ಮಾಣ್ಣಭಾಣ್ಣಭರಿತಾಮಳೇಶ್ವೀಲಕ್ಷ್ಮೀಕಾನ್ತನೃಪಯೋರಜನಿಸೂನು  
ರಜಾ  
33 ತತಃಪುಃ | ಪ್ರಧ್ವೀಶಭಾಣ್ಣಪ್ರಥಯೋರವಪ್ರಪ್ತಾಪೋದೈತ್ಯದ್ವಿಪತ್ಯಮಲಯೋರಿವನಾರಸಿಂಹಃ || ಅಮಚ || ಗರ್ಬ್ಬಂಬಲ್ಪುರ  
ಮುಣ್ಣಾಕಾಣ್ಣನಚಯಂಚೋ

- 34 ಚಾರುಣ್ಯಕುರುಕ್ಷೇಮಂಭಿಕ್ಷುಯಚೇರಚೇವರಮುಖಾಂಧೋರೇಣವಿಕ್ಷುಪಯ | ಸ್ಯಂಗಾಡೇತಿಸ್ತಂನಿಪಘೂರಿನ್ಯಪತೇಮ್ನಾಧ್ಯೇಸದಸ್ಸ  
ವ್ಯಥಾ
- 35 ದುರ್ವ್ಯಾಸರಸ್ತರಿಷ್ಟನೀಪಂಜನಾನ್ವಿಗ್ಭಾತನಿಗ್ಭೋಷವಿತ | ಅಮುಕ || ಛಾಯ್ಯಂನೈಪಹರೇಪರತ್ರತರೇರನೈತ್ರತೇಜಸ್ವಿತಾಂದಾನಿ  
ತ್ವಂಕರಣಃ
- 36 ಪರತ್ರರಥಿನಾಮಸ್ತತ್ರೇತಿರಂದಾತ | ರಾಜ್ಯಾಚಂದ್ರಮಸಪ್ತತ್ರನಿಷವಸ್ತುತ್ವಂಜಪ್ತಪ್ಪಯುಧಾನೈತ್ರಾಸ್ತೇಜಸೇವನಾಕ್ಯ  
ಸಪತೇ
- 37 ನಾರಸಿಂಹೋನ್ಯಃ || ಅಮುಕ || ಸಭುಜಬಳಿವೀರಗಂಪ್ರತಾಪಶೋಯ್ಯಃಪರನಾಮಾ | ಪಾಳಯತಿಚತುಸ್ಸಮಯಮರ್ಯಾದಾಮ  
ಮ್ಬುನಿ
- 38 ಧಿರಿವಾಪ್ತೀತ್ಯಾ || ಚಾಗಲವೇವೀರಮಣೋಯಾದವಕುಲಕುಮಾರಮುಲವನಾತ್ಪ್ರಣೀ || ಛತ್ವಾಪ್ತವ್ಯವಿರೋಧಿವಂಶಹನಂ ದಿ  
ಗೈತ್ರಯಾತ್ರಾ
- 39 ವಿಧಾನಾರಾಜ್ಯೋದಯಭೂಧರಂದರಿವಾನ್ವಿರೋಪನಿಷ್ಕ್ರಿಯಾ | ನತ್ವದ್ವಿಣಕುಕ್ಕುಟೇರ್ವರಜನೀಪಾದಯುಗ್ಮಂನಿಧಿಂರಾಜ್ಯಸ್ಯಾಭ್ಯು  
ದಯಾಯಕೃತಿಮದಂಸ್ತಸ್ಯಾತ್ಮಭಾಷಣಾ || ಸರ್ವಾಧಿಕಾರಿಣಾಕಾರ್ಯಕವಿಧೋಗೋಗಂಧರಾಯಾಣಾಮದಕ್ಷೇಣೀತಿ
- 40 ಜ್ಞಗುರಾಣಾಚಗರೋಽಪಿ || ಲೋಕಾಂಬಿಕಾತನೂಪನಜ್ಞರಾಜಸ್ಯಸೂನುನಾ | ಜ್ಞಾಯಸುಃಲೋಕರಕ್ಷಯ್ಯುಲಕ್ಷ್ಯಣಾಮರಯೋರ  
41 || ವಲಧಾರಾಸ್ತಮಿಸದಸ್ಯಾಧಿತಮುದಾಮಚಿದಂಶಗಗನಾಯುತಾ | ಹಿಮರುಚಿಗಾಗಮಹೀಬಿಜಿನಾಗರದಾನತೋಽಧಿವಿಭವೈ ||
- 42 ದೋರೇಕೃತಕೇಸೂತ್ಯತೃಕಳೇಕೇನಭೂಯಸಾ | ಚರಿತ್ರಪಯಸಾೇತಿರಧವೇಕೃತವಿದಾ || ತ್ರಿಶ್ಚಕ್ತಿನಿರ್ಭಿಂನಮದವದ್ಭರಿ  
ವೈರಣಾ | ಹು
- 43 ಶ್ವೇದೇನಜಗನ್ನೂತಮಂತ್ರನಾಣಿಕೃಮಾಶಿಸಾ || ಚತುರ್ವಿಂಶತಿನೇಂದ್ರೇನೀನಿಗಮುಮುಳಯಾಚಲಂ | ಸದ್ವ್ಯಾಚೇನ್ನೋವ್ಯೂ  
ತಂದ್ರವ್ಯಾಪ್ತಿನಿಷ್ಕಾಳುಕಂತತಃ ||
- 44 ದ್ವಿತೀಯಯನ್ಯಸಮೃಕ್ತೃಜೂಡಾಸೇಗೀಣಾಭ್ಯಯಾ | ಭವ್ಯಜೂಡಾಮಣಿನ್ನಾಮ ತಸ್ಮೈಪ್ರೀತ್ಯಾಂದದಾತ್ತತಃ || ದಾನಾತ್ಥಂಧ  
ವ್ಯಜೂ
- 45 ಡಾಮಣಿ ಜಿನವಸತಾಮಾನಿನಾಂಸನ್ಮುನೀನಾಂ ಭೋಗಾತ್ಥಂಜಾನುಜೀರ್ಣೋದ್ಧರಣಮಿಪಜೇಂದ್ರಾಪ್ರವಿಧ್ಯೇಕ್ಷ್ಯನಾತ್ಥಂ | ರೀ  
ಪಾರ್ಶ್ವಸಾಧ್ಯಮಿನಾಂಚ
- 46 ಶ್ರೀಜಗದಧಿಪತೇಕುಕ್ಕುಟೇರಸ್ಯಪತ್ಯುಃಪ್ರಣೈಕಸ್ಯಕಾಯಾವಿಪನವಿಧಯೇಮುಧಿಕಾಮರ್ಪಯನ್ಮಾ || ಏಕಾೇತ್ಯೋತ್ತರಸಹ  
47 ಸ್ವರಕವರ್ಷೇಪುಗತೇಪು ಪ್ರವಾದಿನಂಪತ್ವರಸ್ಯಪ್ರವ್ಯವಾಸ ಕುಶ್ಲಕುಕ್ರವಾರಚತುರ್ಧ್ಯಾಮುತರಾಯಾಣಂಕೃತಾಶ್ರೀ  
48 ಮೂಲಸಂಘದೇಯಗಣಪ್ರಸ್ತಕ ಗಚ್ಛಸಂಬಂಧಿನಂವಿಧಯಾ || ನರಸಿಂಹಹಿಮಾದ್ರಿತದುದ್ರಿತಕಳಶಸ್ತದಕಪುಷ್ಪಕರಜಿಷ್ಣೀ  
49 ಕೇ | ಯಾನತಧಾರಾಗಂಗಾಂಬುನಿಪತವ್ಯಿಂಶತಿನೇಪಾದಸರಸೀಮಧ್ಯೇ || ಸವಣೀಯಮದಾಧ್ಯೂಪತಿರಗಣಿತಬಲಿಕರ್ಣ್ಯಾನ್ಯಪತಿ  
50 ಬಿಜಚರಪತಿಃ | ಪ್ರಗಣಿತಕುಚೇರವಿಭವಸ್ತುಗುಣೀಕೃತಸಿಂಹವಿಕ್ರಮೋನರಸಿಂಹಃ || ಅತಸ್ತದ್ಧಾಮನೀನಾಭಿಧಾನ್ಯ  
51 ತೇ || ತತ್ಪ್ರಸಾರ್ವಸ್ಯಾಂದಿಃಸವಣೀಪುಷ್ಕನಯಜಿಯಗೀಮೇಕರದಿಯಚಿ ಅಲ್ಲಿಂತಂಕುಹಿರಮೂಪ್ತಯುಂಶೇಗಬಂಬಿನಿಟ್ಟಿಯಕುಚಿ  
ಯಕೋ
- 52 ದಿಯುಕ್ಕಿಬ್ಬಿಯು || ಅಲ್ಲಿಂತಂಕುಬರಹಾಳ ಕುಚಿಯಅಪ್ಪುಗಟ್ಟು ಮೇರಯಾಗಿಜಿಯೊಪ್ಪೆಯುಬುರಿಯ ತಂಕಣಿಕುಬರಯಹು  
53 ಣಿ || ದಕ್ಷಿಣಸ್ಥಾನಿರಬಿಳಿತ್ರಿಯಸವಣೀಯಾಡೆಯವರಯದಿಂಣಿಯ ಹುಣಿನಯಕೋಗುಹಿರಯಾಲ | ಅಲ್ಲಿಂದಹುಬು  
54 ಯೊರಿಯೊಪ್ಪೆಯುಳ್ಳ ಮೂಜದಿಯಡಹುವಣಬಳ್ಳಿಯಕುಚಿಯತಂಕಣಿಕೋಡಿಯಬಳಿರಿಯಬನ || ಅಲ್ಲಿಂದತ್ತ  
55 ಣಕಯ್ಯಕಲಿಯಮನಕಟ್ಟದತಾಯ್ಯಳ್ಳಜನ್ನಮರದಹಿರಿಯಕುಚಿಯತಾಯ್ಯಳ್ಳಗೀಮ || ಪ್ಪಮಾಯಾಂದಿಜನ್ನವರಕ್ಕಂ  
56 ಸವಣೀಪುಂಸಾಗರಮರಿಯಾಡಜನ್ನವರಸವಣೀಪುಷ್ಕಿಯೇರಿಯನಡುವಣ ಹಿರಿಯಹುಣಿನೀಗೀಮ || ಉತ್ತರಸ್ಥಾನಿರಕ  
57 ಕ್ತಿ ಸಕೋಬರಅಜಮೂಜಣ ಬೀರಜ್ಜ ಸಕುಚಿಯಕುಚಿಯೋಳಗಸವಣೀಪುಡಹುಗನಪ್ಪೆಯನಡುವೆಬುರಿಯದೋಣಿ | ಅ  
58 ಳ್ಲೆಂಮೂಡಲಾಜ್ಜನಕುಂಬುರಅಲ್ಲಿಮೂಡಬಿಲ್ಲದಜಗೀಮ || ಸಮಾನೋಯಂಧಮ್ನಾಸೇತುನ್ಯಾಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲೋಯೋ



- 14ಳಗಮಿಂತದಿವಾಕರನಂದಿದೇವಸ್ಯ | ಧ್ವಂತಿಗ್ಗಂ  
 15ಬೋಡೊಂದುರನನೋಕ್ತಿ ಯೋಳನದನೆಂತುಬಿಣ್ಣಿ ದಂ ||  
 16ತಪ್ಪಿಪ್ಪರಪ್ಪ || ನೆಜೆಯೆತನುತ್ರಮಿಕ್ಕದಮೊಲಿಬ್ಬ  
 17ಮಲಂತಿನೆಮೆಯೊಮ್ಮೆಯುಂ | ತುರಿಸುಮದಿಲ್ಲ  
 18ದ್ದಿವರಮಗ್ಗು ಲನಿಕ್ಕು ಮದಿಲ್ಲಬಾಗಿಲಂ | ಕಿಣುತೆಜೆ  
 19ಯಂಬುದಿಲ್ಲಗುಳ್ಳುದಿಲ್ಲಮಲಂಗುಮದಿಲ್ಲಹೀಂ  
 20ದ್ರನುಂ | ನೆಜೆವನೆಬಿಣ್ಣಿ ಸಲ್ಲಣಗಣವಳಿಯಂ  
 21ಮಳಧಾರಿದೇವರಾ || ಅವರೇಪ್ಪರ್ || ವೈ || ಕಂತುಮದಾ  
 22ಪಪಸ್ಸುಕಳಜೇವದಯಾಪರಪ್ಪಿನಮಗ್ಗರಾ | ಧ್ವಂ  
 23ತಪಯೋಧಿಗಳು ವಿಷಯವೈರಿಗಳುದ್ಧತಕ  
 24ವ್ಯಾಭಂಜನ | ಸ್ವಂತತಭವ್ಯಪದ್ಯದಿನಕೃತ್ಯಭರಂ ಕುಭ  
 25ಚಂದ್ರದೇವನ | ಧ್ವಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ಳುದಂಬು  
 26ಧಿವೈಷ್ಣುತಭೂರಿಭೂತಳಂ || ಇಂತಿವರಗುರುಗ  
 27ಳಪ್ಪಶ್ರೀಮದ್ವಿವಾಕರಣಂದಿಸಿದ್ಧಂತದೇವರು ||  
 28ವೈ || ಆ ಮುನಿದೀಕ್ಷೆಯಂಕಾಡೆಸಮಗ್ರತಪೋ  
 29ನಿಧಿಯಾಗಿದಾನೆಚಿಂ | ತಾಮೇಯಾಗಿಸದ್ಗು  
 30ಣಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದಮಕ್ಷಮಾ | ಮು  
 31ಖಲಕ್ಷ್ಮಿಯಾಗಿ ವಿನಯಾಣ್ಣವಚಂದ್ರಿಕೆಯಾಗಿಸಂ  
 32ತತಂ | ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಳ್ಳರುವ್ವಿಯೋಳುವೈ  
 33ರಕೂತ್ತುರ್ಗೀರ್ತ್ತಿಸಲೆ || ಶ್ರೀಮತಿಗಂತಿಯಜ್ಜೀರ್ತಕ  
 34ಪಾಯಿಗಳುಗ್ರತಪಂಗಳಿಂದಮಿಂ | ತೀಮಹಿಯೊ  
 35ಳಪೊಗತ್ತೆಗನೆಗತ್ತೆಗನೋಂತುಸಮಾಧಿಯಿಂಜಗ |  
 36ತ್ವಾನ್ವಿಯನಿಸಿಪ್ಪವೆಂಪಿನಜಿನೇಂದ್ರನ ಪಾದಪಯೋಜ  
 37ಯುಗ್ಮಮಂ | ಶ್ರೀಮದಿಚಿತ್ತದೊಳ್ಳಿಲಿಸಿದೇವನಿವಾಸ  
 38ವಿಭೂತಿಗಿಯ್ದಿ ದಳ || ಸಕವರ್ಷಂ ೧೦೮೧ನೆಯವಿ  
 39ಳಂಬಿಸಂವತ್ಸರದ ಘಾಲ್ಗುಣರುದ್ಧಪಂಚಮಾಬುಧ  
 40ವಾರದಂದುಸನ್ಮಗ್ಗನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯಮ್ಮಾಡಿ  
 41ಬಿದೇವಲೋಕಕ್ಕೆ ಸಂದರೆ || ಅಗಣಿತಮನೋರುತಪಂ | ಪ್ರ  
 42ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂಕೃತೆಯಿಂ | ತಗಣಿತ  
 43ನಿಜಗುರುವಿಗನಿಸಿ | ಧಿಗೇಯಂವಾಂಕಪ್ಪಗಂತಿಯಮ್ಮಾಡಿ  
 44ಕರುಣಂಪ್ರಾಣಿಗಣಂಗಳೊಳೆಚತುರತಾಸಂಪತ್ತಿಸಿದ್ಧಾನ್ತ  
 45ದೊಳೆ | ಪುತೋಷಂಗುಣನೀವ್ಯಭವ್ಯಜನದೊಳನಿಮ್ಮಾಡಿ  
 46ತ್ವರತ್ಯಂಮುನೀ | ಶ್ವರಲೋಕಧೀರತಘೋರವೀರತಪದೊ  
 47ಳಕಯ್ಯಣ್ಣಿ ಪೋಣ್ಣಿ ತದಿವಾ | ಕರಣಂದಿವೈತಿವೆಂಪ  
 48ನೇಂತಳದನೋಯೋಗೀಂದ್ರಬೃಂದಂಗಳೊಳೆ ||

ಮಹದಲ್ಲೀರುವ ತಾಮ್ರಶಾಸನ.

- 13 ಸ್ವಸ್ತಿಶೀಲವಾಹನಶಕವರಂಜ
- 2 ಲೋಕನೆಯುಭಾವಸಂವತ್ಸರ
- 3 ದಶಪೂಜಾಧ್ಯಕ್ಷಿರವಾಝ
- 4 ಹೃಯೋಗದಲ್ಯಮೇಮಹಾರಾಜಾ
- 5 ಧರಾಡರಾಜಸರಮೇಶ್ವರ ಅರಿರಾ
- 6 ಯಮಸ್ತಕಕೂಲರಣಾಗತವಜ್ರ
- 7 ಪಂಜರಪರನಾರೀನಹೋದರ ಸತು
- 8 ತ್ಯಾಗಪರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
- 9 ಭುವನವಲ್ಲಭಸುಖಕೂಲಸಾಧು
- 10 ನಾಚಾರ್ಯಾಪದ್ಮಮೂಲಕೈಶ್ವರರಾ
- 11 ದ ಮುಖೀಸೂರಪಟ್ಟಣಪುರವ
- 12 ರಾಧೀಶ್ವರರಾಜ ಚಾಮರಾಜವೊಡೆ
- 13 ಯರಯ್ಯನವರು ದೇವರಬಳಗು
- 14 ಇದಗುಂಮುಟನಾಥಸ್ವಾಮಿಯವರ
- 15 ಅರ್ಚನಾವೃತ್ತಿಯಸ್ವಾಸ್ತಿಯನುಸಾಧನ
- 16 ದವರುತಂಮತಂಮ ಅನುಪ
- 17 ತ್ಯಾದಿಂದಾವರ್ತಕಗುರಸ್ತರಿಗೊಡ
- 18 ಹುಣ್ಣಿಗೊದಿಯಾಗಿ ಕೊಟ್ಟ ಅಡ
- 19 ಹುಗಾರರುಬಹುಕಾಲಾಳನು
- 20 ಭವಿಸಿಬರುತ್ತಾ ಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ವೊಡೆಯರಯ್ಯನವರು ವಿಚಾರಿಸಿ
- 22 ಡಹುಬೊಗ್ಯಾದಿಯಅನುಭವಿಸಿ
- 23 ರುತ್ತಾ ಯಿದ್ದಂತ ವರ್ತಕಗುರಸ್ತರೆನುಕರೆ
- 24 ಯಿಸಿ | ಸ್ಥಾನದವರಿಗೊಪ್ಪಿಸೊಪ್ಪಿಸೊ
- 25 ವನುತೀರಿನೊಡಿಸೊವೊಯೆಂದು ಜೊಳಲಾಗಿವ
- 26 ತರಕಗುರಸ್ತರುಅಡಿದಮಾತು ತಾವುಸಾಧು
- 27 ನದವರಿಗೊಪ್ಪಿಸೊಪ್ಪಿಸೊ ತಮ
- 28 ತಂದೆತಾಯಿಗಳೊಪ್ಪಿಸೊವಾಗಿ
- 29 ಖೆಂಡುಧಾರಾದತ್ತ ವಾಗಧಾರೆಯನು
- 30 ಯೆರದುಕೊಟ್ಟೊವೊಯೆಂದು ಸಮಸ್ತರು
- 31 ಅಡಲಾಗಿ | ಸ್ಥಾನದವರಿಗೊಪ್ಪಿಸೊ
- 32 ರಸ್ತರ ಕೈಯಲ್ಲು | ಗುಂಮುಟನಾಥಸ್ವಾಮಿ

- <sup>33</sup> ಮಿಯನೆಂದಿಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ  
<sup>34</sup> ಹೈಯಾಗಿದಾಳೆಯನುಯೆರಿಸಿ || ಅಶಂ  
<sup>35</sup> ದ್ರಾಕೃ ಸ್ಥಾಯಿಯಾಗಿದೇವತಾಸೇವೆಯನುವಾ  
<sup>36</sup> ಡಿಕೊಂಡುಸುಖದಲ್ಲಯಾಹರು ಎಂಬುಬಿ  
<sup>37</sup> ಡಿಸಿಕೊಟ್ಟಿದರ್ಮಾಸನ || ಮುಂದೆ  
<sup>38</sup> ಳಗುಳದಸ್ಥನದವರುಸ್ವಸ್ಥಿಯನುಅ  
<sup>39</sup> ವಾನಾನೊಬ್ಬನುಅಡಹುಹಿಡಿದಂತವ  
<sup>40</sup> ರುಅಡವಳೊಟ್ಟಂತವರುದರನಧರ್ಮ  
<sup>41</sup> ಕ್ಕೆ ಹೊರಗುಸ್ಥನಮಾನ್ಯಕೆಕಾರಣ  
<sup>42</sup> ವಿಲ್ಲ | ಯಿಷ್ಟಕ್ಕೂ ಮಿಾರಿಅಡವಳೊಟ್ಟಂತ  
<sup>43</sup> ವರುಅಡಹುಹಿಡಿದಂತವರನು ಈರಾಜ್ಯ  
<sup>44</sup> ಕ್ಕೆ ಅಧಿಪತಿಯಾಗಿದ್ದಂಥದೊರೆಗಳುಈ  
<sup>45</sup> ದೇವರಧರ್ಮವನ್ನು ಪೂರ್ವಮೋರೆಗೆನಡೆಸಲುಳ್ಳ  
<sup>46</sup> ವರು || ಈಮೋರೆಗೆನಡೆಸಲಯಿದೊರೇಜ್ಜೆ  
<sup>47</sup> ಯದೊರೆಗಳಿಗೆವಾರಣಾಬಿಂಬಲ್ಲಿಸಹಸ್ರ  
<sup>48</sup> ಕುಹಿಲೆಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಪಾ  
<sup>49</sup> ಪಕ್ಕೆ ಹೋಹರುಯೆಂಬುರಸಿಕೊಟ್ಟ  
<sup>50</sup> ಧರ್ಮಾಸನಮಂಗಳಮಹಾಶ್ರೀ ||  
<sup>51</sup> ಶ್ರೀ ಶ್ರೀ

ಮಠದಲ್ಲಿರುವ ಸನ್ನದು.

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾಮೋಘಲಾಭನಂ |  
<sup>2</sup> ಜೀಯಾತ್ಮೈರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>3</sup> ನಾನಾದೇವಸ್ಯ ಪಾಲಮಾಲಿವಿಲನಾಶ್ಚ ಲೆಕ್ಕರತ್ನ ಪ್ರಭಾಭಾಸ್ವತ್ವಾದನರೋಜಯುಗ್ಮರುಚಿರಾಕ್ರೋಷ್ಯ ರಾಜಪ್ರಭುಃ |  
<sup>4</sup> ಶ್ರೀಕರ್ಣಾಟಕದೇವಭಾಸರಮಹೀಶೂರಸ್ಯ ಸಿಂಹಾಸನಃ ಶ್ರೀಜಾಮಹ್ಮತಿಪಾಲನೂನುರವನಃ ಜೀಯಾತ್ಮನಹಸ್ಯಂಸಮಾಃ ||  
<sup>5</sup> ಸ್ವಸ್ತಿ ಶ್ರೀವರ್ಧಮಾನಾಶ್ವೇಜಿನೇಮುಕ್ತಿಂಗತೇಸತಿ |  
<sup>6</sup> ವಹ್ನಿ ರಂಧ್ರಾಬ್ದಿನೇತ್ಯುಕ್ತ ವತ್ಸರೇಪುಮಿತೇಪುಮೈ ||  
<sup>7</sup> ವಿಕ್ರಮಾಂಕಸಮಾಸ್ತಿದುಗಜಸಾಮಜಹಸ್ತಭಿಃ |  
<sup>8</sup> ಸತೀಪುಂಗಣನೀಯಾಸುಗಣಿತಜ್ಞೈಃ ಸ್ವಯಂಧ್ಯಸ್ತದಾ ||  
<sup>9</sup> ಶಾಲಿವಾಹನವರ್ಷೇಪುನೇತ್ರಬಾಣನಗೇಂದ್ರಭಿಃ |  
<sup>10</sup> ಪ್ರಮಿತೇಪುವಿಕ್ರತ್ಯದ್ರಾಪಣವಣೇಮಾಸಿಮಂಗಳೇ ||  
<sup>11</sup> ಕೃಷ್ಣ ಪಕ್ಷೇಚಪಂಚಮಾಂತಿಘಾತಂಧ್ರಸ್ಯವಾಸರೇ |  
<sup>12</sup> ದೋದ್ರಾಂಢಬಂಧಿತಾರಾತಿಃ ಸ್ವಕೀರ್ತಿವ್ಯಾಪ್ತದಿಕ್ಪಟಃ ||  
<sup>13</sup> ಸಶ್ರೀಮಾಂಕೃಷ್ಣ ರಾಜೇಂದ್ರಸ್ಯಾಯಾಶ್ರೀಸುಖಲಬ್ಧಿಯೇ |



ಊರಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

<sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತಃ ಕಾಡುಗೊಂಡು

<sup>2</sup> ಜಲಜದೀರಗಂಗಳೊಯ್ಯಳದೇವರುಂಟಿ

<sup>3</sup> ಯದಂಧನಾಯಕರುಂರಾಜ್ಯೇಶ್ವರ ರೋತ್ತ

<sup>4</sup> ರವಾಗ್ರೀಗೋಮಟ್ಟೆ ಸ್ವರದೇವರಬಲದದನೆಯ

<sup>5</sup> ಕಳ್ಳವಕಂಠುಶ್ಲೋಕದಂಕರಾವಹದ

<sup>6</sup> ಜಯಗವಹಿಸೆಟ್ಟಿಯಮಗಂ ಬೆಟ್ಟಸೆಟ್ಟಿಯ

<sup>7</sup> ರಾವವಯಮಗಂಮಾಂಸೆಟ್ಟಿ . . . ವಿಸೆ

<sup>8</sup> ಟ್ಟಿಮಕ್ಕಳಮರಿಸೆಟ್ಟಿ . . . . .

<sup>9</sup> ಯಿವರುತಲೆಹೊಲಬಹುಕ್ತ ಕೀ . . . . .

ಜಿನನಾಥಪುರ ಅರೆಗಲ್ಲುಂಟಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

<sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಃಫಲಾಂಘರಂ | ಜೀಯಾತ್ಪ್ರಿಯೋಕ್ಯನಾಥಸೃಶಾನಂ ಜಿನಜನನಂ ||

<sup>2</sup> ಭದ್ರಮಸ್ತು ಜಿನಶಾನನಾಯಕಂ ಪದ್ಯತಾಂಪ್ರತಿಭಾನವೇತವೇ | ಅನ್ಯವಾದಿಮದಹಸ್ತಿ ಮಸ್ತಕ

<sup>3</sup> ಸ್ಥಾಟನಾಯಕಟನೇಪಟೇಯನೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂಪ್ರೀದ್ವೀವಲ್ಲಭಮಾಹಾರಾಜಾಧಿರಾಜಂ

<sup>4</sup> ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂನತ್ಯಾಶ್ರಯಕುಲತೀಲಕಂಃಕುಚ್ಯಾಭರಣೋಮುಕ್ತಿ ಭುವನವಂ

<sup>5</sup> ಲೋದೇವರಾಜ್ಯಾರಾಜ ಮುತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲ್ಲುತ್ತ ಮಿರೆ ||

<sup>6</sup> ವಿನಯಾದಿತ್ಯೈವ ಪಾಳಂಜನನಿನಂತಂಪೊಯ್ಯಳಂಬರಾನ್ಯಯದಿನಸಂ | ಮನುವಃಕ್ಷಣನಿನೀಗ್ಲಂವನನಿಧಿಸಂವೃ

<sup>7</sup> ತಸಮಸ್ತ ಧಾತ್ರೀತಳದೊಳ || ತತ್ಪುತ್ರ || ಎಜಿಯಂಗಪೊಯ್ಯಳಂತಳ್ಳಹಿಯಟ್ಟಿವಿರೋಧಿಭೂವರಂಧುರದೇಶೋ

<sup>8</sup> ಕೆತಹುಸಂದುಗಲ್ಲ ದೀರಕ್ಕೆ ಹಿವಟ್ಟಗಿಹ ಸುಖದರಾಜ್ಯಂಗಯ್ಯಂ || ಅನಿಗಳ್ಳ ಜಗನ್ನ ಪಾಳನನುಬೃಹದ್ವೈರಮದ್ವರ್ಗ

<sup>9</sup> ನಂಕಳಧರತ್ರೀನಾಥನರ್ಥಿ ಜನತಾಕಾನೀನಂಧರಗನಿಗಳ್ಳ ಬಲ್ಲಾಳಸ್ತಪಂ || ಆತನತಮ್ಮ || ಕೊಂಗಿಳಂಮಲೆ

<sup>10</sup> ಯೊಳುಮನಂಗಯ್ಯಳವಡಿಸಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಳ್ಳುಳಗೊಂಡನೈಂಗ್ರೀವಿಷ್ಟು ವರ್ಧನೋನ್ವೀಪಾಳಂ ||

<sup>11</sup> ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಾಳಬೃಹದ್ರಾಮಂಡಳೇಶ್ವರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ

<sup>12</sup> ಕುಳಂಬರಬೃಹಮೇಣಿಸಮೈಕ್ಯಪ್ರಚೋದಾಮೇಣಿಮಲಸರೋಗ್ಗಂಡರಾಜಮಾತ್ಮಂಢತಳಕಾಡುಕೊಂಗುನಂಗಲಿಕೊ

<sup>13</sup> ಯತೂತ್ತರಯೂರಂಚ್ಚಂಗಿತಲೆಯೂಪ್ಪೊಂಬುಚ್ಚ ಮಂದಿಪುಮೊದಲಾಗುವುದುಗ್ಗಗಳಂಕೊಂಡುಗಂಮಾ

<sup>14</sup> ಡಿತೂಂಬತ್ತ ಉನಾಸಿರಮಂಪ್ರತಿಪಾಳಿಸುಖದಿರಾಜ್ಯಂಗಿಯುತ್ತ ಮಿರೆತತ್ಪುರವದ್ದೊಳುಜೀವಿಗಳ || ವೃ ||

<sup>15</sup> ಜಿನಧವ್ಯಾಗ್ರಾಣಿನಾಗವಮ್ಮನಸುತಂತ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತತ್ಪುತನೇಚಿರಾಜನವಂ

<sup>16</sup> ಳಂಕಾಂಡಿನ್ಯಸದ್ಗೋತ್ರನಾ | ತನಪಿತ್ತೋತ್ಸವೇಪೋಚಿಕಟ್ಟಿ ಅವಗ್ಗುತ್ತು ಹದಿಂಪುಟ್ಟಿ ದಬ್ಬು ಮೃಚಮೂಸನ

<sup>17</sup> ಮನಫಟಿಂತ್ರೀಗಂಗೆದಂಡಾಧಿಸಂ || ಅನ್ನು || ಅದಟಿಪ್ಪುಳನ್ನ ತಿನತ್ಯಮೇಲ್ವ ಚಲಮಾಯುಃ ಸಾಚಮಾಧಾಯ್ಗ

<sup>18</sup> ಮೇಲ್ವು ದಿಟಂತನ್ನ ತನಿಪ್ಪು ವೆಂಬಗುಣಸಂಪೂತಂಗಳಂತಾನ್ವಿ ಲೋಕದವಂದಿಸ್ರತಿರಗತಂತ್ಯೊಧಿಕ | ಕೇನಾರ್ಥಿ

<sup>19</sup> ಯಂದಿತ್ತು ಬುಗದವೆಂಬಿದವಂದೆಗಡ ಜನನದವಿಶ್ವಂಭರಾರಾಧಾಗದೊಳ || ತಳ ಕಾಡನ

<sup>20</sup> ಳದನ್ನ ಕೊಂಗನೊಳುಕೊಂಡಾಜಂ . . ಯಂತೂಪ್ಪಿದೋಲ್ವುಳದಿಂವೇಗಿಯಂಕಳಲ್ಲಿನರಸಿಂಗಂಗೆತ್ತ ಕಾ

- 21 ವಾಸಮಂನಿಳಯಂಮಾಡಿನಿಮಿತ್ತವಿಷ್ಣು ಸ್ತುತನಾಪ್ಯುಪಾಗ್ಗದಿಂಗಳಮುಡಳಮಂಕೊಂಡನರಾ  
 22 ತಿಯೂಧಮಿಗನಿಂಗಳಂಗಳವಂಡಾಧಿಪಂ || ಆತನನಿರಯಣ್ಣ || ವ್ಯಾಪಿತದಿಗ್ವಳಯುಳ  
 23 ಶ್ರೀಪತಿವರಣವಿನೋದಪತಿಧನಪತಿದ್ರಾಪತಿಯಿನಿಪ್ಪಲಮೃತಮೂಪತಿಯಿನಪತಿಪದಾ  
 24 ಬ್ಬಬ್ಬಿಗನನಿದ್ಯಂ || ಆತನನತಿ || ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ | ಗುರುಗೃಹೀಭಾನುಶ್ರೀದೇವರಲಕ್ಷ್ಮೀ | ಕರ  
 25 ನನಿಪ್ಪಲಮೃದೇವನ | ಪುರುಷನೇನಲುಬಾಗಣಬ್ಬ ಪಡೆವಳಜನಮಂ || ಕಂ || ಆನತಿಗೃಹೀಣವತಿಗಿ  
 26 ವಿ | ಊಸದಕಣಿಸಕಳಭವ್ಯನೇವ್ಯಂಗುರ್ಭಾ | ವಾಸದಿನುದಯಿಸಿದಂಸನಿ | ಭೂಸುರತರಕೀರ್ತಿ ಯೇಚದಂಡಾಧೀ  
 27 ರಂ || ವೃ || ಮಾಡಿಸಿದಂಜಿನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತಿತ್ಥದಲು | ರೂಡಿಯನೆಳ್ಗೆವೆತ್ತ ಸವಳಗ್ಗೊಳದಲುವು  
 28 ಚಿತ್ರಭಿತ್ತಿಯ | ನೋಡಿದರಂಮನಂಗೊಳಪುವೆಂಬಿನಮೇಚಮೂಪನರ್ತ್ರಿಕೈ | ಸೂಡೆದರಿತೀಕೊಂಡುಕೊನೆದಾ  
 29 ಡೆಜನನಲಿದಾಡಲೀಲೆಯಂ || ಅನ್ತದಾನವಿನೋದನುಂಜಿನಧಮ್ಮಾಧ್ಯುದಯಪ್ರಮೋದನುಮಾಗಿಸಲಕಾಲನು  
 30 ಲದಲಿಮೈಲ್ಬಲಿಕಸನ್ಯಾಸನವಿಧಿಯಂಕರೀರಮಂಟಪ್ಪಿಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೃ || ಮಲವ  
 31 ತ್ಯುದೃತದೇಕಂಟಕರನಾಟಂದಾತ್ತೆಂಕೊಂಡುದೊಬ್ಬಳುದಿಂಕೊಂಗರನೊತ್ತಿ ವೈರನೃಪರಂಜನ್ನಿಟ್ಟುತಳೊಡ್ಡಿ  
 32 ಡಿಸು | ತ್ತನೃಮಂಡಳಮಂತತ್ವತಿಗೆಯೆ ಮಾಡಿಜಗದೊಳಬೀರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ  
 33 ಗಂಗಳನಗ್ರತನಯಂಶ್ರೀಜೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ತನಿಸುಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬ ಮಹಾನಾಮಂ  
 34 ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದೋಹಪರಟ್ಟಿನಂಗ್ರಾಮಜ  
 35 ತ್ತಲಟ್ಟ | ಹಯವತ್ಸರಾಜಂ | ಕಾನ್ತಾಮನೋಜ | ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರಂ |  
 36 ಕ್ರೀಮತುಬೊಪ್ಪದೇವದಂಡನಾಯಕಂ | ತಮ್ಮಣ್ಣ ನಪ್ಪುಟಿರಾಜದಂಡನಾಯಕಂಗೆ  
 37 ಪರೋಕ್ಷವಿನಯಂನಿನಿಧಿಗೆಯಂನಿಲಿಸಿಆತನಮಾಡಿಸಿದಬನದಿಗೆ | ಖಂಡನು ಟಿತಕ್ಕ  
 38 ವಾಹಾರದಾನಕ್ಕಂ | ಗಂಗಳನಮುದ್ರೆದಲು ೧೦ ಖಂಡುಗಗದ್ದೆಯಂಕೂವಿನತೋಟಮುಂಬನದಿ  
 39 ಯಮೂಡಣಿಕಿಣಿಗೆಪೆಯಂ | ಹಕ್ಕನಕೆಪಿಯುಂಬೆದ್ದಳೆಯಂತಮ್ಮ ಗುರುಗಳನ್ನೂ ಮೂಲ  
 40 ಸಂಘದೇವನಿಗಳಾದಪ್ರಸ್ತಕಗಚ್ಚೆಕ್ರೀಮತುಸುಭೃಂದ್ರನಿದ್ದಾಂತದೇವರಶಿಷ್ಯರಪ್ಪನಾಧ [ವ]  
 41 ಚಂದ್ರದೇವಗ್ಗಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ || ಕೋ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ  
 42 ಲೀತವಸುಂಧರಂ | ಪಟ್ಟಿವ್ಯರ್ವಸಪಸ್ತಾಣವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರೀಮಿಃ || ಅನಿತ . ಕಾಂತಿಗರು . ಮೃಣಾಲಿಗಾತಯೇ  
 43 ಲಿನೇರಾಜನದ್ಧಾಗನೆಯೆಮಾತಾದೊಸರಿಸಮಂಕಾಣೆಭೂತತಳೊಳಗೇಚಿಕಪ್ಪರ . ರೂಪಿಂ || ದಾನದೊಳಭಿಸು  
 44 ನದೊಳಮಾನಿನಿ . . . . . ಯೆನ್ನು ಕುಸುಮಳಿದಾನಮೆನ್ನೇಚಪ್ಪೆಯತಿಮಸ್ವತನಯಪೊಲೆ || ಅನ್ತುಪರಮ . ರಾಜದಣ್ಣನಯನದಣ್ಣ  
 45 ನಾಯಕಿತಿಶ್ರೀಮತುಸುಭೃಂದ್ರನಿದ್ದಾಂತದೇವರಗಾಡಿ ದಿಚಿಕಪ್ಪೆಯಂತಮ್ಮತ್ತೆ ಲಾಗಣಬ್ಬೆಯಂಕಾನನಮಂನಿಲಿಸಿಮಹಾಪೂಜಾ  
 46 ಮಾಡಿಮಹಾದಾನಂಗೆಯ್ದಳದಿನ . . . . . ಮಾಡಳು || ಶ್ರೀ ||



## ADDENDA ET CORRIGENDA.

### Introduction.

- | Page.        | Line. |   |
|--------------|-------|---|
| 9,           | 32,   | For "be blinded" read "be taught blinded."  |
|              |       | The story of the blinding of Kunāla is thus related in the Rishimaṇḍala-prakarāṇa as given by Dr. Bhandarkar (Report on Sans. Mss. for 1883—4, p. 135). "Aśokaśrī's son was Kunāla, who was living at Ujjayinī when he was 8 years old. Seeing him old enough for study, Aśokaśrī wrote to him <i>Kuṇālō adhiyātām</i> . His step-mother, who wanted the kingdom for her son, put unobserved an anusvāra over the letter <i>a</i> with collyrium, and thus changed <i>adhiyātām</i> to <i>aṇḍhiyātām</i> . Kunāla obeyed what he thought were his father's orders and put out his own eyes."! |
| 18,          | 1,    | after "bottom" insert "and the bottom one at the top."  |
| 19, note 10, |       | top of column 2, after "bhramara" read "nava-Trinētra, nanne-veḷeṅga, vana-gajamalla-rachhega."   |
| 21,          | 38,   | after "about" insert "the time."  |
| 34,          | 5,    | after "vaṃśa" insert "Also that he was Vīra Mārttāṇḍa Dēva, the hero who pursued after Gōvindarasa, unfit for his kingdom; and who slew Rāchayya within the walls of his fort."   |
| 44,          | 27,   | after "grammar" insert "by Gaṅgēśa."  |
| 60,          | 27,   | for "executed by" read "executed for."  |
| 65,          | 23,   | after "illustration" insert "(p. 114)."   |

### Roman Text.

- |     |         |   |
|-----|---------|---|
| 3,  | 9,      | after "punar-bhavakk" add "ere āgi."          |
| 7,  | 24,     | for "nivāsa-datta" read "nivāsad atta."       |
| 42, | 19,     | for "mahimāsa" read "mahimā sa."              |
| "   | 40,     | for "avāṅghri" read "ivāṅghri."               |
| 41, | 30, 31, | carry to outer margin.                        |
| "   | 33,     | for "pātuvaḥ" read "pāntu vaḥ."               |
| 47, | 18,     | omit "(probably either Taila or Satyāsraya)." |
| 50, | 9,      | for "south" read "north."                     |
| 58, | 25,     | read "saralgaḷ indida Kakk-anvaya."           |
| "   | 37,     | read "Māduvaram Dēyilamman embar vesarim."    |
| 59, | 1,      | for "avarola" read "avar oḍa."                |
|     | 2,      | for "Gutti" read "Gunti."                     |
|     | 13,     | for "appa" read "abbe."                       |
|     |         | after "Sōyibbe" continue "S'ri Gunti."        |
|     | 23,     | for "padmam" read "padma."                    |
|     | 27,     | for "Sitā" read "Siti."                       |
|     | 23,     | read "yā Vāchā vachanē Jinārchana" &c.        |

## Roman Text.

Page.	Line.	
60,	14,	read "danan ele mādisidam.. "
62,	16,	for "paṭṭalam" read "paṭalam. "
77,	25,	for "sā" read "sa. "
	26,	read " jāyamāna-dvêshêtarālpikarāṣya. "
	27,	for "bōdham" read "bhêdam. "
	28,	for "kudṛitsaḥ" read "kudṛik saḥ. "
	29,	for "bhidhājushi" read "bhidhājushi. "
78,	39,	for "vikriḍad" read "dik kriḍad. "
	40,	read "vêdyāvêdyādya-avidyâ-"
80,	17,	read "âśānâchchha mukurī-kṛita. "
102,	3,	for "sarppa-darppad-" read "sarppad-darppa."
113,	12,	for "erevaṭṭagirda" read "erevaṭṭagirdu. "
	18,	for "elum" read "êlum" and for "yoluma" read "yêluma. "
	19,	for "tākigund ivaram" read "Lōkigundi varam. "
	35,	for "Vēngiyam" read "Bēngiriyam. "
114,	11,	for "vittiyim" read "bhittiyim. "
	17,	after "tūld" insert "ôdisutt. "
	18,	for "birade" read "birakke. "
	21,	for "dāya" read "dāyaka. "
		for "manuja" read "Manoja. "
	24,	for "khaṇḍu" read "khaṇḍuga. "
118,		at head of No. 25 insert "(Date ? about A.D. 980)."
134,	28,	for "desire" read "appetite. "
137,	35,	read "Only by two has Vāṇi, the light of the three worlds, gone forth here below,— the one Jinarāja, the other Vādirāja."
167,	10,	read "by the visit to Jina in Vidêha ; through the virtue of " &c.

## Kannada Text.

ಪುಟ.	ಪದ್ಯ.	ಅನುವಾದ.	ಕುದ್ಧ.
1	16	ದ್ವಿಪಿ	ದ್ವಿಪಿ
3	11	—	ಸತ್ಯೇನೋತ್ಪತ್ತಿವತ್ಸತ್ವತಿ
19	17	ಸಿತರಯಃ	ಸಿತಯಃ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಖೇನ್ದ್ರ	ಸುಖೇನ್ದ್ರ
33	24	ಸಮ್ಯಕ್ಜ್ಞಾನಾಗಮಾ	ಸಮ್ಯಕ್ಜ್ಞಾನಾಗಮಾ
50	30	ಲೋಕಗುಂಡಿ	ಲೋಕಗುಂಡಿ
69	57ನೇಪಾಸನದಲ್ಲಿ ಉತ್ಪರಮುಖ ಮೋದಲನೇದು, ಪೂರ್ವಮುಖ ಯರಣನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.		
77	23	—	ಯರಣೇಣಲಂವಾದುವರಂದೇಯಿಲವತ್ಮನೆಂಬರವೆಸರಿಂ
	24	ಅವರೂಢ	ಅವರೂಢ
		ಗುಂತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾಧರನಪ್ಪ	ವಿದ್ಯಾಧರನಪ್ಪ
		ಸೋಯಿಬ್ಬೇಂದ್ರ	ಸೋಯಿಬ್ಬೇಂದ್ರಗುಂತಿ

ಪುಟ.	ಪಂಕ್ತಿ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
78	10	ಪದ್ಮಂ ಯಾಸ್ತೇತಾ	ಪದ್ಮ ಯಾಸ್ತೇತಾ
	19	ನಾಮನದಿತೋ	ನಾಮಗದಿತೋ
82	22	ಗಭಸ್ತಶಿರಾ...	ಗಭಸ್ತ ಸಮುತ್ಥಿತಮುಲಪ್ರಾಪ್ತವೃತ್ತ ಸಮಸ್ತ ದುಸ್ತ ರತನುಃ ಪಟಲಂಜಿನಧರ್ಮ್ಮ
91	2	ತೋಳುಕದ	ತೋಳುಕದ
104	29	ಸಾ ಜಾಯಮಾನಾದ್ಯೇದೇತರಾಕಲ್ಪೀ	ಸ ಜಾಯಮಾನಾದ್ಯೇದೇತರಾಲ್ಪೀ
	31	ಪೋಧಂ ಕುದೃತ್ಸಃ	ಪೋಧಂ ಕುದೃತ್ಸಃ
106	9	ದಿಕ್ಪೀಡ	ದಿಕ್ಪೀಡ
108	15	ನಿಜೋದ್ಧತಾಂಕೆ	ನಿಜೋದ್ಧತಾಂತೆ
	17	ನುರೆಯು	ನುರಿಯು
113	24	ಕುಳೋಕರಾ	ಕುಳಾಕರಾ
114	12	ಭಾಗದ	ಭಾಗದ
116	21	ವಿಭುರವೊ	ವಿಭುವೆ
123	15	ಮಾಪ್ತಹಂ	ಮಾಪಹಂ
	16	ಪಿತೃಯುತೋ	ಪಿತೃಪತೇ
	19	ರಾಯನಸ್ತಸ್ಯ	ರಾಯನುಸ್ತಸ್ಯ
131	32	ಸರ್ವದರ್ಪದ್ವಾದಾನನಳ	ಸರ್ವದರ್ಪದ್ವಾದಾನನಳ
133	3	ಕಲ್ಲಂಗೇಜಿ	ಕಲ್ಲಂಗೇಜಿ
137	26	ರಾಹುರ್ವೇಗೀ	ರಾಹುರ್ವೇಗೀ
138	33	ಜನ್ನ ಮರ	ಜನ್ನ ಪುರ
144	21	ತಾಕಿಗುಂಡಿ	ಲೋಕಿಗುಂಡಿ
	28	ಸತ್ಯಮಣ್ಣು	ಸತ್ಯಮಣ್ಣು
	29	ಸಂಘಾತಂ	ಸಂಘಾತಂ
	30	ಭಾಗದವೆಂಪಿಂದಮೆಂಗದಜ	ಭಾಗದವೆಂಪಿಂದಮೆಂಗರಾಜ
	31	ವೇಗಿಯಂ	ಬೇಗಿಯಂ



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